they and their men ] See the fecond note on this ver. 1.

V. 24. And Gedaliab [ware to them] That which he fware to them, was, that he would not betray them to the Chaldees, but rather protect them, and fuffer them to live quietly in the land. Of this he affured them by oath, that he might make them the more confidently reft upon him. See I King. 2.8.

Annotations on the fecond Book of K. ngs.

and to their men | See v. 23.
and faid unto them, Feer up to be the fervants of the Chaldees] san jan since 1981, Rear 381 stocker jerosans of the Chandra. The Chaldees were those that had defroyed their City, and carried away most of their land into Babylon; the Jews there-fore had cause to fear them. But Gedaliah having received assurance from the king of Babylon, that they should not be molefted by any from hun, if they would remain faithful to him, labours to affure them also, that Nebuchadnezzar would keep his word; to as they need not fear them. He

woma neep nis word; to as ney need not tear them. He puts in this to be tervants, to flew, that fidelity was required of them; and on that condition they need not tear.

dwell in the land] Make choyce of places and houses, where

you think you may be most secure.

and serve the King of Babylon] Acknowledg him to be your Soveraign, and apply your felves to no other.
and is shall be well with you? You thall live quietly and se

curely in the land, and enjoy the commodities thereof.
V. 15. And it came to passe in the seventh month.] This being

a moneth wherein, by the destruction of Gedaliah, the land of Judah was brought into utter desolation, the Jews in capti vity kept an annual fast in this moneth, all the time that they

were in captivity, Zach. 7.51.
that Ibinate the fon of Neibaniah, the fon of Elifhama] This
Ithmiael by his parentage, is diftinguished from Illumael the fon of Jehohanan, 2 Chron. 23 1, and fundry others of other

of the [ced royall] Heb. of the kingdom. One that descended from David. Or was (as we use to say) of the blood-royal. This is added, to intimate the cause of his cruelty upon Gedalish; namely, envy and disdain, that one, whom he thought inferior to himself, should have the government committed to

came, and ten men with him] These ten men were such as came with him from the King of Ammon; for that king put him on the more, to destroy Gedaliah, because the Aumonites did bear an investerate harred against the Israelites. See

and from Gelalish, that be dyed They first came in appearance peaceably, and Gedaliah entertained them as friends; but while Gedaliah and others of his friends were feathing with this Ishmael, Ishmael treacherously flew him. Gedalial was fore-warned hereof before-hand; but he would not believe thereport that was brought to him against Ishmael: fo through his credulity and confidence in a notorious diffem-

through mis creaming and chimoster in a hostonic minus-bler, as lifunated was, he pertilhed. See the flory hereof large-ly and diffin felly fer forth, Jer. 40.13,80. & 41.1,80. and the flow and Chaldherisha were wish binn as Mityabil 1 to was not only evry again (defallar), but allo a cruel minde against all that subjected themselves to him, whether Jews, or Chaldees, that made him to execute this crucky. He there-

Chaiges, max made min o execute us cuerly. He therefore delivoyes all that he could meet withal.

V. 16. And all the people both finall and great] They were truck with a great fear, that the king of Babylon, to revenge the blood that was thus treatheroully fined, would defiroy all that remained in the land of ludah.

and the Captains of the Army arole In this case, the men of war had no more courage then the common fort of people. They arose from the places of their habitations, to go out of

that sand.

and come to Egypt ] They did not prefently go to Egypt.

There are many pallages of these Captains and people, noted by the Prophet Jeremiah, before they entred into Egypt. For fift, they rescued from Ishmael such as he was carrying away firth, they released from I filmnel luch as he was carrying away captives to the Ammonites, Jer. 4.11, &c. After chast, they went to Jeremy, with a pretence, to know the minde of God, but differability, Jer. 4.11, &c. Yea further, when Jeremy had told them the minde of the Lord, they accuse him of fail him of the Lord, they accuse him of fail him of fa when they are in Egypt, Jeremy denounced from the Lord

utter destruction against them in Egypt, Jer. 43. 8, &c. and HAT DESCRIPTION SEASUREMENT IN EXPIP, Jet. 43, 5, 6C. And 44, 1, 8C. Hecupon, this oblinate popel by the blame of all their milery upon the Propher, and upon the Lord who fren him, and judies themleties in their former idolatous courfes, and proced to continue therein, Jet. 44, 17, 8C. Thus they mire abily perifix.

Thus they micrably perith.

V. 27. And it came to pife in the feven and thriticib year of the capitairy of feboiathin king of feudabl. This was the fitty fifth year of his age. See chap. 24. 8. So long had Nebuchadnez-zar kept him in prifon, though he had voluntarily yielded himfelf unto him, chap, 24-12. But howfoever he had to many years fuffered imprisonment, yet because, upon the advice of a Propher of the Lord, he had yielded to his enemy, God preferved his life, and at length brought him out of prilon.

in the twelfib moneth, on the feven and twentierb day of the moneth This is faid, Jer. 52, 31, to be on the five and twentieth day. The work might be a day or two in effecting. The king of Babylon might confult about delivering Jeholachin, and might decree to do it on the five and twentieth day; but the publication and execution hereof night not be rill the fewen and twentieth day. Or he might be let out of prilon on the five and twentieth day, and lift up above other kings, and brought to the king of Babylons scale on the feven and

twentieth.

this Evilmerodath king of Babylon ] This man was fon to this Evilmendath king of Bubjus J. This man was ion to Nebuchadnezzar. Hiftorians write that Nebuchadnezzar was so offended with this his son j, as he cast him into phion, and that in prison, he and Jehoiachin became acquainted together; and by that means found the favor that is hereafter mentioned. But whether that be true or no, fure it is, That God inclined the heart of Evilmerodach to favor, Jehoia-

in the yeer that be began to raigu] So foon as he had the power in his own hands, he showed mercy to that poor captive king.
By this account Nebuchadnezzar raigned fourty four years: for he began his raign in the fourth yeer of Jehoiakim, Jere, 25. 1. who raigned seven yeers after that: Adde to those feven, feven and thirty of Jehoiachins imprisonment, and

they make up fourtyfour.
did life up the head of Febriachin king of Judah, out of prifon.] at all the flat access of grounding by Junea, way friend, the buile of studying. For men in pulso are included. By Ifting up the head, he means an alteration of the condision, or a delivering of the person of Jehnachin. Prilippers use to hang down the head, Gen. 49. 13. But when they are keed, they cheeffully siles up the bead.

ency cheeriniyaite up the bead.

V. 28. And he flack finally to him.] Heb, good thing: with
him. Thus is this phratic 'ulpd,' r king, 22.7, Jer., a.e. under
this phrafe of fpeaking kindly, is comprided a friendly coutage, fall' dealing, and besttowing anany good things upon

and fet his throne above the throne of the kings Byachrone is meant a civil efface. The king of Babylon afforded fome vidences of a royal dignity, to fuch kings as he held in cap-

king.
that were with him in Babylan Whom fill he retained out of their own dominions; in the city where his own royal throne wase and this much tended to the amplification of his

drone wase and this much tended to the amplification of his on royalty. V. 3.9. Midchaged bit prifin german: I Prifoners in prifion after towers mean apparel: but the king of Babylon ordered, that the king of Jadah being freed our of prifin, floodly went royal apparel; Jack a become a lang. This implyes an alternation of his former miferable condition, as Pall, 3.0.11. and he tild a stream? I he did meal, or, he did dime and fip. Bread is put for all maner of inflemance, Desurd, 3.0.11. Appendix mily I has been did not proved to the property of the pro

holds properly, folong as Jehoiachin lived.
V. 30. And his allowance was a continual allowance] For him-

felf, and for his retinue, elf, and for his retinue. given him of the hing] At the kings cost and charges, a daily rate] A fex allowance provided for him every day, for every day] Heb. The things of a day, in his day. Of this

phrafe, fee & King 8. 79.

the state of the s

# Some commence and the second commence of the ANNOTATIONS

On the fielt Book of the

en signal in the signal to so the control of the co Parks that we have a street and

The general Argument of the two Books of Chronicles, He two Books of Chronicles weight de combiled in one. They both contain an History of three thousand fair fair hundred fifty and feen year at these; even from Adam, the sins man, (1 Chron. 1.1) to the vision of the Haelice from the Bahylonish capitaity 2 Chr. 36, 22. Yea, the genealey of Davids posserity is exceeded for surface. I Chr. 2419,862. There was the same perman of the two Books of Chronicles, than must be the band of Erra, as appears by the mo last wester of the second Book of Chronicles, and Chronices, who was o we can of exts, as appears of the two lays veries of the Jecond Book of Chronicles, and the three first of the book of Exas. Which are almost, the Jame, word for word. By this is appears, that they need provide the indicate in a second in the property of the Histories were taking out of records, that work top the form of the Histories were taking out of records, that work top the form of the Priests, or Levites, all the time of the Application.

The special Argument of the first Book of the Chronicles.

A N History of two thousand nine hundred feur seven years, is registed in the first Book of Chro-Anities. Of them, was thousand nine hundred sourty and seven years are passed over so recting Genealogies; Faitiles. Of them, we thousand time hundred journy and joven years are payled over, bux ceiting Genealogies; a few first fifth original pellages being been and there inferred, and the data by Saul added thereto, 1 Chron. 10. The leavest fifth of Saul added thereto, 1 Chron. 10. The leavest fifth of the same of God providing in preferring his Church, generation, after generation, and memorials thereof. For the Genealogies are far the melt part, of fuch as appearing to the thought for the first Took, is every more are added about the alls of David, in the time of his reign, with whole death the first Took is every

The Title.

The first Book This diffinction is expressed, by reason of the division of the Chronicles , as the Church

hath under for many generations. See the general Argument.

Afthy Committee 1 A Chronicle is a register of Acts done, time after time. The Hebrew title is, words of Acts done, time after time. The Hebrew title is, words of Acts on, the character of Acts done, time after time. The Hebrew title is, words of Acts or, or, decided fages; which importes the fame that the title Chronicles doth. The Greek title 18. of contrasters, Remainders, This title hath relation to the Books of Kings; as if the Books of Corposites hid gathered up what the Books of Kings had left out. True it is, that in the Books of the Kings sheep are frequent references to the Book of the Chronicles; but thefe Books of facred Chronicles cannot be there means because they were not then penned. See the general Argament of these Books. Besides, many things there referred to the Books of the Chronicles, are not found in these Books.

Chapi



man and woman, Gen. 1, 27, 2nd 2, 23, and 3, 22, 24, Yea, and all man-kinde as Gen. 5, 6, 6 Pfalm. 82, 7, Sheh] In this first genealogie, the names onely of men Shein his jeg and to in the cett. This Shein was not admis j acceptance thereof, it is take that he was not a cert in fifth on, Cain was his fifth on, Cain, says his fifth on, Cain, 4 the three hims polecticy were an implose generation, and belonged not to indicate the church. Abel was Adams next fon; but he before he immaks the fhould not fee death. Thus translation was the church. Abel was Adams next fon; but he before he immaks the fhould not fee death. the control. Accesses causes next one for the control was consumed to more necessary and transfasion was, had any spillager, says fails by his bother Cain, Gent, a.8 after the firm one place to another, markly, from earth of hea-architecture of the control of

of Abel. In this respect it is faid of Enoth the think that then began ments all upon the name of the Lord, Gentland to of the first managiven to him by reason of the mould out of which was the casts, Gentland to the control of the mould out of which was the casts, Gentland to the control of the mould out of which was the casts, Gentland to the control of the mould out of which was the casts, Gentland to the control of the mould out of which was the casts, Gentland to the control of the control o

they begat ions and augusters. See Gen. 5. 12,600, 1989. V. 3. Herotol This man is expreshy faid to be the seventh from Adam, and this genealogy declarest for to be. 4th prophered in his time of Christs coming unto judgement. nhà and woman, Gen. 1-37, and 2-13. and 3, 1-2-4. Yea, and all mass kinde, as Gen. 26. & Pollan S. 7. and all mass kinde, as Gen. 26. & Pollan S. 7. and an age of a work of the control o Acets deart, herth was born and then name succu was given unto him, because he was put or appointed inflead of innortality to immortality. Thus was he translated as Hilled Acet, 2610-475. For Shelah figuified, put placed, or, and placed of plantages of the proposed of the plantages of the plant Begil. This was the first and claim fon of Sheth; and as the indicate of the sheet of this world. I sheet of the sheet of

because he was of man-age when he was first created: But Methufhelah lived thirty nine years on earth longer then Adam; and it is to be supposed, that Adam was created in the flature of of a young man. Grant him to be of such a scening age, when he car of the forbidden tree, as Christ was when he dyed upon the tree and add to many years, (which

when he dyed upon the tree and add fo many years, (which were between there or four and thirry) yetchey will nor make up the full years of Methulhalahy, Methulfinalha died about the time of the coming of the flood.

Lance! This Jamech, being the fon Methulhelah, is diffinguished from that impieus and cruel Lanceth, which was not Cains polertoy, Gen. 4, 18, 19, He had the gift of prophetic, sappears by the timine Noah, which he gave to his jon, and the readon endred thereof, Gen., 7, 39. He hred near to sherime of the flood, for he dyed about they years here to the firm of the flood, for he dyed about they years to get the flood of wear was all the world. excerc this if that fore the flood swept away, all the world, except those that

V.4. Nosh This was the tenth and last great Patriarch bewere in the Ark. v.4. A gas I has was the tenth and lair great Patharen be-fore the flood: For his for Shem is reputed to be of the fore the flood: For his for Shemis repred to be of the head Patriarchs after the flood. His name, according to the notation of it, figuilities, Ref. He by building of the Ark brought comitors, reft, and refreshing to the worldand that in the fee feptless (specially, Frint, thereby was attorded a lively type of Christ, who is the comitor, reft and peace of pann. Secondly, thereby was the strain yof the World and the Church preferred, which was a matter the great confort and reft. Thirdly, by the fearlifee which he great confort and reft. Thirdly, by the fearlifee which he affected up; when he came out of the Ark, God finelled a fearling the fearling that the confort of the fearling the referenced a fearling that the confort of the fearling that the fearling t fayour of reft, Gen. 8.2. Fourthly, To him God renewed 2 lavour of reft, Scn. 8.2. FOUTTHING 10 MIN OFFICIEVED & COVERANT OF PEACE and reft, no more to drown the world, Gen. 9. 9. The bildory of this man, is at large fet down, Gen. 6. and 7. and 8. and 9. From the beginning of the world to the flood, which fell out in Noahs dayes, were a

world to the flood, which fell out in Noahis dayes, were a thousing fix hundred fixty and fay years.

88663 Though, this man, be been, and in fundry other places, fet before Japhen they the property of the places, fet before Japhen they have the eight, form. 121, and thus it appears to be for. Noah is faid to beger Sliem, Ham, and Japhen when was five hundred years old Gen 523. And Japhen when the was five hundred years old Gen 523. And Japhen when the con-texts old Arthough the con-texts of the confidence of the con-texts of the con-text of years ald two years ancetten cooks, Gen. 11.1. and it conused in the fich under they are from Gen. 21.1. with Gen.
23-14. If then shem had been born in the five hundred,
year of Noais, he would have been an hundred year often
year of Noais, he would have been an hundred year often
two years after the flood, before he shout the time of Noabs entries into the ark. But it if
two years after the flood, before he would not only
year old, he must be the compared to the conyear old, he must be the compared to the conward often must be the compared to the content and Japheth; Wear not to mint that he begar all
them and Japheth; Wear not to mint that he begar all
thefe three fors in that years, but according to the meaning
of the Hebrew phrafe, He then began to beget them. In
that year the begar Japheth; wo or three years after the begar
shem,, and after thefe be begar Ham; for Ham was his
younget for Gen. 9.43. Shem net force is put in the first
placefor dignity fales, as I fales and filmed, Gen. 3.5, Jacob
placefor dignity fales, as I fales and filmed, Gen. 3.5, Jacob
and ElsuGenta. years one two years and the too hoor, Gen. 7.11. and it conand Efau Gen. 28.5. Ephraim and Manafleth, Gen. 48, 10. Shem was the father and head of all those Patriarchs that onem was the rather and nead of all those partiarchs that were born after the flood, and were, in their order, Progenities of Christ. He lived about thirty years after Abrahams decease; by reason of the many years that he had lived before Abrahams time, his father, his mother, his descent, and beginning of his dayes were not known to Abraham and oeginning of his dayes were not known to ribraham and those that then lived. In this respect he is reputed, by many of the Jewish Rabbins, ancient and latine Divines of the Christian Church, to be that Melchisedech, who mer Abraham after that great victory he had gotten over the Nations, Gen. 14. 18. Heb. 7. 1, &c.

Gen. 14. 18. Heb. 7: 1,30c.

Ham! This was the youngeft of Noahs three fons: one of the fair, but after he came out of the Air, he was curfed by his father, for Coffing a his fathers infinity, Gen. 9: 13,345. The land wherin his polterity was to dwell, was adjusted to the polterity of Shem, Gen. 12. 7, which may be out to the contraction, why he is fet next to Shem, be-

fore his brother Japhet.

and Japheth This was the ekdeft of the three brothers Genzo-31. He was the father of fuch Gentiles as fhould, in proceed for time, be converted to the Christian faith; in which respect his father thus prophetieth of him, He shall the notes on Gen, 10-15.

Annotations on the first Book of Chronicles. from Abrahams Grand-child, by Keturah, Gen. 25,4, And trom Reubern fon, Gen. 46, 9. Though there be in our place; because his posterity was fift to be reckoned up, as English candiation a little difference in these names, yet in followeth in the three next vertex. These three sons of English translation a little difference in their names, yet in Heuveway are the fame.

Mrbhybler This man lived the longest of all the Particulation of the Control of the

the Northern.
V. 5. The foss Fasheth] Gen. 10. 2. He begins with the Iaft that was named, that ending with the first, he might the more fitly continue the pedigree of Shem, from whom the Jews, who were the peculiar people of God, defcen-

ed.

Gemer, &c. This and other names following, were given Gomer, Sec. J. Ints and other names stollowing, were given not onely romen, but allo to the countries where thole men lived. Of Gomer, Magon, Madai, Javan, Tubal, Meihech, and Tims; See the notes on Gen. 10.3.

V. 6. And the form of Gomer, Alfebrag. &c.] The three fons of Gomer here mentioned, were also heads of diffined

tons or Gomer nere mentioned, were also needs of diffined Nations. See the notes on Gen. 10.3.

and Riphath On, Diphath, as it is in some copies. If we dilland Repairs | Or, Dipbath, as it is in forme copies. It we differently compare names, as they are registred in divers parts of Scripture, we shall finde forme difference in fundry names, For sometimes, like letters, are put one for another, as kere, For fometimes, like latters, are put one for another, as kere, \( \pi \) for \( \pi \). Compass (sensal, 3 with Amos \( \pi \). Sometimes a letter for fyllable is left out, as [r.a. 28. See a King14. 6. Sometimes letter out, as [r.a. 28. See a King14. 6. Sometimes letter of labels are transproad, as
latterly of the labels of the labels are transproad, as
latterly of labels and labels are transproad, as
letter of ijlable and labels are transproad
labels are transproad, as
labels are transproad and labels are transproad
labels are t the lame name may be given to the male and remare tex, as verf. 36. Sometimes a name may be taken as proper, or appliative, fee a king. 25, 19. Sometimes the fame name is put for aman and for a country. See ver. 5.

and Togarmab] Ezek. 27, 14, 38.6. See the Note on

Gen. 10.3. V. 7. And the fors of Javan ] This was the third fon of Gomer, verf. 5. His fons were four, which follow in or-

der.

Eilfinsh, and Tarfniß, Kittim ] Of these, see the notes on

Gen. 10. 4. Some suppose the Macedonians to descend from
those that are here called Kittim.

thole that are here called Kittim.

and Dodasim] Or, Rodanim, according to some copies. There is a city in Europe, called Dodena; the inhabitants whereof are supposed to descend from Dodanim. These names Kittim and Dodanim, being of the plural number, comprize nm and Dodanm, being of the pluria number, comprize both the particular persons that are shere said to be the sons of Javan, and also their posterity. The like may be said of other names of the plural number in their genealogies; yea, and of such names as consist of collective words, as

V. 3. The sons of Ham.] Of Ham, See ver. 4.

Cush and Migraim, Pur, and Canaan.] Of these four sons of Ham fee Gen. 10. 6.

Ham, tee Gen. 10. 6.
V. 9. And the form of Cufb, Siba] See Gen. 10.7.
And the form of Cufb, Siba] See Gen. 10.7.
In all Havilable There were questionless, as two men at least, to also two countryes of this name; for one of the posterity lo allo two countryes of this name; 100 one of the poiterty of them, was called Havilah, Gen. 10. 29. The country where the pofferity of limeal dwelt, is called Havilah, Gen. 25, 10. as also where the Amalekites dwelt, I Sam. 15. 7.

Of Havilah, See Gen. 2.11.

May Sabaj There were a people called Sabateans, which are fuppoied to defeend from this Sabra.

and Raamab, and Sabsisha] Sundry people of Arabia are supposed to descend from these.

tuppofed to detecnd from their.

and the fors of Rannah, Seba, and Dedin] Thefe allowere two Countries in Anabia; two fons of Keturah were of their names, Gen. 25.3. Thefe people and places long continued. There is mention made of them about the time of the

captivity, Ezck. 38. 13. V. 10. And Gush begat Nimrod] Gen. 10.8. be began to be mighty upon the earth] See the note on Gen.

V. 11. And Migrains Of fuch words in the plural numv. 11. And Only 2018 J Of Buch words in the pitted man-ber, ice v. 7. See the note on Gen. 10. 6. begs Luding See Gen. 10. 13. and Anamim, and Lobabim, and Naphtabim J Thele names

are no where read but in Gen. 10.13. and in this place.
V. 12. And Pathrufim, and Gassubim, (of whom came the Phi-

liflims ] Of these, see the note on Gen. to 14.
and Caphiborin ] They who are comprised under this name, are faid to come forth out of Caphtor, Deut. 2,23. These were alfo of the Philiftims.
V. 13. And Canaan began Ziden his first born, and Hesb] See

Chap is V.14. The Jebufries alfo Thefe were those Canaanites which | but one fon, Of as many of them, as in their generations re-

and the anothe] This people dwelt beyond Jordan, which was given to Reuben, Gad, and half the tribe of Manailth, Deur,

. 55,53 and the Girga[bite] These inhabited that place, which in the New Testament, is called the country of the Gergasens, V. 15. And the Hinhe These inhabited that land, where

afterwards the Gibeonites were, John 9.17.

B. and the Arhite] The people hereintended were in Phanicia, not far from Libanus. The chief City in the Nation is called Arca

and the State These people are taken to be in Idumea not far from the lebufites V. 16. And the Arvidite] The posterity of those are said to be Mariners, and called men of Arvad, Ezek. 27.verf.

and the Zemarite These, and their posterity, dwelt in that part of Canaan which fel to the lot of benjamin, and are part of Canaan which ict to the for or benjamin, and are called Zemaraini. Josh. 18. 22. In their Region was that mount whereon Abijah stood, when he began the battelagainst Isael. It is called mount Zemarain, 2 Chron. 13.

and the Hamathite The Region where these, and their po-flerity inhabited, was called, Chamacha, which extended it felftrom Libanus to Arabia,

felftrem Libanus to Arabia.

V.17. The fine of Shopi Gen. 10. 23. The two former genealogies, of lapheth and Cham, were inferred, because by entire potentiary, great part of the world was replansified with pebpile. Now he returns to the Church, in which respect its verte depends upon the fourth. Of Shom, for vert. 4 the strength of the world was replanded by the control of the c

in the confines of Perfia.

and Afour ] Thisman was the head of the Affyrians, from whom they received their name. See the Note on Gen.

and Arphaxaa] Though he had two clier brothers, Elam and Athur; yet the bleffing of being an head to the Church, and Ahur; yet the Diening or being an nead to the Church, fell inpon him, as afterwards upon Abraham, Gen. 12. 1, 2, and Jacob, Gen. 27. 29.

and Had, Gen. 11. 12. and Jacob, Gen. 27. 29.

and Aram, and He T. Of thefe, fee Gen. 10, 22.

and Hul] His progeny inhabited certain defarts, reaching to Euphrates. There is a certain famous City called

and Gether] His posterity inhabited a part of Syria, where was a City called Gindarus.

was a Cuy called Sundarus.

and Malykob JO, Nash Gen 6, 13. His poffericy inhabited another part of Syria, where was a place called, Maina, W. 18. And Aphocad legs: Sylab J This Shelah, was one of the direct line given whom Abonan, and atter him Christicane. The Greek Sepangint, do here part in Cainan thus, the standard separation of the Cainan head Ca though this genealogy be twice fet down by Mofes, (namely, Gen. 10: 42. and 1:13.) yets it in neither of the place spreaded. Indeed in the genealogy of Chittly, for down by Luke Calina it allionierted, Luke 3:34. But, because the Greek translation of the Septuaginss was in use among the Gentiles then conivered, the ivangelith would not alter it,

it being but a meer addition of a name. and Shelab begat Eber | From him came the name of Hebrews. See Gen. 14.13. This Eber lived the longest of any registred to be born after the stood, Gen. 11. 16.17. He lived many years in Abrahams dayes. He retained the true Original Hebrew language, and likewife the true worship of God: and in this tetpect might Abraham retain his name, rather then any others after him.

V. 19. And unto Eber were born two fons ] Thefe two fons V. 19. And time Detr mere torn two pins. I never two pins. I never two pins and a different speciety, i from nive of them defeended the holy feed.; from the other, impious generations, the name of the one was Teleg | That is, division. The reason of the manuels rendered in the world following.

because in his dayes the earth was divided ] See the Note on

Gen. 10.25 and bis brothers name was Toktan | See the Note on Gen, 10.

V: 10. And Johtan begat Almedad, &c. ] There are thirteen fons of this Joktan fer down in order, of whom no mention is made, but in this place, and in Gen. 10, 26. &c. So that it is stand, one in this prace, and he coin 10, as cook of the fishpofed that their politerity was not very great, and that stany of them had no children, and they which had, are all comprehended under the family of their father, as if he had had

phrates.

V. 23. And Ophir. Sec 1 King. 9.28.

V. 23. And Ophis. See I ling. 9.18.

V. 24. « blue, be ver. p. ...

V. 24. « blue, Bec.] Linke 3.26. Therence, with, Aliphibus, the Particular Shee in order for down, that, in a direct ling, defected one from another; and in their order and time were heats of the Church, and Progenitors of Jeles Chriff. Their menes only are fee down, as the ten Bertiardis before Chimenome of them beared of their the down, fee the flood were. Of the manner of fetting them down, lee ver, 1. in relation to the Church, this genealogy may be added to verf. 4. Thus, North, Shem, Arphaxad, &c. Of Shem, fee ver. 4.
Arphaxad] See ver. 17.

Arpaxaa ] See ver. 17.
Shelab ], See ver. 18.
V. 25. Eber ] See ver. 18.
Peleg ] See ver. 19. of the second second second

Teleg Seever, 19.
Rebu, vert, 16. Serug Of these two there is no other mention made but here, and Gen. 11. 18, 20. and Luke 2, 35. In all which places, the Progenitors of Churk are let down; and this was honour enough to be of his Progenitors. and in facred Scripture fo to be recorded.

V. 26. Nahor] See Gen. 11. 25. He was Ifaces grand-

V. 26. Natural Section 11. 25. Fig was mades grains father, Gen. 24.47.

Tetab] See the notes on Gen. 11.27, 31.322.

Tetab] See the notes on Gen. 11.27, 31.322.

Tetab See the notes of Gen. 12.272.

Tetab See the notes of Gen. 12.272.

Tetab 37.5. Ins Abraham, of all that were born attentile flood, was molf famous. He was the Head and Lather of the Church, that lived from his dayes, to Chrifts coming in the fleth; and also of all that should believe to the and of the field; and allo of all that, thould believe to, me, and of the world, by malon of the promises made to lim; and of the ex-tent of them made to his feed, not only after the field, but also after the faith, Rom. 4.12. Gal. 3.7, 19. His history is very largely fet down, Gen. 12. 1. &c. to the eleventh veril of chap, 25.
V. 23. The four of Abraham, Ifaac ] See ver. 34. Isaac was

younger then his brother, after named: But he was the fon of Abrahams first wife; the other was of a hond-woman; and he was in his order, an head of the Church, and Progenitor of Chrift, and therefore for dignities take, full mention

ned. See ver. 9.

and Ismeel] Gen. 16, 17. Because he was the sen of Abraham, howas blested with a numerous and mighty posterity; and therefore is put into the publice and facred Record

(c) and distorting of the first generation I This religive, their, V. 19, This are their generation I This religive, their, that reference to Isaa and Ishmael, before mentioned; but Ishmaels Generation is first set down, because he intended to name but few of them; but Ifaces generation he fets, down,

the first tenders of the state of the state

bordering neer to the Nabatheans. and eAdbeel] The people called Adabeni, or Agabeni, came from this man.

and Mibsam] The people called Mnasemanenses, at the hill Thamatham in Arabia, descended from Mibsam.
V. 20. Milhma | People called Raabeni, neer to the border of Persia, descended from Milhma,

and Dumab] from him descended the people called Dumei. who possessed the city Dumetha. Miffil] His posterity were called Masani, neer to the Raa-

beni before mentioned. Hadad] Or, Hadar. Gen. 15. 14. the Aphrites neer to

the Napatheans before mentioned, came from Hadad. and Tema] From him came people called Themaneans, who posteried a City called Thema, by the hills of Arabia the

31. Fetur] From him came the Iturcans, inhabiting the borders of the defert of Arabia.

Naphifo] From him descended the Nabeans, whose born ders reached to Mount Libanus. They inhabited a city called Nicera

and Kedema] From him descended the people called Cadmoneans, bordering upon the Babylonians.

These are shesons of Ishmael There were twelve in all; where

these are fust reckoned up, it is said, that these are their names by their Towns, and by their Castles, Gen. 25, 16. fo as thefe Towns, or Cities and Forts, had their names from their first builders of them. It is further added, that they were twelve Princes, according to their Nations: Whereby

the death of Sarah, Abraham took Keturah to be his wife. Of the difference betwirt wives and concubines, fee I King

11. 3. and Gen. 25.

[be bare] It is probable, that the was of fuch an age, as according to the course of nature, the might bring forth many children; blir Abraham, many years before this, was fo old, as Sarah thought it impossible that he should beget children, as Sarah thought it impolitible that he fhould beget children, Gen. 18.12. And the Apollte laith of Abrahams body, at 'that time, that it was dead, Roth 4-19. But God beflowed tipon him an especial blefting,' beyond the course of nature: whereby he did not only beget 'Jisac, Gen. 2.12. but allo fix other fours of Keturah.' here mentioned, Gen. 25. vers.

Zimran &c.] The Six following fons of Keturah, were all inhabitants of Arabia, bordering on Syria. The posterity of Zimran inhabited the Region called Zaaram, or Zam-

ram. His posterity were called Caranians, bordering on Syria, who inhabited the city called Casaman.

and Medan! His posterity inhabited Madiama, or, Madania, in the borders of Arabia the happy.

and Missau! From him descended the Midianites, in the

borders of Errea Arabia. and I/bbak] A place called Scabiofa Laodicea, in Syria,was inhabited by the posterity of Ishbak.

and Shutt] From him came people called Sacceans; which inhabited the Eastern parts of Syria-

And the fons of Fok [ban] This was the second fon of Keturah, It may be that Zimran, and Medan, and Ishbak had no posterity ; for they are not here fet down.

nry; no tues are not nere set aowi.

- Stebis the Petain] See ver. 9. In Gen. 24, 3. is added,
- stat the four of Dedan were Aftarim, and Leufstim, and Leumain.
Of expressing names of the plural number, see ver. 7.

N. 33. and the four of Medical] This was Keturahs fourth

Ephab | We read of a Region of this name, Ifai. 60.

and Ephar and Henoch and Abida, and Eldaab] The five fons of Midian were the Fathers or Founders of five Kingdoms; for we read of five "Kings of Midian, Numb. 31. 8.

All trefe are the fons of Keturah.] By fons he means posteri-

ty, lons, and lons lons.

V. 34. And Abraham begat I [440] Of his first wife after she

had been many years barren, and grown to old age, Gen. 18.

nat the class of Islate, Estat, and Islate I The le two were twins, but Estat came first out of his mothers womb; and so was by nature the elder, Gen. 25, 24, 25. Of this name, Islael, fce Gen. 12.28.

V. 35. The sons of Esau] Gen. 36. 9, to. Though Esau were the elder, yet God loved Jacob, Mal. 1.2; and Jacob obtained, both the birth-right, (Gen. 25.33.) and the blefting,

Genr. 27. 29.

Eliphar] This was the fon of Efau, by Adah his first wife,

Revel This was Efaus fon by Bashemath, another wife,

Gen. 16.10.

and Jeuft ] This was Efau's fon by Aholibamah, a third wife, Gen. 36:14.
ond fastem and Korab These were brothers to Jeush by

ena ydann, na gwa y 1 hete we toolcats y chein by fither and mother, Gen, 36:14: V. 36. The four of Eliphar, Teman, and Omar, Zephi Or, Zepho, Gen. 36. 11. Thefe, among others, are faid to be Dukes; that is, they came to be heads of great Families. Dukes had a fole and fupream authority, as kings in their own dominions; Asthe Duke of Venice, and Duke of Savoy

are supream in their places; but in Royal dignity, and sundry prerogatives, they were inferiour to Kings.

and Gatam, Kanax, ] Kenaz is put before Gatam, Gen.

36. 15, 16.
and Timnab] For Timnah, Korah is named, it may be thefe
were two names, of one and the fame person.
and Amaleik] Amalek was the son of Eliphaz, by his concu-

bine Timnah, Gen. 36. 12. This name Tmnah, was the name of a woman and of a man: For Amaleks mother was of this name; and one of Eliphaz his fons, here fet down immediately before Amalek: there was also another man of this name, ver 51. This Amalek was the father of those Amalekites, who were mortal enemies of the Ifraelites, and devoted, by God himfelf, to destruction, Exod. 17.14. Deur 25. 19. 1 Sam. 15.2, 2. See the notes on Ezek. 3.1. V. 37. The [one of Renel] This was Efaus (econd fon.

is exprelly "verified, the promife made to Abusham con-fifficat a feveral times; the fourth we read not of, but here, and Gen. 36. 13. So as the fe four as coming from the flock by V, 33. Now the four sections of the fourth we read not of, but here, and Gen. 36. 13. So as the fe four as coming from the flock of the flowing not ellewhere mentioned, cannot be fet form. by their posterity.

V. 38. And the fons of Seir ] Seir possessed the land, wherein East and his posterity afterwards dwelt, Deut. 2. 12.22. By reason thereof, both the land, and a famous mountain there. reason thereor, point the land, and a lamous mountain therein, is called Seir, Gen. 32, 3. Gen. 36, 8,9. Efau and Ell-phaz made affinity with the posterity of Seir; and therefore the genealogy of Seir, is here mixed with the genealogy of Efau. The affinity was this, Efau married Aholibamah, Leau. The ammy was this, Elau matried Anolibamah, which was the daughter of Seirs grand-child, Gen. 36. 2, 20, 24,25. and Eliphaz, Efaus fon, had Tinnah for his concubine, who was fifter to Lotan, Seirs fon, Gen. 36. verf. 12,

20, 22.

Lotan, and Shobal and Zibeon The genealogy of those, is fet down in the verses following. Zibeon had also a fon of

this name, ver. 40, and Dilhon] This mans brother had a fon of the fame

name ver.41.

4nd Exer,4nd Difhan] There is but little difference bewixe the names of the fift and feventh fons of Seir, Difhon, and Difhan. Sometimes the very fame name is given to two V. 39. And the fons of Letan, Hori, and Homan ] Or, He-

and Timnah was Lotans [ifter] She was also Eliphaz his

oncubine, Gen. 36.12. V. 40. The fost of Shebal, Alian Or, Alman, Gen. 16.

and Manabath, Ebal, Shephi Or, Sepho, Gen. 36.23:

also had this name, chap. 2.26.

And the sons of Zibeen, Ajab and Anab] This is that Anah, that
is said to have found out Mules. See Gen. 36.24.

V. 41. The form of Anab, Difton] Anah's brother was also called Difthon, ver. 38.

And the four of Difton, Amram] Or, Hemdan, Gch. 36. verf.

and E [bban, and Isbran, and Cheran] Nothing elswhere is

V. 42. The fons of Eger, Bithan, and Zagvan, and Jakas]

Or, Akm, Gen. 36: 37.

The four of Diplom, 482, and Aran] The land where Joad dwelt, was called Uz. Job. 1.1.

V. 43. Now the fare the Kings] Gen. 36. 40. Kings were fuch as had a fole and fuperan authority. The relative particle, the following his contraction of the following processing the contraction of the following particles. mentioned in the former veries, but to those that follow. that reigned in the land of Edom Namely, after the posteriy of Efau had possession thereof.

before any king reigned over the children of Ifrael] The children of Ifrael were in Canaan and Egypt about four hundred years, Exod. 12. 40. and it was four hundred after that, beyears, Exod, 12, 40, and it was four numerical acter that before they had a king, 1 king, 6, 1. Now Mofes fers down fuch things of Edom, as had been before his time; which was above four hundred years before there was a king in Ifrael. The Edomites were the fooner raifed up to the height of their dignity, because God intended to pull them down again

augmry, pecanie God intended to pull them down again from the fame. See 2 Sam. 8.19. Bels 19: Bels 19: See 3 See 3

and the name of ble city was Dinbabab] This was the place which Bela chofe, to fet his royal Palace therein.
V. 44. And when Bela was dead, Jobab, &c. See Gen. 36.

V. 45. And when Johah was dead, Husham of the land of the Temanites, &c. See Gen. 36, 34. and Jer. 49.7, 20. Amos

V. 46. And when Hufham was dead, &c. ] This name was afterwards given to those who were of the kings feed in

Edom, 1 King, 11.14.

which [more Midian] The Midianites bordered upon the Edomites, which was an occasion of quarrels arising betwixt

in the field of Mosb] The Midianites and Mosbites did border one upon another, and were confederates, Numb. 22.

and the name of bis city was Avitb ] The several Cities, where the feveral kings of Edom had their diffinct Courts, imply, that they did not succeed one another by a natural descent, but rather by election, or by force.

V. 47. And when Hadad was dead, Samlah of Mafirekab, &c.] V. 37. The finat of Resel] This was Elaus (econd fin. Nababb, Zends, Shamads, and Migab). The three former of the finances are allo given to industry of the finances are allo given to industry of the finances. Chap. ij. V. 48. And when Samlab was dead, Shaul of Rehoborb | See | Nathrali | He was the fon of the fame mother that Dan

by the river, &c.] Some take this river to be Tygris, some Euphrates, both which come from the same head or spring, Gen. 2.10. the river which is called Hiddekell, (Gen. 2 14.) fome take to be Tygris, and Euphrates is there joyned to

V. 49. And when Shaul was dead, Baal-Hanan the fon of Achbor, &c. ] The place where the king kept his Court, is not

V. 50. Ani when Baal Hanan was dead, Hadad, &c.] Or, Hadar, Gen. 36.39. the fourth king of Edom was also of this name, v. 46.

and the name of his city was Pail Or, Pau, Gen. 36.39.
and the wives name was Mahetabel the daughter of Matred, the daughter of Mezahab] Matred was the name of a man, therefore this word, daughter, in the lecond place is put for grandchilde, for grand-children are oft filled fons and daughters, Evod. 2.30.

V. 51. He dyed alfo] This was the last of the eight kings of Edom here mentioned. It may be that they ruled fo tyran-nically, as the people would no longer endure that kinde of Monarchical regiment.

and the Dukes of Edom ] Of Dukes, fee v. 36.

Duke Timna] this was also the name of a woman, Gen. 36. verse 12. Duhe Abiah] Or, Alua, Gen. 36. 40.

Duke Jetheth J Gen. 36.40.

V. 52. Duke Abdibanih J This also was a womans name,

Gen. 36.2. Duke Elab, &c.] There are eleven of them from the first to

the last that are here reckoned up.

Their are the Dukes of Edom | Which succeeded the kings

before mentioned: Many of thele, if not all of them, lived perote mentioned: Many of thete, it not all of them, lived after Mofes his time; but yet Mofes, who fet down fundry things before his time by a prophetical Spirit, might by the fame Spirit make known what was also to fall out after his

# CHAP. II.

Verf. 1. These are the sens of Israel Or, Jacob. Jacob was the first name given to the person here spoken of. Of the notation thereof, see Gen. 25. 26. Ifrael was a name given unto him, as an evidence of his fervency and faith in prayer, Gen. 32. 24,&c, Hol. 12.4. Of the notation of Ifrat, lee Gen. 32, 28. not only Jacob himself in his own person was stilled with this name, Ifrael, but also the Church under the law, (Exod. 4.22. Deut. 4.1.) and under the Goipel, Gal 6.16. All the genealogies following from this man, are of fuch as were of the Church. For though Jacob had more sons then either Abraham or Isaac, yet were they all true believers, and heads of the Church. Abraham and Iface had each of them but one fuch fon. Therefore the twelve fons of Jacob, are stiled the twelve Patriarchs, Acts

Reuben] He was then eldeft fon, but committed a very foul fin, Gen. 35 22. For which he loft his birth-right, ch. 5, 1. Gen. 49.3 4. Simeon] He executed a cruel aft, Gen. 34.25. For which

he received a curfe, Gen. 49.5,6,7.

Levi] He joyned with his brother Simeon in the fore-faid cruel act: The curse which was denounced against him, which was to be divided in Jacob, and featured in Ifrael, Gen, chapter 49, verife 7,) proved a great bleffing. For the Levites having no entire inheritance by themselves, had their Cities and land in the choiceft places of the other tribes, and were means of instructing their

and [udib] He also committed a great fin but upon a tempration, and ignorant of the person, whereby the sin was

extenuated, Gen. chapter 38. verte 13, &c. the royal dignity was conferred on him, chapter 5. verse 2. Gen. chapter 49. verse 8, &c. These sour first were of one mother, immediately one after another, Gen. chapter 29, verse Machan and Zebulon These two last named, were of the

fame mother that the other four were, but after their mother had left bearing for a time, Gen. 29. 35. and chapter 30

V. 2: Dan Hewas the fon of Jacobs maid, Gen. 38.5. but as a concubine unto him, Gen.35 22. · Joseph J. He was an especial preserver of his fathers house

and Benjamin] These two. Joseph and Benjamin, were the children of Rachel, whom Jacob most loved, Gen. chapter 29. verfe 18. the dyed in bringing forth Benjamin. Gen.35. 16,17,18.

was, Gen. 30. 7,8.

Gad and Alber] These two were sons of another of Jacobs maids, Gen. 30. 10, &c. She allo was as his concubine.
Though all of these had their faults, and some more havnous then others, yet none of them clean fell from the faith, but remained heads of the Church. Of the reasons and norati-

ons of each and every of these Patriarchs names, see Gen. 29. 32, &c. & 30.6,&c. and 35, 18

The font of judab ] Judah was the fourth fon of Jacob verfe 1. yet his genealogy is first fer down, by reason of the royall dignity setled on him, (Gen.49.10.) and the descent of the

Messiah from him, Luke 3.33.

Er, and Onan, and Shelah | Gen. 38. 3,4,5. & chapter 46.

which three were born unto him of the daughter of Shuah the Ga-naanitifh] This epithite hath relation to the word, daughter,

manufol I his epinine nata relation to the word, daugher, For Shuah was man. See (en. 38.2. and Br th: fifth burn of Juddo) I his dignity is here mentioned, to aggress are the evil following; for being the firth-born, he might have been one of the progenitors of the royal flock, and of the Messiah, King of kings.

was evil in the fight of the Lord ] See 1 King. 14. 2. & Gen.

and be flew him] God by a fudden and extraordinaty death, cut him off. The like also is noted of Onan, Gen. ch. 38.

V. 4. And Tamar] Gen. 38, 29,30. Matth. 1.3. Tamar is put into the catalogue of Christs progenitors, (as Rahab, and Ruth alfo, Marth. 1.3,5.) to show, that Christ came both of Jews and Gentiles; for all these three women were Gentiles; and withal, to flew, that notorious fins being repented of, hinder not falvation; for Christ came to fave all forts of finners, Matth. 21.31.

bis daughter in law ] Of the occasion of Judahs having

children by his daughter in law, fee Gen. chapter 38, verte 13, 13, &c. barehim Pharez and Zerab ] These two were born in in-

ceft; yer, through the infinite mercy of God, that was no prejudice to their prerogative. Of the notation of their prefute to their presignate. Of the notation of their names, fee Gen. 38. 29, 30. Pharez first came out of his mothers womb, and so was counted the first-born; but it was by a kinde of strugling with his brother in the womb. Gen.

all the font of Judab were five] The two elder of these five dved without children; so as no genealogy could be made dyed without children; to as no genealogy courd be mean of them, and Shelah's genealogy is fer down, chapter 4-verfe 20. That God, who of his free grace, choic Jacob before Efau, Mal. 1. 2. choic Pharez before Shelah and

Zeran. V. 5. The four of Phart? God so blessed Pharez, as among the posterity of Judah, it was said, in craving a blessing on a family, let thy house be like the house of Pharez, whom Tamar bare unto Judah, Ruth 4. 12.

Exrom ] Gen. 46. 12. This Exrom was reckoned in the right line among the progenitors of Christ, Matth.1.3. Zach.

and Hamul] Of him came the family of the Hamulites. Numb. 16. 21. V. 6. And the fons of Zerab | This was Judahs youngest fon.

Zimri J Or, Zubdi, Joh. 7.1. Zimri was the only fon, pro-perly fo called, begotten of Zerah. He was grand father to Achar, mentioned, v. 7. and Ethin, and Heman, and Calcol, and Data | Or, Darda, Of

thefe, fee I King. 4. 31.
five of them all 1 the four latter are counted to be of the pofirity of Zerah, though they were not immediately born of him; for they were the fons of Mahol, I King. 4.3 I.

V. 7. And the fons of Carmi, Achar] Or, Achan. the troubler of Ifrael This is added, to thew the reason of putting Achar instead of Achan; for Achar fignifical acrou-

bler : out of Achan, there is Hebrew root. who transgressed in the thing accursed ] Josh. 6. 19. & 7. 1, 25.

Achan did fteal, and secretly lay up that which God had consecrated to himself; and in that respect, accounted accur-

fed to him that should take it to his own private use, Josh, 6. 18, 19. Till this was discovered , God withdrew his protection, and suffered Israel to be overthrown by their enemy, John 7.5. In this respect, he is said to have troubled Israel Jolh. 7.25. V. 8. And the fons of Ethen, Agariah ] It is supposed from the

word fons, here fet down in the plural number that Ethan had more then this one fon Azariah, and that he only, as the chiefest of them, is named. A like instance is given, v. 31. But the plural number may here Synechdochically be put for the the plurar number...., fingular, 21 Gen.46.23.

Chap, il.

V. 9. The fast also of Herpen that were horn must him] This 38. More is registred of his praises in facted Scripture, then is added, because there are many of the names following, of any other mans. who were of his pofterity, but came not immediately from

nis toyns, a "graduat"] Though this were the eldest fon, yet his next brother was preferred before him, and one of the progenitors of the royall stock. Seev. 4.

200 Jan. Matth. shap. 1.3. Luke chapter 3.

verse 33.
and [beliebei] Or, Caleb. His pedigree is set down, verse

V. 19. And Ram bagas Aminadab | Ruth 4, 19. Marth. 1.4.

in the Wildernets.

V. 11. And McMen begat Salma] He was also called Salman, Ruth 4. 20. Marth 3. 4. Luke 3. 33. There was a mountain called Salman, the frow whereof was reputed to be very white, Plake 8.14. Ulag, 9.48. Salma here mentoned, married Rahab the harlot, Marth, chapter 1. verse 5. See ver. 4.

and Salma beget Bose ] This is he who married Ruth, Ruth

4. 13. Read his hiftory in that book. V. 12. And Best begat Obed ] He begat this fon of Ruth

e moantiers, Matth. 1. 5.

and Obed bogst Helfe] jetle's name was famous in Ifrael and that because he was the Father of David, who is oft fliled, the fon of Jeffe. Indeed fometimes it is used in way of diffrace, and that particularly by Saul his enemy, and his auguet, and the patternant to you an instituting via the flatterers, as 1 San. 2a. 78, 9. 1 few confider the many years that palled hetwire Salma and David, begotten of Jeffe; we shall finde, that Salma, Boaz, Obed, and Jeffe, mult all four of them be very old men, when they begat children; for these were more then four hundred years that passed over in their dayes. It is said, I King. 6.1. that the fourth year of Solomon was four hundred and sour secret from the children of Israels coming out of the land of Egrown or chairten or interest counting out of the least of the fight. Take from them the fourty years of Davids ceign, and the thirty before he began to reign; and there remains to the time of his birth, from hundred and ten. Now Rahab, who was wife to Salman, was an houle-keeper in that year wherein the children of Hard came out of the wildernefs year wherein the children or issue came out or the wiscenses, and Canasa, Joha. v. T. Wol long after that Salama married her. We cannot, in any probability, account Salma at that under time fifteen years old; exempt then the fourty years wherein the Ifraelizes were in the Wilderneffe, from the fore named account of four hundred and ten years, (refer-ving the fifteen years of Salma's age,) there will remain three hundred four feore and five. By this account, these four Parriarchs must be about an hundred years apiece when they begat their children. It may be, some of them might be over this number, and then others under it. Some recorded; but this genealogy being foexpress, noronly in this place, but also in Ruth 4. 21,22. and Matth. 1.5,6. and Luke 3. 32. I dare not admit of any fuch deficiency in the facred records

V. 13. And Jeffe begat bie firft born Elieb] This man was of flature fo high, and of countenance fo comely, as (when God appointed Samuel to anoint one of Jeffe's (ons for king) Samuel thought that Eliab was furely the Lords anounted

2 Sam. 16.6. Simma is entirely Shimma is entirely Shimma is field Sharmash, 1 Sam. 16.9. Thefe two, rogether with their eldeth brother before mentioned, were men of war, and were with king Saul to the bazzle, 1 Sam. chapter 17. verfewar with king Saul to the bazzle, 1 Sam. chapter 17.

13. V. 14. Nathenael the fourth, Waddai the fifth, Ogen the fixth,] Of these three by name, we read no mention, but only in this place. There were others named Nathanael, set down this place. There were centers named a variations, see course in other places, as chapt. 17-24, 28.46. A 58.64, a but none of these were Jess's son. We read 1 Sam; 17, 12, that Jess's had eight sons, and so much also is implyed, a Sam; 26, 18,11. but here, there is mention made only of seven. lemay be, that one of Jeffe's fons dyed without iffue, and therefore is not put into this genealogy. Or one of the eight there mentioned, might bo Jeffe's grand-childe, and in thar

refpect, reputed among his fons.
V. 15. David the feventh This David was one of the most fa v. 1, Datha or evenus; 1 ms Lavaru was one on one more more more shape the even was not be novel. He was famous for the integrity of his heart, and life, (in which respect he is filled, 4 man, give Gade mas been, 1 Sans, 13, 14, Ach 15, 23, 150 this withous, for his wallour, for his seal, for his will an utulich, and of or andy other excellent endowment, he was fet as a pattern before all his furcetion, a sking 3, 34, de 3a.

or any other mans.

V. 16. Whose fifters were They that follow are stilled, his listers, rather then the sisters of Eliab, or any other of the brothers; yea, rather then the daughters of Jeffe, for honors fake; for it was a greater honour to be Davids fifter, then Jeffe's daughter.

Zeruido This was a woman of note and name, and there-

tore net sons, valuant nen an, ale commany inner oy acc name, 2 Sam.2.13, 18. & 16.9, 10. and Abigail She is faid to be the daughter of Nahafa, See 2 Sam.17.25. David married a wife of this name also

Sam, 25. 42. 1 Sam. 15, 42.

and the fau of Zevoleh, Abifbei, This was one of Davids
Worthies, 2 Sam. chapter 23, verie 18. And he ever
clave clofe to David; and that before he was king,
1 Sam. chapter 26, verie 6. Though much be fpoken of
his valiant deeds in his lifetime, yet nothing of his

death,
and Jaib J Though this man were younger then Abifhai,
yet he got the preheminence above his brother; and
was made the General of Davids hoft, chapter 11. and and affahel He also was one of Davids Worthies, 2 Sam.

23. 24. but flain in the very beginning of Davids reign. 2 Sam, 2. 23.
and Abicail bare Amala] This also was a valiant man, but

and Abigathere Amaja; I his allo was a valiant man, but took part with Abialom against David, and was the Gene-ral of his army, 2 Sam. chapter 17, verfe 25. He was trea-cheroully slain by his couzen Joab, 2 Sam. chapter 20, vcr. 10

and the father of Amala was Fether the Iftmeethel lether was an Ishmeelite by birth, but by profession he was an Israelite, 2 Sam. 17.25. Or else he might be called an Ishmeelite because he had long lived and dwelt among the Ishmeelites. He is called Ithra, a Sam, 17.25.

V. 18. sind Galeb] This Caleb is called Chelubai, ver.9.
He was not that Caleb who was, among others, fent to fearch the land, (Numb. 23.7.) and after entred into Canaan Num. the land, (Numb. 23.7.) and after centred and Calebis fer down, 14. 30. John 14.6. I ne genealogy of that Caleb is fee down, chap. 41.5. This mans generation was a very great one, and is therefore here fee down, to give an inflance of Gods bleffing on Judah, by mulciplying his pofferity. The genealogy of David is here broken of; because, after the reft of the father of the ritbe of Judah, he returns again to David, and fees down his genealogy turther then of any mentioned in this book, chap. 3, 1,8cc.
the for of Hegran This is that Hezron that is mentioned

the first Herrory. This is that Herror that is mennoused, s. 1. Hereby this Caleb is diftinguished from another Caleb, which was the fon of Jephunneh, chap. 4, 15, begat children of Aqubab bis mife] This was his first wife.

verie 19. Of this name was Jehoshaphats mother, 1 King. verse 43, &c.

and of jeristo This was Calches second wife,

ber sons are shoss This relative, ber, hath reference to Je-

Jefter, Shobab, and Arden] No posterity of these areany where mentioned. David had a fon named Shobab, ch. 3.5.
V. 19. And when Azubah was dead This was Caleba first

Caleb took muto bim E; brash | This was his third wife. She gave the name to the City Ephransh, Ruth 4. 11. Mic. chap.

which barehim Hur] There was anon after the time that this Hur lived, if not in his time, another of his name, that was a great Prince, and governour over the children of Ilrael in the Wilderness, Exod 24.14. & 17.10.

V. 20. And Hur begat Uri, and Uri begat Beraltel This was that Bezaleel whom God filled with a spirit of wisdom and understanding, to finde out such curious works as were wrought in the Tabernacle, Exod. 31.2, 3,4.
V. 21. And asterward After that the fore-named sons of

Hezron were be

Hegron west in ] This is a modest expression of the marring. nial duty, fuch an one as this, Knew ber, Gen, chapter 4.

to the daughter] This woman here intended, was Hexrons third wife. of Mashin This was Manaffelis eldeft fon, Gen. so. 22.

Numb.32.39, sbe faber This word, father, is put for an head, or shief

of Oiled ] This is taken for the name of a mount Gra. 21. 21, 23, 25, for a land, Num, 32, 1. in it were fundry Chies, John 13, 25. Some take this for the proper name of a many If fo, then that relative, Father, is here to be taken property. Moles seemeth to put Gilead, here spoken of, for the proper or of any of their posterity. One of Sincons sons was called name of a man, Numb. 16.39,30.

whom he married] Heb. 100k. Namely, to be his wife. when he was threescore years old? Heb. a son of threescore years. This age of his implyes, that the daughter of Machir was his

last wife, and she bare him Segub] This name was afterwards given to the youngest son of Hiell, who built Jericho against the express charge of God, and thereby ruined his family, 1 King. 16. 14.

v. 22. And Segub begat Fair] Jair is faid to be the fon of Manaffeh, Num 3 2.41. but fon is there to be taken for grand-childe; and he was accounted the fon Manaffeh, by reason of his Grand-mother the daughter of Machir; v. 21, for on the fathers fide, Hezron was his grand-father: cither Jair or Segub, may be supposed to be adopted into the family of Ma-chir. For Jair had his inheritance in the tribe of Manasteh, as the words following thew.

who had three and swenty cities in the land of Gilead] This re lative who, hath reference to Jair, and his pofterity; the land of Gilead fell to Machir, Manaffels son; whose daughter was grand-mother to Jair, v.21. The many cities here mentioned, thew, that the land of Gilead was of a large compals.

V. 23. And he took Gefbur and Aram, with the towns of Fair V. 3. senan tong Gigurant. Anan, with the towns of year from thou! Jain, by force of Arms, took all those places from those that inhabited them, before, being of the curied nations which God had devoted to defined in Gen. 15, 18, 8cc. upon Jains taking of them, they were called Haccoth-Jair, that is,

Jans caung of them, they were calted Haccom, Jan, that is, cities of Jair, See Num. 32.42. Deut. 3 14. John 13 30. with Kenath] It is faid, Num. 32.42. that Nobah took Kenath, and called it Nobah, after his own name. This Nobah might be one of the posterity of Jair; and in that respect that is faid to be done by Jair, which was done by his fons, or fons fons: Or Nobah might be a chief Commander under Jair. Now that which is done in war under a General, ufeth to be attributed to the General.

and the towns thereof ] Heb, daughters. See chap. 7. 28 Which appertained thereunto: Or, whereof Kenath had

even threefcore Cities] By this it appeareth, that Kenath was a city of great confequence, in that it had command over fo

and yo ther Cities to fine of Machin The verb in this fenMathete belonged to the first of Machin The verb in this fentence being not expecified in the Hebrew, translators and Exwife Common trops not not not great this man any other Cities to fine a support of the Machine Theorem 1. The Machine Theorem 2. The Machi positors in this place do differ thereabouts: Some inserting whom Sheshan highly accounted of. one verb , fome another; as thus : All these the sons of Machir took: Or thus; all these the sons of Machir held: Or, as our translators, all these belonget to the sons of Mafame end. By the fons of Machin, they before mentioned for thews, that wives bear children to their husband, to con-case the fame of the though Hezron were their proper father, yet they being born of the daughter of Machir, Machir adopted them to be his

V. 24. And after that Hegron was dead in Caleb Ephratab ] This place might be so called in memorial, of an husband and a wife, that there were both buried there; For Caleb was husband to Ephrath, v. 19.

Then Abiab Herrons wife] This might be another wife of

Hezron; for his first wife was the daughter of Machir; or else Abiah night be the name of that daughter of Machir. barehim Afbur] He was begotten of Hezron, but dyed be

fore his wife brought forth this fon; fo as this fon was Post-humus, born after his fathers death.

the futer of Telea! He was the progenitor, or Prince and

chief governor of the inhabitants of Telega-Mention is made of this city, 2 Sam. 14.2. it was neer to Jerusalem.
V. 14. And the son of ferabintel the first born of He row] See

were Ramthe first born ] This also was the name of his fathers

brother, x, 9.

and Bunah, and Oren, and Ozen, and Abijah] Ahijah is by most Exposters, taken for the wife of Jerahmeel, and not for one of his fons; being taken for his wife, it is thus to be translated. Of Ah ish. V. 16. Ferabricel bad also another wife, whose mes Atarah]

This gives evidence, that Ahijah before mentioned, was Jerah meels first wife; and in reference thereunto, Ararah is stiled another wife. [he was the mother of Onam ] This further proves, that Ahi-

jah was the mother of those sons of Jerahmeel, which are men coned, v. 25. V. 27. And the fous of Ram, the fir? born of Jerahueel ] Son

were Many, and Jamin, and Ekar] We read no more of those,

Jamin, Gen. 46.10.
V. 23. And the fons of Onam were Shammai, and Jada ] Of

Y. 28. Amazus pos y Communite Superioral, and Jana Jor. Jada's pofferty, fic v. 33.
and the fowe of Shammar, Nadab J Asrons clock for was also
of this name, Exod 6. 3.
and Abifford Sec 27.

V. 29. And the name of the mife of Abilhur was Abilhail

Wives and mothers are oft named for honours lake. King Rehoboams wives name alto was Abihail, 2 Chr. 12, 18, and Hesters mother; Hesth. 2.15.

and she bare him Abban and Molta]. There is no mention of

any more of their progeny.

V. 30. And the fors of Nadab, Seled, and Appairs, but Seled dyed without children] So here is an end of Seled; the best

means to preferve his memory.

V: 31. The four of Appaim, I felt, Sec ch. 5, 14. Of the word. fons, fee v. 8.

four fee v. 8.
and the fean of flyi, shephan, and for children of shiphan, abla?

By the word, children, daughters are here meant. See v. 34withsh, here is a Synchedochen in the word, children, as in the
word, forz, before mentioned; for well one of supplter that the had, which was shall; as till thus do not daughthe daughters that the had, was Ahla; See the Compa. 7.

\*\*Comparison of the Comparison V. 32. And the fore of Fada the brother of Shammas ] See

Feiber, and Jonathan; and Jether dyed without children] No mention therefore hereafter of him. Indeed there were others of that name, as Gideons fon, Judg. 8, 20, and Amala's father, v. 17. and Ezra's son, ch. 4-17. and others.
V. 33. And the sons of Ionatham, Peterb, and Zana]. No sur-

ther mention of thefe. thefe were the fons of Ierabmeel] By fons, are here meant po-

Rerity. Of Jerahmeel, fee v. 25.
V. 34. Non Shaftan bad no four but daughters] See v 31. If

the word translated children, be taken for fons, then it is to be supposed, that all his sons at this time were dead. and Shejhau had a fervant au Egyptian, whose name was Jarha]

Mention is here made of that lervant, because of the honour done unto him, v. 35. He was certainly a Profelyte, otherwife Sheshan might not have given his daughter to him, be-

and she bare him Anai This relative, him, may have reference to Sheshan, and then it shews, that the posterity following were so accounted Sheshans, as they kept up his name and chir. These different interpretations tend all to one and the memory. Or it may have reference to Sheshans servant, and

tinue his name.

V. 36. And Assai begat Nathan] The numerous posterity
here in order for down, shows, that the stock of Jarha, though of the daughter of Machit, Machit adopted them to be fus fons, took them into his family, and gave them their inhe-ritances: the father of Gillad | See v. 2.1.

but in relation to the third generation. V. 37. And Zabad begat Ephlal] No other mention is elfe-

where made of this Ephlal and Ephlat begat Obed ] This is another Obed then he that

was mentioned v. 12. V. 38. And Obed begat Ichn, &c.] There are thirteen generations here fee down, from v. 35. to v. 42. that came from Shefhan, by his daughter; but no other mention made of

them, then is in thele verfes. V. 42. Now the fons of Caleb] That Caleb who is mention-

the brother of Ierabmeel ] Thele two were the fons of Hezon, v. 9. but Jerahmeel the elder,
Meshabi sirst-born] He was the son of Azubah Calebs first

which was the father of Zigh J Zigh was the name of a city in the tribe of Judah, Josh 15:55. It was also the name of a wilthering of jugan, join 13-55; it was mito me name of a winderness, 1 Sami 3-14,35,24. The word, father, may here, betaken for a planter, or first establisher of a city; so 43,49, or irmay be taken for the first head of a stock; or for the chief or Prince, and to Ziph here put for the inhabitants of Ziph, Sec

and the four of Maresha] The meaning is, that these sons of Marcina descended from Caleb.

thefather of Hebron ] This relative, father, hath reference to Marefish. Hebron is the name of a place, whereof frequency mention is made in holy Scripture, as Gen. 13.19. Nam. 13.

23. John 10.36. & 14.13. 2. Sam. 2.13.11.

Y. 43. And the fone of Hebreh Korah J There were diversimen of this name, as Gen. 36.5 Exod 6.21. But of this Korah the fone of Hebron, we read no more then is here fet down, woo od

Chap. ij.

4nd Rekem | This also was the name of one of the Kings of Midian, whom the Israelites slew, Numb. 31. 8. and it was the name of a city in the tribe of Benjamin, Josh. chap. 18.

and shema] One of Reubens posterity, (chap. 5.8.) and of Benjamins also, (chap. 8.13.) were of this name. It was also the name of a city in the tribe of Judah, Josh. 15.26. V. 44, And Shem beget Reben 100 other mention is made of Raham, but that which immediately followeth. the feiber of Jackson Father hath here relation to Raham,

and Rekem berest Shammai | Rekem was the third fon of Hebron , v. 43. There is another Shammai before men

V. 45. And the fon of Shammai was Maon ] There was also a city of this name, Josh. 15.55. and a Wilderness, & Sam. 23. 24,45. & 25.3.

and Man was the father of Bath year] Beth-zur was a city in the tribe of Judah, John 15, 18, to as the word, father, is here to be taken, as it was, v. 42.

V 46 And Echa Galeba concubine Of a concubine, fee

1 King, 11. 3. Besides the three wives of Calcb, mentioned v. 18 10. he took alto-concubines, the more to increase his

bar Haran, and Mera and Garee ] Harans, and Moza's po-Rerities follow; but no potterity of Gazez is recorded.

and the fame name.

V. 47. And the fews of fielded.] Moza is supposed to be here
understood, our of v. 46. as it is had been thus expressed,
And the fows of Moza were Jahdai.

Regen, and Johens, St. ] The fix names that are here set

down together, were all fans of Jahdai.
V. 48. Maacha Caleba concubine] This was another concu-

bine that Caleb took to his wives. Seev. 6.

bare Shebs, and Tirhand | Nothing more is any where faid

ber 3 9086, das a tressure a rock of the circle two.

V. 49, 50 house sign Shaph, the falter of Madrasmah] Some fore underthand, under the relative, Me, this word, Wife, and make the reference so Shaph, as if it had been thus expedied, the wide of Shaph the lisher of Madrasmanah, bare Sheuth is finder of Madrasmanah, bare Sheuth is finder of Madrasman and the falter of Gibbea] In all the three places, this word, falten, is taken alike, for a plantace of madras or head or a Prince. Madrasmah, Machana Gunder or head or a Prince. Madrasmah, Machana or head or a Prince. Madrasmah, Machana or head or a Prince.

ter, or founder, or head, or a Prince. Madmannah, Mach-benah, Gibea, are three Cities in the tribe of Judah, Josh,

15.31,57.

and the laughter of Calah war Adalah Joth, 15, 17. This is taken to be the eldeft daughter of the first Calab, whole genealogies hach in this chapter been fee down. True it is, that the other Calab had also a daughter of this name; but it is worken for the many to teach or way the farm name to each not unufual for divers parents to give the fame name to each

of their chaldren.

V. 50. The wever the [one] This hath relation to Shobal, and others that follow him, v. 51.

of Galeb the fon of Har! Hut was the fon of that Caleb before

mentioned, v. 19. So as this Caleb was the other Calebs grand-thild. There are three Calebs famous in Ifrael. The

grand-child. There are three Cateos tarous in fact. Ine firth was the food offerzon, v. 18. The scond, the son of hirr, the third, the son of sephunnels, th. 4.15.

the fifth serve of Epivassel, This is she that was called Ephrath, v. 19. And Hur is faid to be ther such born, because Caleb had another first-born by another wish, v. 18.

\*\*Shedal This also was the nature of one of the sons of Seir,

Hereib the father of Beth Gader | This phrase is to be taken

V. 70 And Chehal the father of Kiriath jearin | See verfe

bad few, Heree] Or , Resish chap. 4. 2. Hance, may be

sken appellatively.

and balf the Manabeshire of On, balf the Manuchine, or, Hange, Honorach. Or thus it may be reidred, of those than inha-bit the country of Meantonin. This is taken to be a region in

and Taxand This was also the name of a place, Josh, 12, 1 the Confines of Judah, Benjamin, and Dan, if the word Ha

the Confines of Judah, Benjamin, and Dan, it the word, Ha-ce, be taken appelluavely, ir may be thus trailland; the was our-feer, (or governour) of half the Manahachites. V. 53. saik be finitise of Krambi perain, the labrius, &c.] Thefe families delocated from Shobal, vi.3. We read of Inst an inlinte, and of Gareb an lithine; they were two of Davids Worthies, a Sana, 13, 81. Clin 11, 10. Otherwise we rand not ellewhere of library, Pultue, Shumashites, Millinitate,

Zareathites, and the Eshtaulites.

of them came the Zareathites, and the Eshtaulites] These twowere inhabitants of Eshlaol and Zoreah, in the tribe of Judah,

John 1,132.

V. 54. The force of Salma, Mulbibem | See v. 51. By fons, hehrer means pofterity; and by Bethlehem, fuch as inhabited it. Some translate the word, Bethlehem here, Bethlehem

and the Netothathites | Such as came of the City or family of

and the Margham of Mills and Mills La. 36.

Another in the tribe of Judah Neht. La. 36.

Another in the boule of Judah Or, Another 10, or or of the
boule of Judah Another is put for the name of a place, and it
was a Plain in the borders of Biphraim, Benjamin, and Judah; in which reliper it was diffuguithed with divers names, a
in which reliper it was diffuguithed with divers names, a cording to the different scituation or bounds. See Josh, 16.2. coming to the attractor fettuation or bounds. See John 16.3, 77. Thus the house of Joab is added thereunto, to shew, that the family of Joab possession and fattorsh. Attroth is also taken appellatively, so it signifies crowns; in this ano taken appetiatively, to it fignified crowns; in this fence, the Netophathites are fer out to be the crowns of the house of Joab, fuch, as by their valour and good fuccefs among the Souldiersof Joab, were as Crowns to him; they were his glory. See Phil.4.1.
V. 55. And the families of the Scribes that dwelt at Faber

This verse is here inserted, because the families mentione therein, though they belonged not to the tribe of Judah, yet dwelt in the defert of Judah, where Jabez was, Judg. 1. 16. By Scribes, he means such as were employed in writing, or By Schools, he means luch as were employed in winting, were publique notaries, fo as thereby they maintained themselves and their pofferity, though they had no inheritance among the Jews. Some take Scribes for fuch as were well exercised in the law of God, as Ezra 7.6. and instructed the conle therein

the Tiruthiter, the Simouthites, and Shucathites] These fami-lies are no where else mentioned. Their titles may be taken from some of their Predecessors; the Shucathites may be so called, from dwelling in Tabernacles.

Thele are the Kenites | The Kenites were of the pofferity of

Jethro, who was Mofes his father in law, Exod. 3. 1. Judg. 1. 16. They were called Kenites in regard of the country where they dwelt

that came from Hemath I Hemath was an ancient progenifor, from whom those Kenites descended. There was another ancient progenitor of the Kenites, called Heber, Judg. 4.11. who also came from Moses his father in law. They feated themfelves among the Naphralites, Judg. 4. 11. But thefe here mentioned, among the children of Judah, Judg.

the father of the boufe of Rechab] This is added for diffinction fake, to thew what Hemath he speaketh of, and also for ho-nour sake; for Rechab was a man of great note and name. Sec a King.10. 15.

## CHAP. III.

Verf. 1. On these was the sans of David This Chapter hash reference to chap, 2, 15, where mention is made of David the youngest son of Jesse. The genealogy of David reacheth further then of any other in this Book of the Chronicles. It reacheth for beyond the time of the captivity. David was the head of that royal progeny from whence Christ came.

which were how unto him in Hebran Hobron was that place where David was first settled in his kingdom. For there he where David was not retted in his singuoin. For these in-reigned over Judah in his feven firty years, 2 Sam, 5.5. We may hence infer, that in the times when Saul parfocuted hist from place to place, he had no children. . the first born Amous! This is he that deflowred his fifter

Tamar, and was flain by her brother Abfalom, 2 Sam. 13.1,

14, 28, 29.
of Abinome the Jerreelites Jezreel was a City in Judah John chapter 15, verfe 56, whence this woman had her

the [econd Daniel] Or, Chileab, 2 Sam. 3.3. two marnes are iven to the fame man

of Abigait the Cormeliteffe] This woman was formerly Naof tongestime themsettife! I this woman was formers; Nambals wife, I Sam. 25. 3. and after his death fine was married in David, I Sam. chap. 25. wer, 34. &c. She is called Carmelitefs, from Carmel where Nabal dwelt, I Sam. ch. 25. Chap.iii. V. 2. The third Abfalon This is he that fought to take the | V. 7. And Noga This Woga and his elder brother Eliphe. Crown from his fother, and was flam in his treaton, 2 Sain, 15.

Crown treatment returning the state of trained king of Gelman 1,8cc. and 18,13,8cc. this fonof Massha, the daughter of Talmai King of Gelman David, while he was in the land of the phillflinins, when he fled from Saul, invaded Gefhur, and took all with him, I Sam. 27.1, 8,9. It may be, that then he took Maacha. Or, it may be, that the King of Gethur, retaining his Kingdom, and may be that the king of Gethur, retaining his kingdom, and observing what great good success David and, against all kis-enemies, lought peace with him, and gave him his daughter Maacha to wife, for we read that Abialom, after he had slain his brother Amnon, fled to his grand-father Talmai, z Sam. 12.27. But howfoever David took this wife, it is to be presupposed that the became a Proselyte, and professed the Re-

fappoted that his occasion. I ligion of the Jews.

### fourth a death ### J This was he, that would have unurped the Kingdom, before his father was dead, r King. 1.5, &c.

He was flain by nis prother solomon, 1 king. 2.25, the four Haggeth See 1 king. 4, 5, V. 3. The fift, shephatia of a bital 1 his name Shephatia was given to fundry other perions, as chary 8. and 12. 5, and 27, 16. But of this Shephatia, and of his Abital, we read no more, then that the one was the fon of David, and the other

the first Islneam by Egleb bit wife ] The five other women, before mentioned, were also Davids wives; so as to overy of them, may this relative, ha wife, be referred. See z Sam.

3. 5.
V.4. Thefe fix were born unso him in Hebron | See ver. 1.
and there he raigned fever years and fix months | After Sauls
death the men of judah came to Hebron, and there anointed David King, 2 Sam. 2.34. But many of the tribes of Iffael took part with Abner, who fer up Ishborheth, Sauls son, to be King, 2 Sam. 2.39. Betwist these two houses there was long war; but at length David prevailed 2 Sam. 2. 1. &c. and Inhosheth was flain, 2 Sam. 4. 7. After which all Ifrael took part with David, and made him King, 2 Sam. 5. 3. This is the reason of the diffinction of the years of his reign.

and in Jerusalem be reigned thirty and three years] It is faid,

2 Sain, 5. 4. that David reigned forty years. Either fix moneths must be added to those forty, or taken from these thirty and three here mentioned.

V. s. And thefe were born auto bim in Ferufalem | After he was feeled in his Kingdom, and taken by all Ifrael, to be their

was leaded in the subgooms and causers, by an inver, to be their Ring. See chap. 14, 3,80.

Shintal [Or, Shamma, 2 Sam. 5, 14.

and Shobah, and Nuban] Some take these to be the sons of treah, whose wife David deflowed, and whom he caused to be flain, (2 San. 11. 3, 4, 15, 17.) and that David adopted them to be his lone, and in that refuel they are faid to be born unto him; that is, every way to be accounted his, as if they had proceeded from his own loins. But this will not well fland with that which is noted of Nathan, (who was one of the le three) that he was one of the Progenitors of Christ, Luke 3.31. If he had been triah's fon, and not Davids properly, then had not Christ properly defeended from David yid by a natural defeen. Whereas they fay, that Solomon, who is here for after them all, was the next fon to him that was born in adultery, and taken away while he was an infant; was born in adultery, and token away while he was an infinity (\$\sin\_{11}\$; \$\sin\_{12}\$; \$\sin\_{ therefore he fets him in the last place. Of Shimea, and Shobab, we read no more, but that they were fons of Du-

and Solomon fow], This particle, four, hath relation to the number of the men, and not to their order. For Solomon was nowthe fourth; that is, the laft of the four, but one of the four, namely, the first.

af Barb[huah] Or Barb-flobs, 2 Sam, 1st - 3. This latter name is most usually given unto her in facred Scripture. The former, fignifiath a daughter of Salvation; the latter, a daughter of Onth.

of Open.

the daughter of Ambilel Or, Ellan, 2 Sain, 11.3.

Her fathers name is here fer down for Holiour's fike.

V. 6. Ibbar, alfa]. We read no other mention of this

and Elishama], Or, Elishaa, 2 Som. 8, 15, and Elisheles] These two names, Elishama, and Eliphelet, wein given to two other tons or a avid, verl. 8. Itmay be, that these two, were dead before the other two were born; and thereupon the fame manes given to their brothers.

let, are left out in rhelaccount; 2 Sam. f. 15. And it may be that they dyed young without children, and therefore not

that they ayed young without chinavers, since the control of cerebrothy, and flightless. No other mention is made of these row. There was, of old, a King of Lachith, named Japhia, Josh. 10, 3, and a place also of their rame, Josh. 19. 12.

V. 8. And Elifhama] See yorl. 6.
and Eliada] Or, Beliada, chap. 14. 7.
and Elipheles] See yerl. 6.

nine This number hath reference to those that are men. nine! This number lathr reterence to those case are near-tioned, yer. 6,7,8. Thefe swite born to David, after those four that are faint to be born with him in Jerufalem, of Bath-thuah, yerl. 4. Those four added to these nine, make up thireen; of the nine here mentioned, onely leven work thritten: of the fine nece mentioned, onesy seven were living togother, a Sam. 5, 15, 16. Whether all these nine were born of Barth sliebs, of of other wives of David, is not ex-pected. Barth-sheba lived long enough with David to have so many children: For the out-lived David; 1 Ring. 4.

V. 9. These were all the faut of David] They were ninetech in all; fix born in Hebron vert.4. Four in Jerufalem, ver. 5. and Nine after them, verf. 8.

britaes the fons of the concubines Of a concubing, fee r King. 11.3. The best of the Saints, under the law, had best many wives and also concubines; For great was their desire

of a numerous progeny, and Tunar their fifter] Ofher, fee 2 Sam. 13. 1,8c. By the father the was fifter to all the nineteen before mentioned; but by the mother, onely to Abfalons, 2 Sam 13.4. V. 10. And Solomons [on] This hath reference to the larrer

end of vert. 5.
was Rebebrard 1 King 11. 42. Wieli this man began Solo-

mons royal race, and it is in order fee down, till it utterly monstoyal race, and it is in order let down, till it utterly failed in Jechoniah, Jer 22, 30. He was a foolish King, (though hewere the fon of a wife parent) and by his folly lost the greater part of that Kingdom which his father left

Abiabu for Or, Abiam. He was a wicked king, I King. 15. 1, 3.

Afa his for ] He long continued a good king; 2 Chr. 14, 2;

& 15. 13.

Febolhaphat his [en] A very good king, yet not without his

faults, 2 Chr. 17.4. & 18.1 & 19. 2.

V. 11. Forembis fon | Or. Jaborati. A very withhed king.

2 Chr. 21.7 80.7 Or, Aginth, 2 Chro. 22.6. He was an evil king, and reigned but a while, 2 Chro. 22.8c.

Josh buson This was a neutriols hypotrice, 2 Chr. 24.

V. 12. Amariab his for] This was an evil-king, 2 Chro:25. 14. Scc.

14, icc. Agriid) Or. Orziid. 2 King. 25 20. This king apo-fatized and fell from a gloribite proteffion, 2 Chro. 26.16. Fullamb 6 [cr] This was good king, 2 Chro. 27.2. V. 13. Abry bis [cn] This was antoronous dolard; 3 Chri

28. 1,80.

Hereliab bis [on] This was a very good king; but after many mercles received, his heart was too much parted nighted withflanding he humbled hintoff; z Chron. chap. 32. veri Manuffer his for] This man from his child hood was very

leud, cruef, and a great idolarer; but afterwards repelited; 2 Chro. 33, 2, Sec. & 12, Sec. V. 14. Amon his [on] This way is whited king a Chron!

folds his for! This was a very sholes king, and white he was yet a childe began to feek "God, " Chron. 34: 23, see. He was the laft good King; yet he fell into an ortion; in operating the King of Egypt, which was his death; "Echron. 36.

V. 15. And the four of Infish were ] Three of his fone then upon the throne, one after another, whing 13: 30, 34.

the first bort, Tobattan | Or, Toutley. See & Hing. 29.

the focund touching Or, Perstanian Or, Elinghin! See a King.

the fourth Shalkam This name was given to long the pr., the fourth Shalkam This name was given to long and the fact.

This word of number, the fourth, being added then is

Shallum, implyeth that He was another then any of the refu mer three; but became no municion is made ellewhere of him, it is to Be shappored; that he dyel belove has same you V. 16. Atteffefent of Foutin, Jenning the fort die Jea

hoiachin, 2 King, 24.6. This man succeeded his father in feethern down before hand : Or elfe, fome other Proph buchadnezzar, his life was spared, and he carried captive into

Zedekieb bis fen! This relative particle, bis, feemeth to have reference to Jeconiah before mentioned : now it is true, have reterence to jeconian nerror mentioned; now it is true, that he which fucceded jechoniah in the Kingdom, was named Zedekiah: but he was the fon of Jofah, and tincle to this Jeconiah, 2 King. 24, 17, Therefore he is here faid to be his fon legally, because he fuceeded him in the throne: and thus is he the same Zedekiah that is mentioned, verf. 15. If this relative, [02] of whom no mention is made in any other place; nay, he is not reckoned among the fons of Jeconiah in the vertex following.

V. 17. And the fore of Iconiah ] Or; Coniah Jer. 22. 24.

See the notes on Jar. 22. 30. in what respect this Jeconiah is faid to be childles

Affir] This word may be taken appellatively, and tranflated bound, or im prisoned : And fo thus read, The four of lecomid bound Salathiel. We do not read in any other place of a fon of Jeconiah to be called Affir: Indeed one of Corahs fonshad that name, Exod. 6, 24, and two others of his po-

fterity, chap. 6.23,37.

Salathiel bis foul Heb. Shealtiel. Salathiel is faid to be the fon of Neri, Luke 3.27: From whom Chrift, by a natural descent, came. Therefore salathiel is here said to be Jeconiahs ion, in that he succeeded him in a right to the Royal dignity, Matth. 1.12. Orelle, this Salathiel, is a distinct person from him, whom Luke mentioneth among

V. 18. Malebram also, and Pedajah, &c. ] The fix persons named in this verse, were sons of Salathiel. The expression handed it this very concile. Some thing must be expressed, either in the beginning, thus, the son of Salabies were these, Malibiram, &c. Orelle, in the end, thus, Were the sons of

V. 19. And the fons of Pedajab were Zerubbabel, and Shemei V. 1.9. And the fine of Petaljah were Zerubbalel, and Shomeil], nother places Zerubbalel is faid to be the fin of Shealtiel, Ezr. 1.2. and 5.3. Noh. 1.3. 1. Hag. 1. 1. Marth. 1. 1. Luk. 2. 2.7. Herefore, it is fuppooled, that Petalpah might dye white his fins were young, and Salathiel their Grand. Enter bring them up; and in this referêd Zerubbaleb be called the ion of Salathiel, or, Shealtiel. Befides it is ufual to call grand-thildren fore

cattle ion of statement, or, sincenter. Beinges it is usual very call grand, children fons, and the fons of zerobebble Delpullam and Haminab J. Neither of thefe are mentioned in the genealogy of Zerubbabel, Math. 1.13. Luk. 3, 27. Whereupon fome fuppofe, that this was amorted in the delpul grand was mentioned in

those places.

### Stelemits their fifer] She was filter to those two before
mentioned, both by father and mother; and therefore she
is added next to them, before the others in the nexe

V. 20. And Hazubab, &c.] This man and the other following in this verse, were also sons of Zerubbabel; though by another wife, then Meshullam and Hananiel were versig. Some rake their brothers, mentioned in this, verse to be fons

V. 21. And the fous of Hananish, Pelatish, and Jefaish, &c.] Here is fet down a Catalogue of fuch Families as belonged to the Royal flock of David, and remained after the capti-

vity.
V. 22. 484 the form of Shashaniah, Samaiah) Either the plural number in this word, faux, is Synechockically put for the fingular; or, the Grand-childen following, are comprized under the title four.
And this fact of blometals, raining, and I great, and Bartin, and Medical and the fact of blometals, raining, and I great, and Bartin, and Medical and the state of onen up, therefore the lather mult be added to make up the number of fires chap. 7.3. Or elfe, this number may have relation to another fon that was dead, before the reft. Some refer this to Shechaniah and to bring in Shemaiah to be com-

refer this to Shechanish, and so bring in Shemaish to be com-pited under the number of sir.

V. 33. And the smar Sheariab) Nearish was the last fave one, of the former number; yet his posterity onely is set down. It may be, that none of the rest had issue; or, that the Royal dignity, that remained, was steted on him. Essential, and Hergeliab) Heb. Hirtyliab. Amongst the amen, shere, and in other places, the rest will shape Nau, added to them; which wasts not Emphasis; for Jah, signi-fieth, I ord, and Jahu his Lord.

348. 4788/ms three J He, with his two brothers, make up this number.

V. 24 And the fons of Elicensi were Hodajab, Stc. Here are mary generations for down, of perions one defeending from an other, after the captivity; which, questionless, extended beyond the dayes of Ezra; yet hemight, by a prophetical spirit,

CHAP. IV.

Verf. 1. The four of Judab ] By fons, posterity is here meant; for the particulars following, were of feveral and diffinct generations.

This was the onely proper fon of Judah, here mentioned, Gen. 38. 29. and 46.12. See chap. 2.4.

Herren] He was the fon of Pharez, ch. 2.5.

and Curmi] Or, Chelubai, ch. 2.9. Or, Caleb, chap. 2.18.

All these three names, serout one and the same person, which

was the fon of Hezron.

and Hur] This was the fon of the afore faid Caleb, chap. 2. and Hur] This was the ion of the afore said Cases, cnap. 2.

19. namely, of the first Caleb, called Chelubai, chap. 2.

19. This Hur had a son, called also Caleb, who was the immediate father of Shobal, chap. 2. vers. 50. but is here left

out.
V. 2. And Reajab] Or, Háros, ch. 2.52.
the fen of Shobal] By this relation, we fee how Reajah came
by lineal defeent from Judah. The former genealogy from
Judah, by Caleb, here ended, and the Royal flock, by David, Juaan, py Careo, nere ended, and the Royal Hock, by David, was inferred, chap; 3. Now that former genealogy is profe-cuted, and the pofferity of Reajah is diffinely for down. begat 40bab] This hath relation to Reajah, and Jabab begat Abundi, and Labad] No further mention

is made of these two.

These are the families of the Zorathites] From those before menrioned descended the inhabitants of Zorcab, a City in the

time of Judah, John 15,33; V. 3. And thefe were of the father of Etam] Etam was a city belonging to Judah; 2 Chr. 11.6. By the father of this city, is meant, the founder or governour thereof. This father of Etam muft needs be one of those Ancestors from whom Jahath and his children, and those also that are after mentioned in this verse descended. He may be in particular, Reajah,

in this verie defeended. He may be in particular, Reajan, v. 2. Or, one of the former progenitors, v. 1.

Jegret, and I finna, and I doloft: There are comprized in the number of those who were of the father of Etam.

and the name of their fifter was Hayeletpon! This woman was

woman of note and name; for fuch use to be mixed with the

genealogy of men, chap. 3.9,19.
V. 4. And Penuel the father of Geder Or, of the father of Gedor, as y 3. For Jered is also stiled the father of Gedor,

and Ever the father of Hulhah ] Or, of the father, as verse 3. Thefe two words, Gedor, and Huthah, are names of places, v. 39. John 15.18. 2 Sam. 21.18. & 23.27. Huthah, by tran-

These are the four of Hur] This hash v. 11.

These are the four of Hur] This hash relation to Shobal, and to all under him before mentioned.

to all under him betore mentioned.

the fift bern of Experately See chap. 2. 50.
the father of Bethlebem This relative, father, hath reference to Hur before mentioned. See chap. 2. 51.

V. s. And After the father of Tekea ] See ch. 1.24.
bad two wives, Helab and Nagrab ] Mention is made of these two, because he had issue by them both. Their several and distinct children are hereaster set down.

V. 6. And Naarab base him Abujam] Ahusam is onely men-

tioned in this place.

and Hepher] Frequent mention is made of this name, one
Hepher was of the tribe of Manafieh, whose fon was Zelophehad, who had five daughters, but no fons; and therfore the inheritance descended to his daughters, Numb. 36. 2. One of Davids Worthies was called Hepher, chap. 11.36. Hepher was allothe name of a Region, Joh. 12.17. 1 King 4. vers.

and Temeni, and Abashiari] These were names of Fami-

These were the sour of Nasrah] This phrase is to be taken exclusively, he had none but these.
V. 7. And the sour of Helah were] Helah was the first wise of

Athur, verie 5.

Zereib, Zoar, and Eibnam To these must Coz be added,
vers. for he also was the son of Athur by Helah.
V. 8. And Coz begas a nub, and Zebebab Though Coz were

not before mentioned; yet the bringing in of his, genalogy in this place, thews, that he was one of Athurs flock. See the

like, verse 14 and chap 2, 47.

and the families of Abarbel, the son of Harum ] This relative,
son, hath reference to Aharhel

V. 9. And Sabet was more bonourable iben bis breibren ] Jaben was fome prime man; he is no where elfe mentioned. He is taken to be head of one of the families of Abarhel, before mentioned, verle 8. and to be one of the policity of Athur,

and the chiefest among them all: The city that is here men. [ that particle a part of the name, and translate is, ##128, or, and the causert among tunn all: The city that is here men-tioned, chap. 2,5 might be called Jabex from him. In that city dwelt Scriber, and in that respect he himself is counted to be a learned Scribe.

Chap.iv.

to be learned Scribe.

and his mostle table his name Jake? That is, foremful. Jateb properly, fignifieth forcowful: So as there is a transposition of letters in the word, Jake;

foring, Desanfe T have him his foremful It feems the had a
very land travel, (if the dyed not in her travel) and theretopoufs Rockel, Gen. 35. 18. 3 gave a name to her fon in
memorial thereof. But it is faid, that his fither changed his
manner to leave his and sold his Ochhele. O'Choppe for name, (as Jacob did) and called him Orbniel. Of whom fee

name, (as Jacob and ) and canted that Chinese,
Judges 1. 13. 8c and 3.9.
V.10. And labez called on the God of Ifrael, faying ] This thews that he was a man of piety, and faith.

O this thou wouldest bless me indeed Heb. if thou blessing,

will blefs. Of the emphasis in doubling words, see I king.
8.13. This phrase is set down in form of a vow; that which he vowed to return to God, is not expressed, bur understood.

It implyeth, that he would render praise unto God, and cleave close unto him as a faithful fervant. The expression is concile, and emphatical,

is concile, and empirated,
and emlarge my cosft.] It feems that his portion fell out too
narrow for him, and his children; and therefore he feeks to
enlarge it by force against those curfed enemies, the Canaa-

enlarge it by force against those cursed enemies, the Canaa-nites, that remined not call out.

and that the bind might be with me! He lower, and acknow-ledged, that without tools help, the could do nothing,

and that then woulded keep me from will Helo do me. Or, that
but doff with the cult, that it may not grieve me! I some here
add the word, deliverance, thus, That thou work deliverance. from the evil, that it grieve me not. His meaning is, that God from the evil, that it girieveme not. His meaning is, that God would protech, and profess in an and give him inche fuccile, that he might not be foyled, nor oppetfield by the enemy, if appears hereby, that he was in fonce scream dranger, when he made this prayer; (as Jelodaphar, King, 22, 32.) or has he made it while he was in the fight.

And God grantel bin when the fight.

And God grantel bin when she be required [God gave him victory; [Gost here enemy was defined their land, and enlarged his own habitation. In this was he more honourable them bin between the control of the control

V. II. And Chelub the brother of Shugh beegt Mehir This

V. II. And Chello the brethen of Shunds bages Mchril This Shuah is the same that was called Hullah, verf. 4, which was the faster of Effoul). This relative, which hash reference to Melin, immediately going before: V. 1.2. And Elfons begas Belb rophal. Elfons is taken to be the name of a performand a place. So is Belt-nathon, the city of the same of a performance of the same of the sam

These are the men of Rechab ] Rechah is here taken for

V. 13. And the source Kenae Some include the last close of the 11. verse, and the whole 12. verse, in a parenthesis, of the 11. Verte, and the whole 12. Verte, in a parenness, and refer this 12. verfe to the 11. Verfe? as it is that been thus faid, Chulub begat Mebir, and the finity of Renar, This is that Kenaz who is mentioned, John 13. '17. These were the Grand-children of Kenaz, bureducated by him, as by a

Oibniel, and Sarajab] Othniel was the first Judge after

Otherid, and saraya? Otheric was the first judge are; joina, judg. 2, 9, 10.

"nd the four of sibrid, thabind, 10, Hutub, and Meenshii who lega, No.

"the stand Meanshii inga Ohna). See varie 8.

"the stand Meanshii inga Ohna). See varie 8.

"the stand place first, the father of its unity) Or, industriant of the stand of the college. First, while you in the limits of judds and Ben jamin, Neh 11, New York were many, of all forty, of Arthur and the stand.

Activers in that valley,

af Charaffed | That is, reffinen.

by they more striffined | This thews the reason, why they

valley had the name of Charaffen; namely, because craftimen

deschripterin.

\*\*M.45. skalbi fest of fate] This is a third Caleb. See

the p. 90. This was thire fishful, valiant Chumpon, 34. k king. 2523. lett. so. 8. Some of thole allo, whom
the unsured now the lated of promoting 1, 2, 2, and 22 - 15; the little except lide bowd Josian, bare tokesagne, 20 John.

Josh, 146, &c. the fon of Jephunnel | Numb. 13.6. Some make Jephun neth to be the fon of Kenaz, in that Caleb, his fon, is called a Kenizire, Numb. 37, 13, John 14, 6.

If Lah, and Naap Nori ore mention is made of Irti,

nor or Nam.

Among 1 fits was Lavage enter von mune, cap. 2.2.

Among 1 fits was Lavage enter von mune, cap. 2.2.

Appet of Elds, even Krusz The particle translated, which is man no more, this man no more, this man no more, the control of the con

Kenaz, last mentioned,

Zieb] See chap. 2. 43. and Ziphah, and Tiria, and Afareel ] There is no more of thefe.

V. 17. And the fons of Eges ] There is in the laft letter of vi. 17. Annu see just y a cys 1 since so 42 the size steerer or with Hebrew name, a difference between this man and the learned Setile, mentioned Fixts 7.1. Befides, these two are different in their tribes, (this being of Judah, the other of Levi) and in the age of the world wherein they lived.

Jeber] The Farher of Amafa was of this name, chap. 2. There was also another of this name, who died without

17. There was ano another children, chap, 2, 32.

and Mered This Mered is again mentioned, verf. 18. and Epher] There was a prime man of the tribe of Reuben of this name, chap. 5. 24.

and Ialen] There is no more mention of him.

and the bare ] Some take this in the Masculine gender, and translate it, be begat, and so refer it to Jalon: but the Hebrew is of the feminine; and in that respect well translated, the bare. But because the woman is not here expressly set down; some refer to the wife of Ezra intimating that Ezra had two wives, and that the latter of them is here meant. Others. more fitly apply this to Birhia, mentioned verse 18.

Mirian ] This was the name of a woman, who was sister to

Mofes, Exod, 15, 20, but here it is the name of a man.

Mofes, Exod, 15, 20, but here it is the name of a man.

and obamina! There were divers of this name, and of
this tribe, 1 Chron. 2, verfe 18, 44, but this was another

countrey; for it fignifieth a lewels, a woman born of the Jews. His other wife was an Egyptian: It was Mered, verf.

Jews. First other wife was an Egyptian: At was mered, vert.
12. whole wife the was.
Jered the father of Geden Gedor was a Ciry in Judah, Joh.
15. y8. This Jered was the father of the inhabitants of Geg.

and Hebershe fuber of Seebo, and tehnablet the father of Za-soah] Socio, and Zanoah, were two Cities in Judah. Of the latter, fee loth, 15, 34,35. Sorasche, word, father, is here to

later, fee John 15, 24,15. So sas the word, Jather, is here to be taken a teleprome at the area to be taken a teleprome at the area to have feet a feet wife. It designs to provide the area to have a teleprome at the area to

thews, that Bithiah was an Egyptian, and of the royal flock. It implyes alfo, that Mered was fome great man, in that he married fo great a kings daughter.

V. 19. And the four of his mir Hedlah] Or, Jebedijah, mentioned before, v. 18. She may also be taken for a third.

the fifter of Naham] Though no other mention be made of

Naham, yet it appears, that he was a man of note, in that Mereds wife is fet our by her relation to him. the father of Kellah] Keilah was a City in Judah, Joh. 15.

Sam, 23. 1,5. The word, father, therefore, is here taken. as it was, v. 18.
the Garmine This was the name of a family in Judah, it hadi

reference to Nahai

and Efrenez] This word is frequently used for a City, 25 John 21.14. 1 Sam 30.28. chap 6.57. See yerf 17. But it may be also taken for the name of a man, of whom this City was named.

V. c. And the four Finess were] This is not that function that was the fecond for of laceb, Gen. 29. 33. for he is mentioned, were as. Neither do the helme Merces, Getting.

tioned, veries as . Weither to the representations agree.

forth this, and that mans name, agree.

Amnoil This was Davids eldelt fone name, chap. 3.2.

We read of no other, besides these two, of this name; and of

And the feas of I his ware I lihi, in this genealogy, is not setote mentioned. Some therefore take it to be another name, that was given to one of the fore-mentioned fons of Simeon; for many men had two names. Others take him to be the fon of Tilon: but no fuch relation is here ex-

Zobesh, and Ben gobesh This latter word may be translate.

V. 21. The fons of S belah, the fon of Judah were] Shelah was Judahs third ion, Gen. 38. 5. Of him came the family of the Shelanites, Numb. 26 20.

Er, she father of Lecab] Er his uncle was of this name, Gen. 38.3. Cnc.of Christs progenitors was also called Er, Luke

3.18.
and Landab the father of Matofabl ] One of Calebs posterity
was of this name, chap. 1.42. It was also the name of a City,
John. 15.44. 2 Chro. 11.8. & 14.9. & 20.37. It was in the

and the families of the house of them that wrought fine linnen]
This fine linnen was made of the flax that was brought out of Egypt, which is faid to be as fine as filk; and in that respect,

thefe are filled filk-weavers.

of the buile of Albbea This is added, to express, in particular, from whom those families descended.

V. 22. And Johim, and the men of Chareba This place is called Chezib, where Shelah was born, Gen. 38. 5. It is called Achrib. 15. 44.
and Josep and Saraph, who had the dominion in Mosh] When

as the Moabites were tributaries to the Maelites, the forementioned persons were made Commanders in Moab, there to rule and govern.

And theje are ancient things] Or, things waxed old, and out

of memory.

V: 23. These were the potters ] Men exercised in making earthen veffels.

and thosesbat dwels amongst plants and bedges] Who exerciand thojethes aweit among I plant and plaget) Who exercifed themselves in all manner of husbandry, as planting gardens, tilling fields, sencing them with hedges, and such like service and anseriour works. This is added, as a reason, to thew, how the thing concerning them come to be ancient and worn out: because the posterity of shelah, having little and worn out: because the posterity of she an, naving little refect to the dignity and inheritance of their predecessor, contented themselves with mean callings.

There they dwell with the King for ble work.] Some refer this

relative; there, to Moab, verie 22, as if they had been contented to abide in Moab, (after that the Moabites had got the een eel oabide in Moabi, effert has the Moabites had got the liprosum government to themfelves) and to be feivricable to the King of Moababout his works. Others apply it, to the land of Chaldes: a sit this had been written of the time of Judah; return from captivity) and fo the words intending the work of the land of fervice to the King, under whom they lived; and cared not nervice to the king, under whom they lived; and cared not to return to. Judea, with the People of God. Others apply the place, here intended, to the land of Judah, where the people then were, and mean the King of Judah, to whom the

people then weis-gand missin the King of Judah, to whom the foot mentioned perfora, dig oped fervice to the King, about sinch works as he appointed them unto.

V. 4.4. Asthebia of Siness nert? This Simeon was the fectored for of Jescob; mentioned chap, 2.7. This cuttle the performance of the control of th as most of the other tribes had: his lot fell out to be in the est mout or the quiet times man; into action to be in the ribe of Judah, Ioh. 19. 3. Therefore his genealogy is reckented with the genealogy of his brother Judah; betides, he being the fecond fon of Jucob, and Judah put into Re-bins place; Simoons genealogy is here fet down in the

Mennet, and Jamin ] Or, Jemnel.

and Imain ] These two might be by one mother, and therefore are joyned together by this copulative particle,

Imib] This might also be called Obud, or Jachin, Gen.

46.10.

Zens) Or, Zense, Exod. 6.15.

said Shoul ] This man is faid to be the fon of a Canaaver might the be a profelyre, and nitish woman, Gen- 46. 10. yet might the be a proselyte, and profess the true faith. The mentioned variety of names is protess the true ratio. In a mentioned valuely on families in manifelded by comparing, Gen. 46. 10, and Exod. 6. 15, which this verie. In the two former places, mention is made of fix fons of Simeon; but here of five one ley. The read-er this difference may be this, that Mofes fets down all the

fon ; fo as Ben-hanan may here be translated, the fon of 1 of families. One of the fix might have no children; name or randings. One or the nx might have no children; namely, Ohud, or Jachin; and so be no head of a family; and in that relipect, not pur here into the genealogy.

V. 25, Shallium his [an] There were many of this name in

Miblam bis [on] Ishmael also had a son of this name, chap.

Mishmabis [08] This man had generations succeeding

V. 26. And the fons Mifbma , Hamuel bis fon, Zacebur bis fond No genealogies of their are mentioned

Shimei bis [on] This mans pedegree follows. V. 27. And Shimei bad fixteen [ont] This man had the moft fons of any, mentioned in their genealogies. In other Hiftories we read of many that had more : Ibzan had thirty fons and thirty daughters: And Abdon had forty fons, and thirty and thirty daughters: And Audot materity forms, and thirty forms forms, Judg. 12.9, 14. Gideon had threefcore and ten form of his body begotten, Judg. 8.30.

\*\*And fix daughters\*\* These might increase his posterity, for by

them he might have many grand-children, but his brettern had not many children. This restraint of bleffing from his brethren, amplifieth Gods hleffing en .

neisber did all their family multiply ] This clause hath reference to the former; and implyeth, that fome of those that had children did not much increase the tribo, because they did not much multiply; either in regard of their own chil-dren; or, in regard of such generations, as might have

followed them.

like to the children of Judah ] Heb. unto the children.

This implyes a mighty increase of the posterity of Judah, inis impites a migury increase of the potterity of Judan, whereunto the polective of Simeon was not comparable. In this respect, a part of Judahs inheritance, was sufficient for Simeon and his posterity, John 1991,90.
V. 88, And they drive at Berlieba J This was also called V. 88, And they drive at Berlieba J. This was also called

Sheba, Josh. 9.12. Sheba fignifieth an oath, and Beer a Well. At this place Abimelech and Abraham bound themfelves by oath to keep covenant each with other. There also was a Well. In these respects the place was called sometimes Sheba, fometimes Beersheba, Gen. 21. 23, 25, 31. and 26.

3 and Malath, and Hayen final Thefe two Cities kept the fame name that they had of old, John 19-3-3.

V. 19. And as Birlial Or, Balda, John 19-3, and as Etm, and at Told J Or, Elcoled, John 19-4.

V. 30. And at Brhael Or, Babed, John 19-4.

And at Brand J Of the neutrino of this stance, which fignifich, dipitality, fee Num. 14-45. & 21-3.

and at 2 Mag I This City was not stance, which fignifich, dipitality, fee Num. 14-45. & 21-3.

and at 2 Mag I This City was not but if come that the Phintiance of John While; fee a ferroward Achith their king grave is to David, 1 Sam. 37.6. and fo it perminents to the Enge of Judah's, yet allored to Simoon.

gave it to David, 1 Sam. 27.6. and to it pertanent to the kings of Judah; yet allored to Simeon. V. 31. And at Bub marcabob, and Hazar Sufm! Or, Ha-ear Sufab, John 19.5. and at Barsim! Or, Sharaben, John 19.6. There are thir-and at Sharsim! Or, Sharaben, John 19.6. There are thir-

teen in all reckoned up.

Thele were their Cities unto the reign of David This phrase being properly taken fignifieth, that from Johnah's time, and all the time of the Judges, even till the kingdom of Mrael was fetled in David, the fore-mentioned Cities belonged to was fetica in David, the fore-mentioned Cutes belonged to the Simeonites. But tropically the reign of David may be applyed to the continuance of the kingdom in the stock of David, even to the Babylontan captivity of the

V. 32. And their villages were Etam ] Or, Ether, Josh. 19.7. This was in the tribe of Simeon.

anis was in the tribe of someon.

and sing Rimmes, and Tobben! Tochen is not reckoned up among the villages mentioned, John 19.

and span, five cities? The places, that he called before villages, are here called Cities; for they were villages ap-

ranges, are nere caused cities; to truey were vitages ap-permaning to Cities. Some make this difference betwist Ci-ties and villages, that the Cities were walled, the villages unwalled. The Cities allo were larger then, villages; and the participal officers were in the Cities, under whose government, the inhabitants of villages were.

V. 33. And all their villages were round about the fame Gi-

sies ] One City might have many villages appertaining to

unto Basi] Or, Basish-Beer, Josh 19.8.

These were their hibitation: This hath reference to the Cities and villages, mentioned, v.28. and so following to this

and their genealogy ] Or, as they divided themselves by nations of its ions or simeon; but here or reconcy. Ine reation, and nour generacy of a step universe scenarior, be defined difference may be this, that Mofes feet down all the step. The former reading (their generator) that he step the step of the step Inter reading has reference to the places before mentions of the mount of the places before mentions of the places where now defitored by the Simonites. Thus was the judgment threatened, John and John the places where the places w

Chap.iv.

The sale-neck, or from the same tather.

N. 34. And Melbobb, &c.]. The persons reckoned up from
the beginning of this verse, to the 38. verse, were all of them
of the policity of Simeon, and men of renown in their daies.

V. 38. These mentioned Heb. coming.

buthelr names They are faid to come by names, whose names are registred in publike records; by which means,

they do oft, dair were, come forth into the world. were Princes in their families ] Heads of their families, and famous therein.

tamous therein.

and the hould of their fathers increased greats] They increased
in a numerous posterity, by that bleshing and increase which
God gave to them; yea the same and honour of their sathers house greatly increased, by their honourable enterprises, and

V. 39. And they went ] By reason of their multitude they disported themselves... to the entrance of Gedor ] Some by Gedor understand those

places which are called Gederah, and Gederethain, Josh, 15.

even unto the east fide of the villey | The valley here meant, is that where David met with Goliah, and flew him, It reached from Epheldanimin, to the gates of Ekron, I Sam.

19.1.52.

so feek paffaire for their footh! It feems that they lind flore of cartie, but want of good parture.

V. 40. And they found fat paffure and good I This is one rea-

fon why they went thirder. and the land was wide] It had room enough for all their

and quiet and peaceable | Secure and careles, having no enemy about them to disquier them, or to make them think of any preparations for war. They were like to Laith, Judg. 18.

for they of e am had dwelt there of old ] This is a third reason, and the chiefest reason of all that moved the Simeonites to enter upon those lands, even because they had been invaded upon, and possessed by the posterity of Cham, who was accur-

V. 41. And these written by name | Those that were menti

oned before, v. 34, &c.
came in the dayes of Heachiah king of Fudah] The tribe of Simeon being within the inheritance of Judah, might continue in their citate, after Ifrael was carried away captive by the

Affyrians; and thereupon, in the dayes of Hezekiah, feek to enlarge their liabitation. See it King. 11.13, dand most their tests, and the bibitations that were found there] dan more nor tents, and the neutrinions that were form unerg. These two words, tents, and babicsions, are here used, to show what kind of dwellings they had; namely tents, such as the Arabians use to dwell in; and were fit for such as spent their time in feeding cattle, that so they might the more casily remove their habitations, according to the occasions that they had, to feek out new and fresh pasture.

and destroyed them interly ]. This they did, the rather , because they were of that flock, which was by God himself devoted to destruction.

umothis day] See 1 King, 9.13. & 12.19.

and dwels in their rosms] As the other children of Ifrael had before this dwelt in the room of other Canaanites. because there was pasture for their flocks. ] See verse

V. 42. And some of their seven of the sons of Simeon Here are fet down other valiant exploits done by the men of that fmall tribe of Simcon.

five hundred men] Though these singly and simply considered, were a great multitude, yet for fo great an adventure as they undertook, they were but few.

went to mount Seir The Country of the Amalekites bor-dered on Mount Seir. These Sinconites therefore went thirther against the Amalekites, which of old, had been mis-chievous enemies to Israel, Exod. 17: 8, &c. Deut. ch. 25.

having for their Coptains ] Such as conducted them, and commanded and ordered their battle.

Pelatiah, and Neariah, and Rephaiah, and Uzziel, the fons of Ishi] Of this name, Ishi, mention was made, 1 Chr. 2. 31

and dwelt there] In those places where these Amalekires dwelt before,

unto this day ] See r King; 9, 17. & 12:19.

CHAP. V.

Verf. 1. On the feat of Reuben the first born of three! In this chapter the genealogies of those that had their inheritance beyond Jordan, is set down. He being the

eldest of the n, his genealogy is first fer down.

for he was the first born Gen. 29. 32. he was the first child that Jacob had by any of his wives or concubines, and by her that was his first wife.

bus forafmuch as he defiled his fathers bed. ] Gen. 35. 22. and 49. 4. he committed incest with his fathers concubine, who should have known no other but Jacob, who was as her husband. See Levit. 18.8. This was like that inceft for which a member of the Church of Corinth was excommunicated. 1 Cor.5.1, &c. This was one of the highest degrees of incest. 1 Cor, 5,1,8cc. Inswasone or the inguen degrees of inten-his binb-right rats given. There were among other, two-special priviledges of a birth-right, one was of dignity. Gen. 40.7. The other of inheritance, Deut. 21,17. Both these were

given away from Reuben. unto the four of Hoferb the fon of Ifrael ] Joseph was the youngerft fon, fave one that Jacob had; but he was the first (on of that wife whom he first agreed to have, Gen. 29.18. & 30.23, 24. Therefore Jacob upon Reubens forfeiture of his birthright, takes that occasion to confer a principal part thereof, which was a double portion, upon Joseph. It is laid to be giand Manafich. Gen. 48 5,22. Numb. 1.10. but all the other fons of Jacob made but one tribe apiece. Besides, the postelons or Jacob mage out one tribe spiece, befores, the pome-rty of Ephraim was the most numerous of all, except Judah. This title, fon of Ifred, is, as it were, appropriated unto Jo-feph, because he was most beloved of him, Gen. chapter 37.

verfe 2 because he had a greater dignity; and the genealogy is not to be reckoned according to that right of a double portion, which

belongeth to the first-born. V. 2. For Judah prevailed above bis brethren] He prevailed V. 3. For 3indabproxilications bis brathern] He provailed in a prime diging, which by divine infinite, was confirmed upon him in his fathers laft Will, Gen. 49, 59, 10. He bad also a pre-minence in honour, even in the Wildernoffe, (Numb., 3) and ever after. He had also a royall dignity from Davids on the captivity. After this, lone of the chief governours of the Jews, and their great Senate, were distincted in the Computation of the Computation o of that tribe ; till Christ, the everlasting King, who sprang out

and of him same the chief tuler] Or, Prince. Though this may have reference to David, and the royal stock that descended from him; yer principally it pointeth at Christ, Mic. 5. 2.

Matth. 2.6. but the but the the death provided generally but the binh right was folgohal. Namely that priviled general, which appearained to the double portion, feevel. V. 3. The fem. I fay, of Rauben, the first bernof. I fael] This repetition of the first classe of the first veries showers, that all

from that claufe to this, is to be included in a parenthefis, Hancek, and Pallu, Egron, and Carmel Thefe four are in this

reasons and rain, Even, and Layrar I free rolls are in this order recknord up, Gen.469. Exod.6.14. out of these fons came feveral families of the Reubenites, Num.26.7.6.7.

V. 4. The [ons of feel] He is supposed to be the son of Hancel, or at least, one of the other sons of Reuben. Shemaiab bis fon &cc.] Thefe feven that follow in order,

were in feveral generations, heads of families, and Princes in the tribe of Judah, one after another, till the captivity, V. 6. Woom Tilgath-Pilnsfer] Tiglath Pilnsfer, 2 King. 15.29 8. 16.7.

King of Affris] At this time the king of Affria was a great Monarch, and had subdued many nations.

carried away captive] This was before that great captivity

Jin Jo fethis name, Ithi, mention was indee, I c. in. 1. 3.1.

6. Enticl. 459 septice. I not was control time great values. As the state of the stat

was the fon of Hanoth, who was a Prince, being the cldeft | verify, were heads of families in the tribe of Gad.

for of Reuben, v. 3.
V. 7. And bit breibten by their families 1 The breihren here means are, Pallu, Ezron, and Carmi, who were fons of Reu-ben, and brethren to Hanoch.

(when the genealogy of their generation was reclosed) Of a genealogy, fee chap. 1.32. There is mention made of reckoning genealogies in the dayes of Jothan v. 17. But many reter

and generatogies in the dayers of pinning, 17, but many tests rectaoning to the time of the captivity.

were the cheef.] This hath refrequent to the first daule of this verife, which it is be thus read, of the brethem, should have a find the cheef of the cheef, and the cheef of the cheef of

Feiel and Zechariah ] Feiel was the sheet, and Zechariah V. S. And Bela the fon of Agab ] He might be the third

in order.
the fact Steam 1 Dr., Steam 12, w. 4.
the fact of 3 cell Secy. 4.
who dwelt is After 1 Afroce is fail to be built by the children. who single is Arber] Aloce is faile to be built by the children of Gad, Number 3, 34. It was a gift the inheritance of the Amounts, John 13-1. It by between that part which fell to the children of Reulten, and that which fell to the children of God, John 13-1, 15, 6, 4, 5, 7. It is here implyed, that Beld and this politrity; or in general, that the polarity of feuben, deek there.

even pure Nebo, and Bast mean I Thefo two cities were in the inheritance of Reuben, and faid to be built by him, Num.

34.38. "V. 9. And Enfimera be inhabited ] This is meant of Reu-bens posterity, and that particularly in the dayes of Saul,

and the entring in of the Wilderneffe from the river Euphrates] This land lay betwin Euphrates and Jordan and it was very

fereile, yery good pasture land. hecasse their estile were mutsiplyed in the land of Gilead] This secase per easile were manipped in the case of Gilead 1 This is rendered as a reason, why they chose that place, though it were on the other side of Jordan. For it is requisite, that they wish have much cartle, should have store of good pasture. for them; of Gilead, See chap. 2.11.

V. 10. And in the diper of Saul At that time they were much thereafed in number.

they made war] This which is here in particular appropri

ated to the Reubenites, is in continon attributed to the Ga-dices and Manaflites, together with these Reubenites, ver.

dires and manualities, organism man confidency of lihmacl, which was clied Hagainets. From the mother of lihmacl, which was Abrahams maid, Gen. 162-15; which was Abrahams maid, Gen. 162-15; who like high baid 1 In et Hagainets were deflroyed by the Reubenites, and fuch as rook part with them. did they she this thore must 1 the Hagainets before mentioned, keps much carrie, and had fuch habitations, as they what termine from alface to leaf. excording to the padque

cd, kept much cattle, and has luch habitations, as the might remove from place to place, according to the pathure which they choic, here and there, for their cattle, iditing both all the caff. Lind of Gittad He means that land which did border upon the East of Gilead.

V. 11. And the chil 'ren of Gad dwelvover against them ] Or, there bordered next unio them; For they had their inheritance on the other fide of Jordan, Numb. 32 1, &c.

in the Land of Balhan Balhan appertained to Ogg, a king of the Amories, Numb. 21,33. It is sometimes taken for a continent, and containeth fundry Cities, and store of land appertaining thereunto, Joh. 13. 30, 31. Sometimes it is put for a fair city, Joh. 17. 1. The tribe of Gad possessed but part of Bashan; for there was a part thereof given to Manaitch, John 13.29,30. 1 king.4.13. unto Salebah) This was a city in the kingdom of Og.Deut

V. 12. Feel the chief, and Shapham the next] These were found to be chief Princes of the tribe of Gad, when their genealogies were reckoned up.
and faints and Shaphas in Bafban] These are faid to be in

Bashan, because they were there left to defend their inheritance, while their brethren went forth to war. See chap. 27.

V. 13. And their brethren of the boufe of their fathers] By these brethren, are meant, such as were next in dignity, to thole that were before mentioned.

of the boufe of their fathers ] Each of them were heads of their fartiers family

Michael, &c. ] The feven here reckoned up by name, were those brethren before mentioned.

V. 14. Thefe are the children of Abibail] This claule har reference to the feven mentioned, v, 13.
the fin of Hari, Stc.] The eight persons mentioned in this

verile, were heads of tamilies in the tribe of Gast.

V. 15. - White he most a bidsick, be foun of Gast, dult of the beat of their faithers]. Some include the 1st verie in. a parameter, and refer this verie to the thirteenth, making. Afti the chief over all those that are mentioned in the thirteenth verte, and General of the army, mentioned, v. 18.
V. 16. And they dwelt in Gilead in Biffian] Both of these were

beyond lordan and in her towns? Heb, daughters, See chan mi 28, This hards reference to Rai

and in all the believe of Shareh ] Sharon was a place of very good paffure, chap. 27. 29.

V. 17: All style were recigence by generalizated This fews were careful in referring carefugues of their antechors, whereby

they made genealogies of many generations. that time wherein lotham governed the kingdom for his fa-

ther who being a leper dwelt in an house apart, a King, 15. 5. For Jotham began not to reign as fole king, rill the fe-

15. 5. For Jotham began not to reign as lote same ratter te-cond year of Peksha, & King, 14.27.

and in the days of fireboam king of first! ] crobbain the fa-cond, who was the third from ] chu, is here meant. This than is here fipoken of must heeds be in the latter and of this jeroboams feigni a King. 13.17
V. 18. The fore of Reuben, and the Gaditer, and the half tribe

of Manafieb | Thefe were they that had their inheritance bevomi Jördani, Numb. 12.22.

yorn jordan, Numo,2-3,3of valian men] Heb. John of valetr. This Hebraifin hathancaphasis int: It implyes, a that they were couragious even
from their youth, and trained up to whithe explorar,
men able to her backer and fortal? They were able well to
use warlike weapons, and with them to fight against their

and to thest with bow | Bowes in those dayes were of great use against enemies; sowere they in former times here in England. There is a strict statute law for the exercise of shooting, namely, the ninth statue in 33 year of H.S.

and shifful in war] They had been trained up in warlike exercises, and off went out to war, and thereby gathered great skill. were four and fourty thousand seven bundred and threescore

were four and forty toutage and fever tourage and resistant follows for our by Abijah king of Judah, and that out of two tribes only, Judah and Benjamin. That hold conflicted of four hundred thouland chofer men. 2 Chr. 3.3.

this were out to the mar ] They were ready on all occasions

to fet upon enemies. V. 19. And they made war with the Hagarites ] Sec v. to.

V. 19. Anatony males was wino the Hagameric Jock. 16. with Janua, and Ngebhjands Nated J. Na Jenu wats liminded from, (Gen. 35.15.) lo Nephith and Nodab were alloof his pofferity. Hader the name Jenu is comprized his poffering journder the names of the others their poffering. We ready, to, that the Reubenites fullowed fish for the Hagamiers at bordered upon their tribe. Here are meant other Hagarites which bordered on Gad and Manaffeh.

which pordered on Gad and Manauen.

V. 20. And they were belied againft them] Is was God that helped them, as is evident by the latter pair of this verie, and the Hogarites were delivered into their bands! God gave those Ifraelites such success in their war against the Hagarites,

and all that were with them or took them captives.

and all that were with them] It feems that the Hagarites got ether nations to affift them; but they prevailed nothing

thereby, for all were vanquished.

for they cried to God inthebastle] This hathreference to the Ifraelites before mentioned. It is not to be reftrained to the very time of the battle, when they were in the fight; in which case Jehoshaphar cryed, 1 King. 12.32. But it is also to be extended to their preparation unto the battle. In which case Asa cryed unto the Lord, 2 Chr. 14.11. See chap. 4.10. and he was imreated of them ] God is ready to hear prayer,

Pfal. 65.2. See chap.4.10.

besaufe they put their sruft in him] Faith and confidence in God are very prevalent. They are to prayer, as fire to pow-

and they took away Heb. led captive, their eastle] Having vanquished their enemies they took their cartle to themselves. This general is exemplified in the words

following, of their Gamele fifty thousand] Of Camels, see 1 King. ch.

and of fibers two bundred and fifty thousand] Sheep are a very profitable cattle, in their wool, flesh, and breed, therefore there was far the greater number of them.
and of affer two thousand These asies of old were of great use.

for carrying of persons and burthens. All the numbers of the several cause stew, that it was a very great prey that they

and hundred shoufand ] These were taken captives. They to the end. automates trought J I bete were taken captives. They to the end, are more in number then they that took them, who were but four and fourty thousand even hundred and threefore, year. Motes his fon; it fignifieth a firanger, the reason whose statement of the stat

Chap, vi.

V. 22. And there fell down many flain This much amplifierh

the fuecets, that, besides the number of those that were taken were to congregate people together, captives, io many were flain. betau e the war was of God ] If God be with us, who can be

against us? Rom. 8.21. and they dwelt in their fleads | Theie I fractires dwelr with the fe enemies, as the Ifraelites in Jo.huahs time dwelt with their

cuemics, John 23.12,13.
untill the captivity] He means the first captivity, 2 King. 15.

29. & 176. V. 23. And the children of the half tribe of Manaffeb dwelt in she land.] This is added as a reason, why this half tribe joyned with Reuben and Gad against the Hagarites, v. 18,19.

they encreased from Bashan ] See v. 1 1. This land was, for the greatest part thereof, given to the half tribe of Manasich Josh.

unto Baal bermon, and Senir, and unto mount Hermon] Thefe three places were their uttermost bounds; they were all neer to Lebanon. Of Baal-Heimon, see Judg 3.3. Of Senir see

to Lebanon. Of Ball-rethind, ice Jung, 3.3. Of Semiglee Leck.275, Of mount Hermon, fee Deut, 4.8.

V. 14. And thele were the healt of the houle of their father!
This relative, thele, hath reference to those whose names follows, they were such as had distant families and stocks, that proceeded from them; and they were Princes, or chief men

even Epber, &c. ] There were feven of them; there was the like number of heads or Princes in the tribe of Gad.

mighty men of valour] Such as had courage, firength, and famous men] Heb. men of names. They had given fuch evi-

dences of their valour, as they were highly effected of for the fame by all men. and beads of the hosse of their fathers Because this was a mat-

er of great honour, it is again repeated. V. 25. And they transgressed This being infer'd upon their former description, thews, that their honour and valour was to far from making them thankful, as it puffed them up, and

made them bold in finning.

against ibe God of ibeir fathers] By fathers, Abraham Isaac, and Jacob are specially intended; to whom God made many

promifes, and extended those promises to their feed, Gen. 15. 5. & 17.7. & 26.4. & 35.11,12.

and went a whoring after the gold | See 2 King 9 22.

of the people of the land | He means the heathen that dwelt

round about them. whom God destroyed beforethem] By this it appears, that the

people before mentioned, were especially the remainders of thase cursed Canaanites, whom Joshua destroyed. V. 26. And the God of Israel stirred up the spirit This is pre-

mifed, to thew, that the God of their fathers used their enemies as his foourge to punish them.

of Pul king of affirial Sec 2 King, 15,19.

and the firit of Filegat Pilnefer king of affirial Sec 2 King,
15,29. Pull first roubled the land, and after that, his son

Tilgath-Pilneser fubdued ir.

and becarried them away J Namely, captives, and fetled them in other nations, 2 King. 17.6. (even the Resbenites, and the Gadites, and th: balf tribe of Ma-

naffeb] He subdued all the ten tribes, and carried them all away captive, 2 King, 18:11, but he first began with those that were on the other fide of Jordan, 2 King 15,29.

and brought them unto Hilah, and Haber ] I hele two places are

mentioned, 2 King. 17.6. and Hara] This also was neer to the other places in the land of Media.

and to the river Gogan] See 2 King 17.6. unto this day ] See 1 King 9.13.

CHAP. VI.

Verf. t. THe fons of Levi ] Levi was the third fon of Jacob, fee chap, 2.1. the tribe of Levi was a great tribe. The first-born were of old Governours, Priests, and Prophets in their feveral families, But when the Church was brought into a Nation, God chose out this tribe to supply the Priests office, all the time that the policy of the Jews remained, Num. 1.50,&c. and that there might be enough both to attend the fervices of the Lords house, and also to instruct the people throughout all their tribes, God did wonderfully in-

and of sata! Heb. feals of sata, as Namb. 31. 35. Souls in creafe this tribe. Concerning thefe Levites, three things are Scipeure are oft purtop perfons, because the foul is the principal part of a man, See Gen 46.36.

Kohath This name fignifieth a congregation : For Levites

cation. It may be, that by reason of that cruel sact which his father committed on the Shechemites, ( Gen. 34. 25.) this name was given to his fon. Their three were heads of the fe-veral families that liprang out of Levi, and the finities were defininguished by their three names, Num., 3-1,3-7,33-(2. And the fons of Kobath) From Kohath the tecond for defected darron the high Prieft, and therefore his genealogy

is fet down in the first place,

Amram, Izahar | Izahar is called Aminadab, v. 22. and Hebron and Uzziel] The four fons of Kohath were born in Egypt, for they did not go with Jacob into Egypt, Gen. 46 11

V. 3. And the children of Amram, Aaron] Aaron was first chosen of God to be an high Priest, and after him his sons, by lineal generation, Exod, 29.44. and Mojes ] Though Moles were the younger brother, yet

God gavehim a dignity above Aaron, Exod.4.16.& 7.1. He was also a Prince, and governour over all the Israelites, Act. 7. 35. by him did God give all his laws to the children of

and Miriam] This woman was fifter to Aaron and Mofes; and elder then them both. She is supposed to be that maid that brought Mofes his mother to be his nurfe, Exod. 2.7,8,fhe was a Propheres, Exod. 19.20. Mic.6.4.

the fons also of Aaron, Nadab, and Abibu! These two were

Aarons eldeft fons , but they dyed before they had children. and that by an extraordinary death, Levit, 10,1,2

Elea ar] His two elder brothers being dead, the priviledg of the first-born descended upon him, and he succeeded his father in the chief Priest-hood, Numb. 20. 28. He was high Prieft fome of that time wherein the Ifraclites were in the Wilderness, and all the while that Joshuah governed Ifrael,

Windersteen, and Johnston J. Ell, who was in his time a Judge and high Prieft defended from Ithamar; but by what right he held the chief Prieft -hood, is not expedied. Yet Zadok, who defended the prieft -hood is not expedied. Yet Zadok, who defended the prieft -hood is not expedied or Yet War 24. Fifther the prieft -hood is not expedied to the prieft -hood or the ed from Eleazar, recovered the Priest-hood, r King. 2.35. That Eli descended from Ithamar, is evident, in that Ahimelech Elies grand-childe, is said to be of the sons of Ithamar, ch. 24. Elies grand-Childe, is inal to be of the lons of thanata, ch. 24, 3. Though Eli and his poffericy, namely Ahirub, Ahia, (who allo was called Ahimeleck,) and Abiathar exercifed the Préch-hood, I. Sam. 14.3, & 21.29. in the dayse of Elihimi, felf, (who was also a Judge in Ifrael, 1 Sam. 4.18,) and in the dayes of Samuel, Saul, and David; yet because Eli defended not from Elezzar, neither he, nor his polterity, are put into this catalogue of high Priefts.

V. 4. Eleagar begat Phinchas ] Phinchas executed the office of high Pricft in the beginning of the Judges time; for men-tion is made of him, Judg. 20.28, which history may by many arguments be proved to be about that time when the Ifraelites first turned to idolatry, Judg 2.11. As the right of Priesthood belonged to Phinehas and his posterity, because he was the son of Eleazar; so it was surther confirmed unto him, upon his zeal in executing just vengeance upon Zimri and Cozbi Numb. 15.11,&c.

Numb. v5.11,&c.

Phinebas begas Abifbus,&c.] Abifbus and the fix other that
follow unto Zadok,(v. 3.) namely,Bucki,Uzzi,Zerahiah,(who
is alfo called Zeraiah, Ezra v. 4.) Merioth,Amariah, and Ahitub, had a right to the Priest-hood, and are fet down as succeeding one another here in this place, and v. 50,51,52. & Ezra 7.2,3,4,5. Yet nothing in particular is in any part of Scripture fer down concerning any thing, that any of them did in the time of their Prieff-hood, or concerning the time wherein

they lived.

V. 8. And Abinub brgat Zalok, &c. ] The father of Ahiah, who defeended from Eli, is also called Abinub, 1 Sam. 14. 3. but this Ahitub was another person, and of another stock, though of the fame name.

ot the same name.

V. 9. And Abimasz begas Azeriab] This Ahimaaz was very faithful and ferviceable to David, even while his father Zadok lived, 2 Sam. chapter 17. verie 17. and chapter 18.

V. 10. And Johanas begat A toriab] This mans grand father was of the fame name, v. 9.
bit is that assessed the Prinfit office] This relative, be, may have reference either to Johanan, or to Assessa, five the famous Xxxx

Chap. vi. former, it pointeth to that worthy at which [choinda did in [Erod. chapter 6. verife 24. See chap. 9. 19. patting down Athaliah, and fetting up king Josh. This was done in the Temple, a Chr. 31, of E. Buit for the latter, then it hath reference to that courage which Azariah flewed in thruffing ling litzaih out of the Temple, a Chr. 3. 6. 15, 17. Thumbb ling, a With B logal That threlies called Zo-&c. For Azarigh is there exprelly named.

in the Temple] Heb. in the boule, meaning the house of the

Lord, which was the Temple.

that Solomon built in Fern alem] 1 King. 6.1, &c. 2 Chr. 3.1,
&c. This is added, because at the time when this book was

written, another temple was built by Zerubbabel, Zach. 4.

vertice. And Agariab begat Amariab, &c.] Amariah and the reft that follow to Hillfalls, namely, Ahitub, Zadok, and Shallum, (or Methallum, x Chr. 9.11.) fucceeded one another in the high Priefts office; but nothing is registred of any thing that they did. Ahirub and Zadok carried fome of their

Predecessors names, v. 8.

V. 13. And Shallum begat Hillriah] Hilkiah was that good Prieft, who found a copy of the law, and fent it to Josiah the king, 2 King, 22.8.

and Hilkian begat Agariab | Two of his predeceffors had this

and Hillight Begat Again [2] Two of his predecedlors had this same, Azazinh, v. 6, 10.

V. 1.4. And Again begat Statish, &c.] Seraish was Prieft when Neberhadnezzar carried the Jews away captive, Among others the Prieft was falm, a King, 53,18, &c. Though he mindfeltwers a wirked man, yet hend a very good for, which was Evra the Strike; which thews, that Exar was but young arthe teginning of the expirity or effect very of when he recurred to Jeruslaem, Exar 7.1. Or in may be that Evan Seraish founts for. Seraish Control of the Captive Control of the State St

Was Sectionistons for Law 71.

V. 15. And Jebergalah went into captivity] His father Sera jah being flam, this fon was carted away captive, when the Lord carried away] Because the Lord made Nebu.

chadnezzar his infrument to punish his people; what the enemy did, the Lord is faid to do.

judaband forufatem] Country and City, namely, the inha

bitants of both.

ynbe bind of Nebuhsánetta! This man was at that time
the great Memarch of the world, Jer. 27-6.

V. 16. The Jars of Levi, &C. J. Seev. 4. Because he had
been long in feeting forth the politrity of Ahaz, he repeatch this general again, the rather, because he proceeds to fet
down the generalogy of others then high Driefs.

V. 17. Medick for the name of thy forth of Gerfhom I Gerfmon was Levise theft from, the efforce the fock of the high
Pariel Neeing feet down, he dads the politrity of Gerthmon.

Libri | See his geneatogy, v. 20,600.

mit Shimei | There is nothing recorded of his posteri-

ty. V. 18. And the four of Kobath were Amram, &c. ] Thefe four fons of Koharh were mentioned before, v. 2. but because he fers down other genealogies of theirs, he repeats these heads

of families again.

V 19. The fens of Merari, Mabli, and Muffi] From these two were distinct families of the Levites named, namely,

two were author ramines of the Levines raimed; hamely, Mahlites and Withhies, Numb. 3 33:
and thefa are the familia of the Levines acarding to their Athers!
This hath relation to the pofferity of the chree fons of Levi, Certhom, Kortah, Merari, for all of them were heads of a milles, and families were diffinguished by their trames. As

Libnites, Shimeires, Numb. 3.21,37,33.
V. 20. Of Ger from Librith [on] Or, concerning Gershom.

Jahath his [68] This man, together with the five following, generation after generation, (as Zimnah, Joah, Iddo, Zerah, Jeaterai,) were all heads of feveral families, among the po-

Zimab bi for Zimmeh was Jahath his grand-child; for Zimna was the for of Shimei, and Shimei the for of Jahath.

zuma wasenranot Shimei, and Bhimei she lon of Jahah, vefta, 1, 45.
V. 2.1. Sab Jor, Etham, 42.
Fishel Or, Adach, verfe et.
Fisheral Or, Etham, v. 41.
V. 2.2. The flower Shinkil See v. 1.5.
Minimable bis son Jordan See v. 1.5.
Here is reckoned the plant of the business of the line of the typiche, posteriory of Koralas avera not of the line of the

upluch a potenty of Koranas were not or the line of the high Prieft, which are fer down in order, v. 3,8c. Korabbi for This was than Korah, who with Dathan and Abiran roleup against Moles and Aaron. See their story,

Mum is. T. etc.

Affir bis [m] Of this name, fee ch. 3. 17. here it is taken

phaniah, v. 36. Uzziah hu [on] He is stiled Azariah, v. 31. These two itles, Uzziah, and Azariah, are given to one and the same

times, uzzan, and rearrain, are given to one and use limbe king, a king, 5, 1,3; .

and somethic for This man is called Joel, v. 36.

V. 25, And the fore of kikenab | Some take Elkanah here mentioned, to be the fon of shall, as if it had been thus more largely expressed, Shall bis for, and the first of Elkanab.

Ama[at] See v. 35, 36.
and Abimoth | We read no more of this name.

V. 26. As for Elksus) Some make this Elkanah to be the fon of Amasai, v. 25. and to be the same that is called Ma-

the four of Elkanab] This Elkanah is taken to be another from him that is mentioned in the beginning of the verfethe former to be the father; who is also called Mahath; the lat-Elkanah, as if it had been thus expressed. The son of Amajas, Elkanah; bis son Elkanah; This is collected from v. 35,36;

Ellemah i bis (an Ellemah. This is collected from v. 35,36; Zophab bis (an) Co. Zoph. 1 Sam. 1.1. and Naham bis (an) This man is called Tooh, v. 34. V. 27. Ellah bis (an) T. Ellemah was the father of that great Fropher Samuel, 1 Sam. 1.1. 3 to therefore (Same traffictors and to the trade chils vette, Samuel bis (an) The Samuel This is data Samuel, whose hittery is a large for down in the first fixecen chapters of the

the first born Vashni] Called also Joel, 10. 33. and 1 Sam.

8. 2. and Abiab] These two sons were appointed by their father in his old age, to be Judges over Israel, but they were so corrupt, as they made the people weary of that kinde of go-

corring, as they made the people was you that kinde of government, and defined a king, I Sam. 8.45.
V. 19. The four of Merari, Mabil J. Mahli was Meraries grand-childe, v. 47. the reft were bis childrens children, or posterity. Therefore after this name, Mabil, is robe added this

rry. Inercrore are this maint, salaby, is to be added this clade, bit for account of the control to holy functions in Gods house; more of the posterity of

Merari, are reckoned, v. 44.

V. 31. And these are they] This relative, these, hach reference to such as follow, mentioned v. 33. and so following to v.49. In the former verses the genealogy of the Levites were set torth; here their offices begin to be declared; and these fuch as concerned both Levites and Priefts. He begins with

whom David fet over the fervice of fong ] Heb. the bands of mufick. This metaphor of hands, is oft put for ministry. See I King. 8.53. Some expound it of the place, others of the persons, others of the function it self. The meaning is, that David deputed them to fing with voice, and founding inftruments, and firinged influments, thereby to fet forth the praises of the Lord more cheerfully. In Davids time the number of Levites was exceedingly encreased, and therefore he distributed them into distinct orders. There was great he diffishured hem into diffind' orders. There was great unfor all manner of mufed, about the frevice of God in the Tahenstle, before Davids time. But David being a man realous of God spley, did use to outleten up his own fightit by you'll and inftrumental mufel, in prating God; and also he fetded fondry orders of levies in their places and courfes, with all manner of mufels, to quicken up the fighting of God speake, with all manner of mufels, poquicken up the fighting of Gods people, to praife God the more cheetically. See chap. 3-5. 1, &c. In their effects, David is filled, the fixer Plafmil of Ifficial, Sam 3-11. In histime, and eater his dayes, there is much more registred of mufick in Gods hours, then in the daves before him. then in the dayes before him.

in the boule of the Loral This was, at this time, the Taber-nacle which Moses built. Till Solomon built the temple, there were divine fervices performed to the Lord, and there-fore it was called the House of the Lord, I Sam. I. verf. 7.

After that the Ark had reft ] The Ark was wont to be carried affected the Art basterij in en the was worth to be upon mens shoulders from place to place; yea, the abernacle also was oft removed. See I king 8.4. But David fixed the tabernacle in a close place, and pitched a tent for the Ark, out of which it was not removed, till it was carried into the nor a proportunate.

1. 2. [Results big [mt] In this generalogy there are driver

Elkiangia mentioned here, v.a.5, 8. v.a.6.

Elkiangia mentioned here and pitched a term for the all to orbitch it was not removed, cill it was carried at not the orbitch it was not removed, it was carried at not the orbitch it was not removed, it was a carried at not the control of the co

V. 2 . And they ministred before the dwelling place of the Ta | catologue of Gershoms posterity for down before yers, 20,21. V. 3.4. That now manifest stopes the sametine place of the Tail-brancial. The chemical is called a dwelling place, is decided by the Control of the names, in the force catalogues, are every diffe-ting fundarly orderinees, and etypes of his pretentee: not for a while, but fo long as the talesmacle and temple continued. In this respect, it is stilled the House of God, verse 48. See this respect, it is fined the Houte of God, verte 48. See a King 3.1. It was also called a dwelling place, because David had now fixed it 3 not to be removed from place to place, as formerly it had been 3. See 1. King. 8.4. It was made like a tent of cloath, and therefore called a tabernacle. See Exod. 26.1. &c.

Chap.vi.

of the Congregation] See 1 King 8.4.
with fluging 1 Both with voice and instruments. See

until Solomon had built the house of the Lord ] The temple is Pfalm. 89. 1. here meant. When the temple was built, the tabernacle was laid up in it, I King. 8 4. And all the fervices that had been before performed in the tabernacle, were performed in the temple. in ferulalem] That was the city which the Lord had chosen

for his house to be therein, 1 King. 11.13.

and then they maited on their office They arrended diligent-

ly on that particular, and diffinct function, whereunto they

according to their order] Order hath here respect to the places wherein they were fer. See yerf 39,44, and so the times or turns, wherein they should ferve; for they were to ferve by courfe; and to the particular fervices, which they should perform, as some to fing with the voice, some to play on instruments; some to blow trumpers. See 2 King. 11.5. They continued the fame order in the Temple, that David had appointed unto them in the tabernacle.

V. 24. And theje are they that waited Heb. flood. For the Levites performed their functions in the Temple, (especially fuch aswere fingers, flanding, Pfalm, 114.1.

with their children] By children are here meant their pofteri-

The state of the s

Kohnts potterity: to also lich as had the chrieft tunctions mong the Levie extreme months of the control of the much: though his chief work therein, might be onely to fer a tune to the Pfalm. The Pfalm it felf being indited by this title. The place moft holy.

a finger | This implies, that he was a chief choice finger.

a Mafter of Musick. See ch. 15. 17, 19.
the [on of feel] This is he that is called Vashni, vers. 28. anceftors, by a lineal afcent, are fet down, till we come to Ifrael, the father of the twelve tribes, verf. 38. The fame genealogy that is fee down, verf. 22, &c. to verf. 29. is here afto fee down, from this verfe, to verfe 39. onely there is fome afteration of names, which have been noted in the former catalogue; and whereas the pedegree is before fer down by declent, here it is fer down by aftenr.

AV. 37. Ebifaph, he for of Kerab] There are two generations for down, betwee Korah and Ebifaph, ver. 12,13, namely affir and Elkanah, which are tiere omitted. It may be, hat they had no posterity, and therefore their names here left out.

ert out.

V. 38. The fou of Izhar, the fou of Kohath] See ver. 18.

the fou of Ifree] See chap. I.

The fou of Ifree] Chap. 2. I.

V. 39. And bit bretter Afap?] Afaph is faid here to be bro-

or trine, and home in omce.
(wbb/fact on bir right hand)! The right hand is here put for the fecond place, the mid'ft being the first, and the left hand, the third. See I King. 2. 29.

even Alaph! This allo was a prime Musician, especially on inftruments. See chap. 15. 19. and 16. 5, 7, 37. Sundry Plalms were committed to him, to compose and tune, if not

also to induce, as Pfalm 50, and 73, and 77. with many she fon of Berachish] We read not any thing of this man before; but he is here named, for honours fake, and also for

ontipition.

the fixe of obiness, &c. ] The anceftors of Afaph, are fet down; by aftern fineally, till recome to Levi, yerling. Thefe that are mentioned in this catalogue, from yerl, 17. to 44.

V. 44. And their brethren] This relative, their, hath reference to Heman, verf. 33. and to Alap's, verfe 39. and therefore the plural number is used. This word brethren, is taken in the same sence, that the words, brother, verf 39.

the sons of Merari, stood on the left hand | See verf. 39. Me-

rari was Levies younger fon, and therefore he is tet in the

Ethail This man also was a prime singer, chap. 15. 19. (There was another of this name counted very wite, chap. 2. 6. 1 King. 4.31.) Ethan also had Pfalms committed to him.

Pfalm, 89.1.

the [on of Ki]hi] Or, Ku]hajah, chap. 15.17. Such a catalogue of this mans anceftors, even to Levi, is fer down, as was before of Heman and Afaph. Here are many more anceftors fet down, then were, verf. 29,30.

V. 48. Their breshren alfo] Sec verf. 29,44.

the Levises] He means other fons of Levi, then those which were reckoned up before, not brought up to be were appointed to all manner of fervice To other fervices, then

then that of Musick, as to be Porters, Treasurers, and other officers, chap. 26.1, 20.
of the sabernasle of the heuse of God ] See vers. 31, 32. and

I King. 8.4.
V. 49. But Aaron and bis fons ] From the 31. verse, to this

verf. the offices and orders of Levites are fet down; but here

verf, the offices and orders of Levites are feet down; but here thereforces of Perifets. For Astrons fons were all Priefls. effected spout the stars of the bears of firing.] Numb. 18. 7. Lev. 19. This was that great buck a flart, which Mofer mode, while the tabernacle flood, Exod. 38.1, fice and officewards a fir greater Alart, which Solomon made; a Chron. 4.1. Hereon were offered all manner of feerifices and oblations,

this title, The place most holy.

and so make an atonement] This phrase, make an atonement,

is the interpretation of one thort Hebrew word, 793 Caphar, a Mafter of Mufick. See ch. 15, 17, 19.

before of Fall This is the tast is called Vafhni, verf. 38.

Because Hennan was a man of great note and name, his acceptors, but a liquid a decrease of the control of the cont incenfed by fin; and fignifieth to cover them; that is, to pardon fin, and to pacific wrath, as Pfalm, 78, 28, where it is pardon in and to packer main, as Plant, 70, 30, where a settlement of the forgave iniquity; the hebrew faith, He covered iniquity. And where, in relation to the wrath of the King, it is faid, A wife man will pacific it; word for word, in it is 1atd, A wate man witt pacine it; word nor word, in hebrew it is, A wife man will cover it, Pov. 16. 14. It off fignifieth to be propisions, favourable, or merciful: as Deut. 21. S. Be merciful to thy people fract. The hebrew word is frequently translated, to explace that it, to purge away, or take away any uncleanness; fo as it may not be imputed. It is also used, to make fit for holy uses. Thus it is pured. It is allowed, to make it for holy utes. Thus it is applyed to things under the law, and to perfons; as, to the holy Sanchuary, to the Tabernacle of the Congregation, and to the Altar; to the Priefts, and to all the people of the Congregation, Leviz. 16. 33. Atonement (according to the V. 39. And bis bistor. Alphy Alaph is faid here to be bro-ther to Henay, becaule he was his kiniman of the fame flock, or tribe, and brother in office. ment, or reconciliation. This, in regard of that odds which is between God, and man, is done two waies. First, by taking away fin, the cause of wrath. Secondly, by pacifying wrath the effect of sin. Under the Law, this was typified by offerings for fin, and incense. By the former, fin is removed; and by the latter, wrath is pacified. Though these may thus be diffinguished, yet can they not be fevered : For excep : fin be taken away, wrath will not be perfect. For except the petition away, wrath will not be pacified. And were it possible, that wrath could be pacified, if fin remained, it would be incenfed again. By the Priests making attonement legally, Christs making reconciliation, betwite: God and man, was typified.

according to all that Riofes the fervant of God ] This attribute, fervant of God, is oft applyed to Moles, in regard of his fairn-fulness to God, Numb. 12, 7, 7. Heb. 3, 2. In this respect

commended That which Mofes delivered to the people, he the tribe of Levi. received from God, and delivered in the name of God : fo it

was the Lord that commanded, by him.

V. 50, 51, 52, 53 Anathele are the four of Aaron, &c.] The V. 50, 51, 52, 53 Ana topic are the join of Aroth, &c. ] The face very caralogue of high Priefts, that was before registred vert. 3. &c. from Aaron, that first ministred in the 1a-bernacle, to Ahimaaz, that ministred in the Temple, when it bernsel, so Ahimaz, plast minifired in the 1 tempte, wasted wasted by the property of the Levines, John 21.4, &c. This means, 1129, or wasteful bull, inherer tepeach, from this verifie to verifie 44. John 21.6, wasteful on et high Peich; ferred, for diffinition of diffinition

Verl. 14. Now these are their dwelling places From this verse, to the end of the chapter, the third point about the veries of the vide of Levi, is profecuted; namely, their feveral and di-fling habitations: for they had not their inheritance intire, by it felf, but disperfed up and down in other tribes. See the note, chap, 2 1. on this word, Levi. shroughout their Castles | Theie were fair houses built of

flone; for they had not inall, mean cottages, but spacious, and strong places, for their better commodity and secu-

in their coafts In fuch parts of the tribes as were allotted

unto them.
of the [out of Aston] These being the principal Priests, had
their particular habitations first alligned unto them.
of the family of the Kobabites I Kohath was one of the sons
of Levi, from whom descended Aston, yets. 1, 2, 2, and the sons
of Aston were the heads of the chieftest families that descen-

for theirs was the lot] It fell out to them to have the first and choicest portion, Josh. 25.10. See verf 6. V. 55. And they gave them] It is expresly faid, that the

shildren of Ifrael gave unto the Levites the cities following, Josh, 21, 8, Hebron in the land of fulab | This Hebron was of old called,

Kiriath-arba. There Sarah died, and there was the cave wherein the ancient Patriarchs, with their wives, were buried, Gen. 13.2.19. and 49 30, 31. See chp.3.10.

and the substribs thereof round about it By suburbs are here

meant, as fuch houses as were without, near to the parts of the ciry : fo also such pasture-grounds, adjoyning thereto, as were

useful for cattel.

V. 66. But the fields of the city, and the villages thereof ] Here are meant such fields and villages, as were more remote from Hebron: but appertained thereto. Of villages, fee 1 Chro.

4 32.

they gave to Calch, the son of Jephanneth] This was done by Joshua, with the consent of the people, according to the commandement of the Lord, Josh. 15.13.

V. 57. And to the sons of Asras they gave the cities of Judah] He means such sons of Asras they gave the cities of Judah, as are

hereafter mentioned. namely, Hebron, the city of refuge ] There were, in fundry tribes, certain cities, called cities of refuge, fer apart for such as killed any person unwittingly. Hereof, see Numb. 35.6. Josh. 20.2, &c. Of these cities there were six; 1 Hebron. 2 Shechem, verf. 67. 2 Golan, verf. 71. 4 Kedesh, verf. 76.

5 Bezer, verf 78. 6 Ramoth, verf. 80.
and Libna, &c. ] Thefe four ciries, Hebron, Libna, Jattir, and Eshtemoa, with their suburbs, are in these very names set

down, Josh. 31. 14, &c. V. 58. And Hilen Or, Holon, Josh. 21.19.

V. 59. And Alban, &c.] Or, Ain, John 21. 16. and Beth-hemelh] Before this, Jattah is let down, John 21 16. and thus they make nine cities : all these were not out

of Judah alone, but some of the n out of the tribe of Simeon, Office 1.9. V. 60. And out of the tribe of Benjamin, Geba Benjamin bordered upon Judah, John 18. 11. and therefore Benjamin is here fer next to Judah: before Geba, Gibeon is fet down,

John 21.17.
and Alemeth J Or, Almon, John 21. 18.
Analoth J This city was honoured by Jeremiah the Pro-

phet, who was born there, Jerem, 1.18.

All their clites throughout their families were thirteen cities]
There are but eleven here fer down: Eight out of Judah, and three out of Benjamin. But Jattir being added to the cities of Judah, and Gibeon to the cities of Benjamin, they

V. 61. And unto the fore of Kohath, which were left of the family of that tribe] Kohath had many fone, vers. 2. His posterity, from Amron by Aaron, were all Priests: others, Levices, in distinction from Priests. To such as were Priests, the eities before mentioned, (ver. 55,&c.) were given. The e-

alfo, David is likewife of titled fervant of God. See I King. there are here meant, under this phrafe, Which were left of the family of that tribe. The family of Kohath is here meant, and

were cities given out of the balf tribe, namely, out of the balf sribe of Manageb] They had alto cities given them out of the

b loi] This means of casting lot, was used about dividing the whole land of Canaan, to several tribes, Numb, 26. 55. the whole land of Canaan, to feveral those, Numb, 26, 55.
John 13, 6, 7, and 15, 1. and also for apportioning out
cities to the Levites, John 21,4, &c. This means, I lay, of
lor, was used, to shew, that the Lord ordered to every one his

test midea] This hath reference to the cities mentioned, ver. 67,68,700. and official raise. Ver. 6,68,700. and official raise. Ver. 1, 20, & Cc. V. 6.5. And to the fine of Geriform) V. 1, 20, & Cc. Throughout both familiary of Hortel chere was no diffinition; betwist Priefit and Levites: For they were all Levites, and spit the rest of Handhard and so y thereise of Aleps and one of the tribe of Manglab in Baylong. The part of Mandlab in the meant, which was on the other field fordam, as it evident by the Cimaron of his his falsam, John 17.11.5. where middle is here meant, which was on the other field fordam, as it evident by the Cimaron of his his falsam, John 17.11.5. where middle 17 the deep meant of his his falsam, John 17.11.5. where middle 17 the deep meant of his his falsam, John 17.11.5.

John. 21. 29, &c. V. 63. Unto the four of Merari] See v. 1, 29, &c.

were given by let] See v. 61.

throughout their families] See verf. 62.

out of the tribe of Reuben, and out of the tribe of Gad] These and out of the tribe of Zebulun ] This tribe was on the hither fide of Jordan.

swelve essies ] Namely, those which are mentioned, verf. 77, &c. and Joth. 21. 24, &c.
V. 64. And the children of Ifrael gave to the Levites thefe cities,

with their (uburbs] This verie is inferred, as a transition, be-twixt the forenamed generations, and the particulars which

V. 65. And they gave] Namely, to the Priests, verse, 54.

by lot ] See verf.61. out of service of the children of Judah ] These three tribes, Judah, Simeon, Benjamin, bordered together. See I King.

the fecities which are called by their names] This hath reference to verse 57, &c. for there these cities are expressy named.

V. 66. And the residue of the families of the sens of Kobath, &c.]

Sec v. 61. V. 67. And they gave unto them of the cities of refuge] Sec

verf. 57.
Sheehem in mount Entraim? This was the second city of 15-

fuge. See verf. 57.
with ber [uburbi] See verf. 55.
They gave also Gezar, &c.] Of Gezar, see 1 King. 9. verf.

V. 68. And Johnson Or, Kibzaim, Josh, 21. 22.

V. e8. And fabruars 10 r., Kirkum, John, 21, 22.

Mat Zubrous 15 cet King. 9, 177

V. 6.9, And Ajubn, and Gub rimmen 1 Thefe two together with Elicekin, and Giberton, were four cities out of the tribe of Dan, John 21, 24,24. There was another place called ajulon, and tribe of Zubulum, where Elonthe Judge was buried, Judg. 12, 12. And another in the tribe of Benjamin, chap. 8, 13, and a Chron. 21, 10. Ajulon is a place jamous, by the manifeltation of the Suns Ifanding there, Josh. 10. 12.

V. 70. And out of the balf tribe of Manaffeb, Aner ] Or, Taa-

Bileam Or, Gaib-vimmon, Joh. 21.25. Or, Ibleam, Joh. 17.11. These were on this side of Jordan; for that tribe of Manasseh is here meant, which had his inheritance on this fide, John. 17.7,8cc.
for the family of the remnant of the four of Kobath.] See veris

V. 71. Auto the four of Gersom See v. 1,20,&c. were given out of the family of the half tribe of Manastel Which were on the other side of Jordan.

Goldal This was the third city of tefuge, fee v. 57. Deut.

Goldan I has was the third city of retuge; ite 1, 7, 2 2 2 4, 43. Joh. 20.4 & 8.2 2, 10 th. 21.27. in Baffast See chap 5, 11. Joh. 21.27. and Afterstoh Or, Beethersh See Deut. 1.4. Joh. 13, 31. Aftersor has also the name of an idol, whereof, see 2 king.

11.5,33.
V. 72. And out of the tribe of Islandar] This tribe was on this side Jordan; for the families of the Levices, even of such as came from the same stock, were dispersed into several tribes, fome on this fide, others on that fide Jordan.

Keds[b] There was another City of this name, which was

Chape vije

alfo called Kilhon, John. 21.29;
Paterath John. 22.28;
J. 72. Romoth! On Birmittly John Analy.
Alamil Or. Engaging, John 22.2.
V. 74. And one of the tribe of After J. This tribe bordered:

by filachas: Maforth Ols Muhal, John 25, 1922 Mobar Frita was also the name of a Judge in Brack Judge.

Na. 1839 V. 75. And Birkok J. Oig Hellyth, Joth vo. 321. and Rebob J. This allie wastelfalminadelia many a Shin 9.

Neh. 10. 11.

No. 10. 11. [No. 1] No. 11. [No. 1] No. 10. [N

Has writtle mutth energy or retugen; between: 970 John 21.
312. Offsolite pleen it Rings seem 1.
and Hammond Or. Hammonblem? John angas. Broad thirties the 48d Registration [Or. Return] John angas. Broad thirties the word in Godan, the coare thirteen cities years. So we keepen for and Karimbian Jor, Korani Join in 2021 Brownington in the fine and Karimbian Jor, Korani Join in 2021 Brownington in the fine and the control of the control of the fine and the control of the cont

Nathitalis V. 77. Unto the reft of the children of Mererial Ott, Units the children of Mereria, which are that its White its willich are 18st

contarts 0, Science, worst are type Ring in whiten are tan technical (1921).

where given out of the fitth of Zebulkes Rimmerly Gr., Binnard, John A. 1.5. Rimmon was also the name of a man a Sami
self, self-deep arte of air kild, zakings se i Si.

Fabor Or Nabula Jolius 1: 15 I Hent are reckedned up two other tribes given out of Zebulon rothe children of Merani, namely, Jocknean, and Kartah; fo as they are four in all:

namely, Jocknean, and Karuh; 60 a they acrour in all; Wird 128; Again she file of first by Articley; 15 come fay, three Jordan fell from about Erisable (Othlers; that Jericho tense cuttis field jordan jubich is matricle), and unterthelizable tien deceptanic, afternitley were could enter January, John A. 2, Sec. Thus they take the city, here manuch unibercured-position of the country of the country of the country of the Jerus and John March 128. The country of the country of the Jerus and John March 128. The country of the country of the Jerus and John March 128. The country of the country of the country of the Jerus and John March 128. The country of the country chowassicatiool Jordan.
. on the Baff file of Jordar ] This was than file that was too

wards the wilderness, wherein the Ifraelites travellede forey.

years.

- the glued them out of the thirty of Banden, Herir] Or, Beger,
John 21. 3. This was the fife city of utilities. See weed 57.

Bears was also entails it date in this proper.

in the will tenter] Namely, that white it at 5 which was mein-

tioned bedset.
V. 79. Adapta Nationally and Application. The feeture cities, are installed raids in down, John v. 1., 74, 1971.
V. So. And out of the tribe of Gad. Remotion Otlean! See Maintan 43... I his was the fine cities of realign. Of Gileat.

feet riking, as #31

and Makinging b Off the storicity and this mainty fee Gen

V. 9 n.: And Helibert | Luchis city due Ningle of dile Amorinis

directs, Nulmb: 2 L 34: and fagen). The whole hind about this city, wastal in called and pagent measurement and momentus crystaman canten, factor in war a land in the cantel, bluibbly 22, 42 Before the terrebusylatinantional, abandone wide which me here onto tadiy. (See verif. ib.) and there are wide which me here onto 12. historia ricon

### GFFAR: Vilia

Vacte t. S. On the fant of affacted b liftedhar was the fift birt Lealin lached farth white, Germ 3to 117, 128. Therefore his generalogy is for next to the generalogies of Landstone fit ft forte

the Polati Gent and the Thirrestationer, of this riffe

lemmosoach hanner and Shimness, four b Theferfener ween evelebroland Carlyer lat of

Vine date for of Fols, De to Br. In The fee for sof Tela;

liere micromod, are they who, together with their policity; were colled Tolaites. Namber 6, 22

gge w.j.

alio called Kulhon, John, 21,38;

Daterated John, 21,38;

When which is dreamed and in the deficiency which is dreamed and in the deficiency which is dreamed and in the deficiency which is dreamed and a sum 24,11, 26;

When the control of the control throughtery which is incurrence as war, and it, see. When-David caused do not number the people. Or, may librories foreinte or Davids in muturing or the prople according to their mountily charles, chap. 2971.

The had a shape, the proposition of the charles the numbers of this eribe, with the numbers of other trilles, whelf

all the tribes were numbred; we shall finde that this was a number of the tribes were numbered; we shall finde that this was a number of the tribe. See the number of the trib the confnunreishrende. See die funded di literia diese fish esd nig joon die villederen (S. vom). 12-39. died digenishelleriangi. ber in the liftly ear of their being in the will dereit; Minthy 26:35. Seek tribing will bei handler, verif ; v. V. 3. and the four of Most Terbishist. Hittler (Hzz) hist-neth ends and disabling debelleris et their Lexibiat was one of elicine pluma number fore; is priechebolically and one of elicine pluma number fore; is priechebolically and one

all of them dilef men! They were men in authority healts of Families, and men of excellent parts, for whelden and val

V. 4. And with them? Namely, with the fone of 1970; his

fore mentioned.

By the generalist after the hope of their fathers; Their po-nearly was dulinguished by the fewer framilies that delivers ded from each of the fore, named things.

ded from early either for painted statistics, we shall be considered to the considered for soil by which is appeared, that thingst discovered a genite displactor, and industrials raise of things and the collings there are the considered for any lengther devices be considered for the production of the considered for the considered fore

fix and tiling thousand men] These make a great Army: yet they all belonged to the families that descended from Illa: chilf, Numb. 26: 23(24. Io as all their families mult needs

make an Army far greater then this:

107 the first main wreterns for Hell: the multiplied with and this research that much the resion of their nu-

and trainers. Inter the season of the families of their methods politicary:

W. And where brainers among all the families of Hipkings.

Not could pittle which desticited it from their of whom he spittle blefort, but also factors come from other sons of fraching.

with min of might] Seevers. z. They were flich as by edur-cation were made skilled by the war; and allo had objurged

caron, were made sound by the war; a min alrohan columns of sidewalcher third.

"richted in with their generality, four fore and forest plant of the first side and first minder that when the side and the side of the first with a cardia well.

The first number was of online first of the firs Thrit; and this turd number of other forms of linkari, beliefs, Tolk: If slitched dire numbers be; joyn de figether, name-lig; two and twenty thou fash, and fix hundred, verif. 2. And fix and filter, thou fail, and filter, and the first and filter of the first and filter of the first and filter of the filter toath hundred router nee toomand in manates. And account was raken in Davids time. And it is no wonder their where for many valiant men in one tribe, feeing, Jobb brought the fun of fitteen hundred and teventy thousand. men that they tword our of all Ifrael, and yet the Levices and Renjanites were not counted among them; chap! 21.

56: The font of Benjamin' I Benjamin was the youngest for that Jacob had, Gen. 35: 18. Gen. 42: 12! In order, the genealogy of Zebulon thould here have been reckoned up to rehewas the fixe font of Jacob, by Leah: But his genealogy. is not fet down at all in this catalogue of genealogies, mentioffed in the nine first chapters of this Book of Chronicles ! yet chap. 12, 33, there is mention indic of fifty thousand, experrintwar, of the tribe of Zelmion ; and also there is mention and offour ciries, given to the Levites, out of this tribe of Zebuton, John 21.34, 34. ch. 6:63. Dans genealogy is or zenton, join. 1.136, 33. no. 1851. Danis generalogy is affo with the first field field of the first and field at l. Oc. Afther, Gen. 46. 21! three There are ten fons of Benjamin, membioned Genfa 1. 21! but fone of them might be grane-children. Or there

wede erflede Telates, Nembur 7. 272.

art bur fenic of their might be grane einheimen. A state of their might be grane einheimen. A state of their might be grane einheimen. A state of the state of the might fertily, was difficult in the first of their might fertily, was difficult in the first of their might fertily, was difficult in the first of their might fertily was difficult in the first of their might fertily was difficult in the first of their might fertily was difficult in the first of their might fertily was a state of their might fertily might fegur the first of their might fertily might fegur fertily the first of their might fertily might fegur for the first of their might fertily might fegur fertil might fertily might fegur fertil might fertily might fegur fertil might fer that carties much emphasia importings are very validate tribe. More of Belljamins sone are recomming the restora-

tion of Benjamins genealogy, chap. 8, 1, 2.
V. 7. And the loss of Belab, Exben, &c. ] There are five fone of Belah here, mentioned; out of whom iffued a great

policity.

beals of the busic of their future, mighty men of vilent] Such a commendation is given of the fone of Tola, vert. 2.

and were received by their genealogies, menty and two thousand, as thirty four J. This number of Bela was, in all probability,

taken when the number of Tola was taken, v. 2 V. 8. And the fous of Becher ] This was the fecond fon of Benjamin mentioned verl. 6.

Benjamin, mentioned vert. 6.

Zemne, &c. There are nine of these reckenedup,
V. 9. Add the marker of them, after their genelley, &c. I See
vert... O Fag encalogy, &c. th. 4.33;
was invest thoughed, and two bundred. In number, of Becheer pollerany, we leist them of the opheticity of Bels, by one
thoustand eight hundred thirry four.
V. 1c. Telegran doof frields This, was the third fon of

Benjamin mentioned ver. 6.

Bilban See verf. 3.

and the lower Bilban Jebulh. &c. There were fix of Bilbans lons, whose posterity added much to the increase of the tribe

of Benjamin, their great grand father.
V. 11. All these were the son, &c. ] See v. 2.

Seventeen thousand, and two busised . These come short of Bechers posterity, three thousand,

eners potterny, three thouland, [audiers, fire of one for and barrel], Heb. going out, into the stray to wer. This phrase fetteth forth fuch as were fitting of body, of a valerous minde, and trained up to the war.

of body, of a valerous minde, and trained up to the war.

V. 12. Subgrian die] OT, Aughin, Geo. 46. 21.

and Happing | Their was, Shuppin and Huppin, are called
Shupham and Huppin, and tende heads of families, Mun.
26. 39. Recause their wo words, Huppin, and Shuppin, are
in belove wif he plural remination; 3, Some make their their
names, not of particular persons, but of families; and tranface then Shuppins, and Huppins; and bring them in as
a postericy, which increased the number astore, faid. Their
being of the pottericy of Sensiman, are over and above those
that were comprized in the number of seventeen, thousand,
and two shouldest work.

that were comprized in the number of feventeen thousand, and two hundred, west. 11.

the children of 1s. 3 Some take Is, to be the same man that is, the children of the fongs of Bela, v 7. Now this word, Is, in hebrew, signifisch a Civ. Thus some take it here in this place appellatively, and candiacted the phrash, some of the stip, that is, born forought up, and dwelling in the city, and stuffend This name, Hulphin, is given to the form of Dan; and because no mention is ellewhere made of the

genealogy of Dan, they conceive Dans posterity to be com-prized under this title. This name is given to a woman, ch. 8.8,11. We read not the name ellewhere given, to any of the posterity of Benjamin. Some take this name, Hushim, (as they did the two former, Shuppim and Huppim) in the plural number, and translate it, Hushims, setting forth a Fa-

the fors of Aber] Or, Abiram, Numb, 26, 38. We read not of this name Aher any where elfe. In hebrew it fignifieth, another; and so it may be referred to Dan; as if he had faid, The Shuppims, and Huppims were of Benjamin; but the Hushims of another, namely Dan. Some fay, that of the fundament answer, many Dan. Some lay true, for their ancient idolatry they were very but few in number, Judg. 18.30,31. And that, by reafon of their pascity, their generality, the state of the

veri.6. There is no mention of Dan, where all the other tribes are reckoned up to be feeled, Lev. 7, 5, &c. V. 13. The four of Nethrali This Was the second fon of Rachels maid, whom she gave to her husband, to have children by her, Gen. 30.7,8. The eldest son was Dan, of whom

fee vert. 12.

"firstell and Gmi, and Heger, and Shallom, the fast of Billish)
Billishwan Rachels maid; Of whom before, vert. 12. Thefe
four laft named, were Billishs grandchildren; for the had
but two Jons, Dan and Naphtali, Gen. 20.6.8. Some underland, under this tittel, fast, here applyed to Billish, the poffertry of Dan. They refer the four laft before mentioned, to
Natherlist in Gentlish and the fore mentioned, to Dan under that prime, joins of binan. But it leans potenty were comprized under Hushim, v. 12, surely they would not again, thus obscurely be intimated.

V. 14. The some of Manisted This was the eldest son of Jo-

Affinief] Under the word, fore, here applyed to Manasseh, his posterity must be meant; for Ashriel was fundry degrees on potenty from the meant; not suffer a summary aggrees from Manafich, Numb. 26, 29, 30, 31. Of using the plural number, font, when but one is fet down, See v. 3. whom file bare! Namely, his wife. bat bit concabine] Of concubines, fee 1 King. 11.3.

the Agamita(s) By birth the was an heathen of Syria : but it

may be, by profession, a Profesyre, bur Mathr the father of Giltads Machir was the eldest son of Manasseh; and father of the family, called Machirites: and Gilead his son, was father of the Gileadites, Numb, 26.

29.
V. 15. And Edathir took to wife the lifter of Huppins and Shapinin] These two Huppins and Shuppins, were of the tribe of Benjamin, vers. 12. So was their sister : for one of one tribe, might marry one of another tribe; provided, that the woman married, were not an heir to land, Numb. 36.8. whose lifters name was Maschal] David had a wife of this

v. 16. And Masthabithe wife of Mathir) See v. 15.

bare 4 fon, and flexalled bit name Pereft) There is no mention made any where ellerof this Perefn, nor of his brother

and the name of his brother was Sherefb] It is probable, that thefe two brothers, had either two fathers, or two mo-thers, because the name son, is set down in the singular num-

and bis fons were Hlon and Rakem ? This relative, bis, harla reference to Sheresh.

V. 17. And the forsof ulam, Beden Mention is made of Bedan, I Sam. 12. 11. who is taken to be Jair, that was a Judge, Judg. 20. 3. And he was a Gileadite; so as he may

be the man here meant.

These were the son of Gittad These, whose names are before
recorded were the posterity of Gilead : Or at least, they were
so accounted to be of his posterity, as they had inheritance

nonefit them.

the son of Machin, the son of Manassib] See vers. 14.

V.18. And his fifter Hammoleherb] the was Gileads fifter, the daughter of Machir.

bare I [bad, and Abieger, and Mabalab] These are accounted

sort span, sind outer span anomal) I field are accounted to be of the flock of Gilead.

V. 19. And the law of shumids were Aban, &c., I shemida is not mentioned before; yet he, and his four fons, Ahian, She, kem, Likhi, and Ahiam, are reputed to be of Gileads genealogy. See Numb. 26. 30,31, 32.
V. 20. And the [ons of Extrain] Ephraim was Manaffeh's

younger brother, Gon. 42.52. but by old Jacob, Ephraim was preferred before Manalleh, Gen. 48, 19, 20.

was preferred before Manalich, Gen. 48, 19, 20.

8. Substeld) In what respect the word, 1991, is used in the plural number, when only one son is mentioned: See 1, 3.

The word, 691, may here comprise under; to grand-children also. Of Ephrams posterity, see Numb. 2, 3, 3, 82.

408 Rest les 619. With Shundhelp, there are seven several generations mentioned in order, descending from Ephram. Of Shundhelt, came the family of the Shundhites, Numb.

16, 3, 5. The other eight also, were in their generations heads

of smille.

V. 21. Whon] This relaive, whom, hath most proper reference to the three fons of Zabad, that are mentioned in this verie; namely, Shuthelah, and Ezer, and Elead. But a-gainfithis it is objected, that Ephraim was their father, veri. 23. And this Zabed was the fath generation from Ephraim. Shuthelah. 2 Bered. 3 Tahath, 4 Eladah, 5 Tahath. 2 Sabad. Now it is not probable, that Ephraim fould live to fee for many generations. But I answer; First, that is our dayer many have lived to fee abourth, yea, and a fit generation affuing from them; which may be done within the father, lived an hundred and ten years, Gen., o. 6. Levi, that was his Uncle, lived an hundred thirty and feven years. A for his probable was his Uncle, lived an hundred thirty and feven years. Naphtali, the son of Bilhah; and comprize the posterity of and Kohath, that was his couren-german, lived an hundred Dan under that phrase, sons of Bilhah. But if Dans posterity thirty and three years, and Exod 6, 16, 18, and others thirty and three years, and Exod: 6. 16, 18, and others born fundry generations after him, lived above an hundred years. So as Ephraim might live till the three fons of Zabad were born, and grown up to some ripe age. Secondly, he that is called Ephraim, verf. 22. might be the same man, that is here called Zabad; for two names are frequently given in

is here called Assous; for two manes are inequently given in facred Scripture to one and the fame man, the men of Gath that were bern in that Land firm! The land wherein the city of Gath was fired, is here meant: that is, the land of the Philifilms; and fuch Philifilms are here meant, as were boan, or brought up, or dwelt in the City of Garh.

Chap. vij. because they came down to take avasy their castel | Here are two ! relatives, they, and their, about whose reference, there is much suction; for the reference may be to the Philiftims that committed the flaughter, or to the Ifraclites that were flain. In the former respect it implyeth, that the Philistins came to rob the Ephraimites of their cattle, and that the Ephraimites were flain in defending their cattle, and refifting the Philistims. In the latter respect, it implyeth, that the Ephrat-mites went out to spoyl the Philistims of their cattle. but they were over-matched, and flain by the men of

V. 22. And Eshraim their father] If this be taken of Ephraim the fon of Joseph, it hath reference to fome history acted in Egypt, while the children of Ifrael there followined: for all the twelve Patriarchs dyed in Egypt, Act 7.15. The Philifilms bordered upon Egypt, and oftmade in-roads into that land, and plundered their goods, and took away their cattle; hereupon the Ephraimites inhabiting thereabouts. might offer to refift them, and fo be flain by them.

mourned many dayer Death of children, specially of many together, and that after so violent a manner cannot but pierce to the heart of a tender father.

audbis brethren came to comfort him | Under this word, brethren, may his kindred be comprized. See Gen. 37.35. Job

V. 23. And when he went in to his wife | This phrase fets forth the peculiar marriage duty, Gen. 16. 4. & 29. 23, 30. This being inferred upon the flaughter of Ephraims children, we may infer the reason hereof, namely, that he might have more children, instead of those that were flain.

the concerved and bare a fon? He could not but take this as a great bleffing; and God in giving him another fon, much

and hecalled his name Berish] The meaning of this word, is, in affliction. See the like, chap. 4.9.

because it went will This is the reason of giving that

with his house ] He means his children, which were the stay

of his house, or family.

V. 24. And his daughter was Sherah] Mention is made of this daughter, to thew, that fome comfort remained to him, in a daughter, though he loft all his fons.

who built Beth-boron This shews, that she was a woman of tioned. The places built by her were in the land of Canaan, and that when the Ifraclites were first socied in that land, if not before ; build, is oft put for repair, to beautifie, or fortifie, as I King. 9.15,17. & 15.17. and thus might theic cities here be faid to be built.

the neither and the unper] See ! King.9.17.

and Uzzen, and Uzzen Shruh] These two words make one name, and design one place, which is no where else menti-

V. 25. And Repah was bis fon This relative his, hath reference to Ephraim before mentioned, v.22. Or it may have re ference to Beriah, v. 22.

alfo Refeeb] Refeph was Repahs brother,

and Telah bis [on] Some refer Telah also to Beriah, and account him his fon. and Tahau bis [on] Tahan was the head of a family called

Talianites, Numb. 16:35: V. 26. Ladau bis [on, Amibud bis [on, Elisama bis [on]] This Elisama was Prince of the tr. be of Ephraim, when the Ifrae-lites came out of Egypt into the Wildernels, Num. chapter I. verf 10. and chap. 2.18, and chap. 2.48,53. By this it for there were others that had over-fight over fuch Governors, appears, that all of Ephraim before mentioned, were born to whom they were to give an account. Such were chose that appears, that are of Epinaminetore mentioned, were born and brought up in Egypt.

V. 27. Non bis [on] Or, Nun, Numb. 13 9.

Febo[biah bis [cs]] This is that valiant Joshua, who vanquish-

ed the Canaanites, and fetled Ifrael in their land V. 28. And their possessions and babitations This relative their, hath reference to the Ephraimices,

Bethel I Bethel Iay betwixt Ephraim and Benjamin, Josh.

16.1,2. & 18.13,22, and the towns thereof.] Great cities used to have their villa-

ges appertaining unto them. and Eastward Nagran] This city is also called Nagrah, Josh.

16. 7.
and Westward Gezer] Hereof see 1 King. chap. 9. vers

with the towns thereof ] Heb. the daughters thereof. Towns and villages belonged to the greater cities, as daughters to their parents; and they were also maintained by them.

unto Gaza] Or, Adala, 1 Mac.7.45. There was one of the ave principalities of the Philiftims, that bare this title,

V. 29. And by the borders' Heb. bands.
of the children of Massafed Hereby is meant, that pare of
Manasieh that was on this fide Jordan. Of the other part,

Beth them Here are but four cities mentioned, appertain ing to Manassich, Beth-shean, Taanach, Megiddo, and Dor But two more are added to these, Josh. 17. 11. namely Ibleam and Endor.

in shefe direct the children of foleph, the fon of Ifrael This teed, appertaining to Ephraim, and Manasteh; for both these

cd, appertaining to Epirasin, and Manasten; for both thele were tons of Joleph.

V. 30. The four of After] After being the youngest fon of Jacob, by Zilpah, Leahs maid, is brought in, in the last

Imnah, and Ishuah, and Ishuai, and Beriah, and Serah their fift. Their four fons, and one daughter, together with their father, went down with old Jacob into Egypt, Gen. 46. 17. Most of those sons were heads of fair families, called by their

name, Numb 26.44.
V. 31. And the four of Beriah, Heber, and Makhiel Thefe two also went down to Eggpt with the rest, Gen. 46. 17. These also were heads of families, called after their names, Numb.

26.44,45.

who is the father of Berg swith] Berzavith was a City, and Malchiel the founder or governour thereof. See chapter

V. 32. And Heber begat Japhlet and Shomer ] Or , Sha.

and Hotham, and Shuab their fifter ] Such women as are

was common that of the plant of

Shomer, v.32.
V. 35. And the four of his brether Helem, Sec. ] Helem is sup-

posed to be the brother of Shamer, v. 34 and to be the same man that is called Hotham, v. 32.

Zopha, &c. ] These four brothers, Zopha, Imda, Zelesh, and Amah, were all fons of Helem.

V. 36. The four of Zopha, Shuah, &c.] There are eleven fons reckoned up in order, one after another, in this and the next verfe.

V. 38. The fors of fether] This Jether is taken to be the same man that is called Ithram, v. 37.

Feebunneh, &c. ] The valiant Celebs father was also of

this name, chapter 4. verf. 15. and Joshu. chapter 14. V. 39. And the fore of Ulla, eArab, &c.] This till a is not before mentioned. But the order of letting him down, implies,

that he was either one of the lons of Jether before named or elfe that he should have been added to those that are named before, v. 38.

V. 40. All these were children of Asher] He means all in the 30 verse, and other verses following to this. beads of their fathers boufe] From whom feveral families re

ceived their denomination. choice] Not of ordinary parts, but very eminent persons, to be preferred before many others.
and mighty men of valour] See chap. 5. 24. & 2 King, chap.

chief of the Princes Or, heads of the Princes. As there were fome that were Governours over fundry persons and places;

archere meant. See Dan.6.1,2.

and the number throughout the genealogies of them] The number of the feveral members of diffinet families. Of a genealogy, fee chap.433.

of them that were apt to war ] That had been trained up unto, and well exercised in military exploits, and fitted for the

and to battle] To stand face to face, foot to foot, in pitched battles against enemies,

was twenty and fix thousand] These were a great many; but in number came far short of the children of Islachar, See

#### CHAP. VIII.

Verf. 1 Enjamin] Benjamins genealogy was before in brief fer down, chap. 7. 6, 8tc. to v. 13. In this chapter it is more largely expressed. Two especial reasons might meve the Pen-man hereof hereunto: First, because the first king of Israel was chosen out of this tribe; and by this large genealogy he comes to him, v .33. Soundly, be-Yyyy

ipocial dritt of this tarend huftorian, no fee forth the Kingdom of Judah ejeccially, baga Balakh firlk-bard, Cen.46.31. Num.36.28.

4] Balakh firlk-bard, This is he who is called Jediach, hap, r. 6. Alabels fee fan the third place, Gen. 46. cell is Jadicel, chap-7.6. Num.6.38. Alhels it for forced in the chap-7.6. Num.6.38. Alhels it for forced is have been considered in the verification of the chapter of t though it may be Becher was in fome dignity preferred before

and Abarab the third] This man is also called Ehi, Gen.46. 11. And Ahiram, Numb. 26.38 he had three names.

V. 2. Nobib the fourib] This is the same that is called Becher, Gen. 46.21. chap. 7.6. and fer in the fecond place.
and Repta the fifth This is he who is called Roth, Gen. 46.

21. There are ten reckoned up as fons of Benjamin, Gen. 21. Incre are ten reckonea up as jons of penjamin, Gen. 46.11. Eve of them are those that are here raimed; the other five were his grand-children; which were these, Gera, the fon of Bela, Naaman, Muppin, called Shephupham, Huppin, called Huam, and Ard called Addar; all these are here ex-

pressed, v. 3,4,5. V. 3. And the sous of Bela were Addar] Or, Ard, Gen.46

and Gera, and Abihud, &c. ] Here are nine fons of Bela fet and Gera, and Assinua, &c. ] Here are nine ions of Beia let down; yet it is faid, chap 7.7. that his fons were five, befides the names of those that are fet down in this chapter, y. 3,4,5, but five of these that are set down might be Bela's grandchildren; as there were five of Benjamins grand-children reckoned among his sons, Gen. 46.21, and it is very frequent in Scripture to express the same persons under different names; for fome had two names, and fome had three. See

V. 5. And Gera] This might be the son of that Gera, who is mencioned, v.3.
and Speebuphan Or, Muppim, Gen. 46. 21. or, Shupham,

reference to the seventh verse; so as all the words of the fixth verse, from Ehud, to the end of the verse, are to be included in a parenthelis. There is mention made of Ehud cluded in a patenthelis. Here is mention made of Enidd the fon of Geta a Benjamite, or a fon of Jennin, who was the fectond Judge of (freal, Judg. chap. 3. verf. 15, 1f this be that Ehud, then questionless, he was many degrees distant

The mention of the most profind Benjamin.

The grave the best of the futbors of the inhabitants of Gibesh,

Then which is here called Geba, is also called Gibesh,

Than which is here called Geba, is also called Gibesh,

Than which is here called Geba, is also called heads

Not and Abba, &c. ] From the beginning of this verife,

to the end of the ciphrand twentisth, there is fer down a
oned, v., &c. were chief gov. ranours over all the inhabioned, v., &c. were chief gov. ranours over all the inhabioned, v., &c. which the called heads of lang
catalogue of futch didden of the long-time, as were

and the control of the called heads of lang
catalogue of futch didden of the long-time, as were

wellowed. The fecond opinion is the most probable.

The form the beginning of this verife,

when the called Geba, is also called heads of
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the ca the fathers of the inhabitants, or chief of their fathers fa-

and they removed them | The fore-named governours removed the forefaid inhabitants from Geba, to a more fpatious and commodious place; because they were so many, as they could not well continue together. See the like, Gen. 13.6.

& 26.16.

mto Manahith Manahath is the name of a man, Gen. 36.
23. chap. 1.40. but here it is taken for the name of a place, from whence the title, Manahethites was taken, 1 Chron. 2.

52, 54. And Raaman If this have relation to Ehud, v.6. the copulative particle, and, may be translated, even, and thus the words joyned, the care the fons of Ehud, even Naaman, and Ahiah , and Gera. There is mention made of three fuch names, v. 3, 4. but these may be other persons then

he removed them] Ehud their progenitor removed them; he shewed himself a provident father herein, being careful to provide fit inheritances for his children.

and begat Orga, and Abibud Or, after he had begat other children; for the increase of his children made him the more

provident for them. V. 8. And Shaharain Because no mention is made of Shaharaim before, he is taken to be one of Ehuds children bro-

was there, and so begar children in that find; thus in tributed to a place and person. other falls out, that such ar travel with their wives into other whose wives mane was Manchall of the control of t

oft falls out, that used a travelence their wives and other Countries, beger children in firange Countries, and Basis, were ble after betal four item sway, Hufbin, and Basis, were ble winted. This children found for the ambiguous, is diverfly

taute this tribe held close or Judah, when the other tribes re-caute this tribe held close or Judah, when the other tribes re-toried from t. 1 King. 1.3.3, & a Chi.1.1.. Now it was the yoled from t. 1 King. 1.3.3, & a Chi.1.1.. Now it was the proper tribe for the forest the forest the forest the forest the forest proper tribe for the forest away. See chapter 7, verific bega Budie by How J. G. 1.4. Num. 36.18.

V. g. And being at of Hodesh bis wife ] Some take Hodesh to

be the fame that was called Baara, v. 8.

Fost, &c.] These seven that follow in order, Joab, Zibia, Meth, Macham, Jeuz, Shachia, and Mirma, were of the pofterity of Shaharaim.

V. 10. Thefe were bie fons beads of the fubers] Every of them were prime men, and Princes of families.

V. II. And of Hushim ] This was Shaharaims first wife.

be begat Abisub, and Elpaal ] These were brothers to the forementioned Princes, by the fathers fide, but they had no other

V. 12. The fons of Elpaal, Eber, and Mifbam, and Shamed,] V. 12. LOE 1082 09 Lipsais, LOUT, ANA CATIONN, AND STREAMS,
We read of no other forms of Elpaal, v. 18. But they were
fuch as dwelvin Jeruslaem, these dwelt essewhere.
who built Ono, and Lod] These were Citizens in the tribe

of Benjamin, Nch. 11.35. See Ezra 2. 33. Nch. 7.37. It is probable, that these fore-mentioned sons of Elpaal dwelt

with the towns thereof | Heb. daughters. See chapter 7.

V. 13. Berial alfo] Of the notation of this name. see ch.

and Shema] Thefe two were brothers.

who were heads of the fathers of the inhabitants ] See v.6.
Aialon Of Aialon, fee chap. 6.69. Here it must be taken for the Country, bordering by the City of Aialon. A city called by this name was in the tribe of Dan, Josh, chap. 19.

who drove away the inhabitants of Gath] Of these inhabitants, fee chap. 7. 21. Some refer this to that history, as if the Princes of Benjamin, in revenge of that flaughter, which the most of Cash committee and Production of the Princes of Cash committee and P Mun. 36, 39.

Mun. 36, 39.

Mun. 36, 39.

Mun. 36, 39.

Mun. 36, 30.

Mu out relation to any other history, and say, that their children of Benjamin expelled the Philistims from Gath, and dwelt there themselves. There is a third opinion, that these awest there themselves. I here is a third opinion, that their Benjamites, after the captivity, had so far enlarged their dwellings, as they possess of the Cities of Dan, and drove the enemies from thence. But it cannot well stand with the Series of this genealogie, to put off this history to fo long a time. The second opinion is the most pro-

> their feveral parentages. The first are faid to be the fons of Periah, v. 13, these nine are set down in the 14, 15, and

V. 17. And Zebadiah, &c. ] The feven next named, v. 17, 18.

V. 17. And Zebidiah, Stc. J The leven next named, v. 17, 18. were the fons of Elpaal, v. 11, 11. V. 19. And Jakim, Sc. J The nine next named, verfe 19, 20, 21. were the fons of Shimhi, or, Shema, verfe

V. 22. And Ishpan, &c.] The eleven fer down by name, v. 22,23,24,25; were the [ont of Shafhak] The second man named in this ca-talogue of inhabitants in Jerusalem was of this name, v. 4.4.

talogue of inhabitants in Jerulatem was of trustaines, vi.4-but they were different perfolos.

V. 26. And Shanftened] The fix pecified, v. 26, 27, were the fons of Jeroham. There were others of this name, as ch. 6-27, 8-27, 28, but they were of other tribes; this man was a

V. 28. These were the heads of their fathers by their generations.

Seev. 6. & chap.7.2.

chief men] Such as are described, chap. 7. 40.

These dwelt in Ferusalem] See v. 13. Jerusalem was built roge area to granulating see v. 15. Jecunician was above within the tribe of Benjamin, Joh. 12. 63. Judga. 21. people found fuch profit and delight in divelling in the country, that they thanked fuch as were willing to dwell in Jerusalem,

ther to livra, and Althud.

Althud.

Neth. II. 11.

whose wives name was Maachah] This was another Maachah then the that was the wite of Machin; for he was of the tribe of Manusch, but this man of Benjamin. She was cereais

Annotations on the first Book of the Chronicles. ly a wordan of excellent parts, in that the is once and | who were carried away to Babylon ] Howfoever Judah and

7.15,16. V. 20. And bis first born for Abdon There was a Tudge of this name, Judg. 12.13. but of another tribe. The copula-tive particle, 4nd, hath norreference to the word of number, first-born; for all of them could not be first-born, but indefinitely to the title, fon.

and Zur. &c. There are none in order fet down to be the

fons of Gibeon, v. 30,31.
V. 31. And Zather] Or, Zachariah, chap. 9.37.
V. 32. And Mikloth] This Mikloth is reckoned among the

fons of Jehiel, chap. 9.37.

begat Shimeah] Or, Shimeam, chap. 9.38.

and the feal of a welt with their brethren] Namely, with fuch as were of the same tribe, Benjamites, which are reckoned up,

v. 14, &c. in Ferusalem] See v. 18. ever against them ] Some on one fide, fome on the other:

Or this may have reference to fuch as dwelt at Gibeon, v.29. which was over against Jerusalem.

V. 33. And Ner bogat Kifb] This Ner was also called Abiel,

1 Sam. 9.1. He was the grand father of Saul. He had also another fon befides Kith, and that of his own name, called Ner. who was the father of Abner, 1 Sam, chapter 14. verf. 50, 51. and Kifh begat Saul | Saul was the first king of Ifrael; fo

whose genealogy of Benjamin is thus diffinely fet out. and Saul begat Fonathan | Jonathan was in disposition far different from his father. His father a most impious man against God, and envious against David, a man after Gods own heart; but Jonathan pious to God, and tender-hearted

and Malchifbna, and Abinadab] Thefe two, together with Jonathan, were flain in that battle wherein Saul himfelt loft his life, 1 Sam. 21.2.

and Efb-baat] This is he that is called Ishbosheth, and was fer up by Abner, to hold the kingdom against David; 2 Sam,

2. Sec. 3. And the fan of fourthm was Merib basil] He is allocalled Mephbosheth, 2 Sam. 4, 4. To him David flewed great kindness for his father Jonathans fake, 2 Sam. Achap. Verf. 1, &c. And Bavid preferred him, when the reft of the posterity of Saul were destroyed, 2 Sam, chap. 21.

and Merib baal begat Micab] From the beginning of this verfe, to the end of this chapter, the pollerity of Jonathan is fet down; but of no other fon of Saul. His posterity in all the rest was utterly extinct. God had respect to the piety of Ionathan, and preferred his posterity a long while, as the fucceeding genealogy flows. For the memory of the just is bleffed, Prov. 10. 7.

V. 35. Tatea] Or, Tabrea, chap. 9.41.
V. 6. Feboadab] Or, Farab, chap. 9.42.
V. 37. Raphab] Or, Raphaiah, chap 9.43.

V. 40. The fons of tilam were mighty men of valour ] See ch.

archers] Heb. drawing the bowe. Or , treading the bowe. They used bows of feel, and treading upon them with their feet, used the ftrength of both their arms, to bring the bow-

feet, uled the firength of both their aims, to bring the bow-firing up to the Nut. We ule crofe-bows for They were very expert in flooting. See ch. 5,18. and had many fons, and fons, fons, an bundred and fify] This numerous progeny of Ulam, is the rather here fee down, because he descended from Jonathan.

caule he deteended from Jonatian.

All these are the sons of Bonjamin] Though this tribe of Benjamin were almost utterly destroyed, Judg. chap. 20. vers.

48. yet by Gods blessing on them, they came to be a great

#### CHAP. IX.

Verl 1. So all I fract were rectained by genealogies This is a Stransition between the former genealogies that were before the captivity; and the latter that were after the captivity, following in this chapter. And of the former it is

and behold] This particle of attention, theweth, that fuch genealogies as are registred in facred Scripture, are matters remarkable; For they give evidence of Gods providence, in

continuing his Church generation after generation.

they were written in the book of the kings of I feel and Judah]

The book here mentioned, must needs be another then that we now have of facred Scripture. For many of the genealogies fee down, are not therein recorded; yet had he great help from facred Scripture; especially in regard of the most ancient genealogies.

again named, where mention is made of her husband, chap. Jerufalem only were carried captive into Babylon, (the other ten tribes being carried captive into Affyria, 2 King. 17. 6.) yer many of the ten tribes remained in their land, after the captivity of Ifrael, and affociated themfelves with Judah. 2 Chron. 30. 11. And fo were carried with Judah into Babylon. In this respect it may be said, that both Israel and Judah were carried into Babylon.

for their transgression This word, transgression, is a collective word, and comprizeth under it many things. See 2 Chr. 36.14, &c.

V. 2. Now the first inhabitants | By these are meant such as came to the land of Ifrael at the first return from captivity, n the first year of Cyrus, Ezra 2.1, &c. There are others, that afterwards returned with Ezra in the reign of Artaxerxes Ezra 9. 1,&c.

that dwelt in their poffeffions ] Their own inheritances which they enjoyed before the captavity.

in their Gittes The Cities wherein they had dwelt before;

whether the great City Jerufalem, or other Cities throughout the land, Every one took possession of that which had formerly belonged to him.

ly belonged to him,
the Iffsatire, the Friefit, Levites, and the Nethiminus? Thele
were four ancient diffind orders, whereby people were finguished one from another; which diffinition continued
all the time of the captivity, and afterwards. The first were
Iffacilies, namely, luch as we call Semlar, Civil, or Laymen. The fecond Prefit, which were the pollerity of AnonThe dirid, Levites, who were the other pollerity of Levit.
The fourth, Nethimins, [Nathimins] The nonzion of this word intendeth fuch as are given, or dedicated unto God. and to his fervice, or who voluntarily subjected themselves thereunto, though they were not native Ifraelites. The Gibeonites who did voluntarily yield to be hewers of wood, and drawers of water for the house of God, (Josh, 9. 23, &c.) are here especially comprized under this title, Nethinims, See Ezra 2.58, & 8, 20. Though these Nethinims were originally of the curfed Canaanites, and though they were put to the most service works for the house of God, Josh, chap. 6. verf. 16, 21. yet because they submitted themselves to be fervants of the Lord, and remained faithful to Gods people, the Lord much honoured them, by revenging the wrong done to them, 2 Sam. chap. 21. 1, and by putting them in-

to the latting catalogue of his people. To these are added, the children of Solomon servans, Neh. 11.2.

V. 3. And in Frusland would of the children of Judab, and of the children of Benjamin | These two tribes had the most proper right there to dwell. For Jerusland was science. their tribes; yet some of these tribes also dwelt abroad in other places of the land. See Nehem, chapter 11. vers. 1.

and of the children of Ephraim , and Maraffeb | Under thefe two tribes, others of the ten tribes are comprized by a Synechdoche : For many of them joyned themselves with Judali, at the defection of Jeroboam, 2 Chron, 11, 16. And others also, after the ten tribes were carried captives into Affyria, 2 Chr. 30, 11, 18. Yea after Judahs return from Babylon; many of the ten tribes came in unto them; all thefe forts of Ifraclites may be here intended.

V. 4. 11thai, &c. ] This catalogue is also set down, Nch. names, fo much was observed in the genealogies before the captivity. See chap. S. 1. Uthat is called Athaiah, Nehem.

the fon of Amibad ] Or, Adaiab, Nohem, chapter 11.

the fon of Omri] Or, Zachariah. The other names that follow are also changed; and whereas there are here but five fons of Pharez, in a lineal descent, there is one more added,

of the children of Phure? ] This is the fame man that is called Derey Nebur the fon of Fudab, ] See Gen. chapter 38. verfe 18,

V. c. And of the Shilonites. 7 The father of these Shilonites is called Shiloni, Nehem, chapter 11. verf. 5. and taken to be Shelah the fon of Judah, Gen, chapter 38. vdrC.e

Afaiah the first-born This Afaiah is called Maaseiah, Nehi

and his fons ] There are fix by name fet down by lineal descent from Shiloni, to Afaiah, not here named; whereby it appeareth, that this relative, bis, hath reference to Shiloni;

V. 6. And of the fons of Zerab | There was one Zerah the great grand-father of that Achan who troubled Ifrael; Josh. 1,1. he may be here meant.

Jeuell, and their breitrein This relative, their, hath refer-ence both to Zeiah, and Jeuel. Under the title, breitren, all manner of kindred and alliance, yea fuch as were of the fame fifth is added, namely, Bunni.
of the [out of Merari] This hath reference to the five genetribe, family, and office, are comprized, as oft in thefe genealogies, v. 9,25. chap 6.39,44,48. & 7.5.

V. 7. And the fons of Benjamin, Sallu the fon of Messallum, the fon of Hodaviah | This Hodaviah is called Jaed, Neh. chapter

the (on of Hafenuab] This man is called Pedajah, Nehem

V 8. And Ibneiab, &c.] To the four fons of Benjamin mentioned v. 7. there are in this verse added nine more, who were all of them fons, or posterity of Benjamin; so as there were thirteen in all, by their generations.

V. 9. And their breibren] Kindred, feilow-Citizens, of the

fame tribe, countrymen, as v. 6.

according to their generations Their diffinct families.

nine bundred and fifty and fix In Nch. 11.8. Where mention is made of the lame fons of Benjamin that are here intended, the number is faid to be but nine hundred twenty tended, the number is taid to be but nine numered twenty and eight. The reason of this difference may be this: There were some that by lot were appointed to dwell in Jerusalem; Others willingly offered themselves to dwell there, Neh. 11. 1,2. of the one fort there might be nine hundred twenty and eight; and of the other, twenty eight; Both which fums make

up nine hundred fifty and fix.

all these men were chief of the fathers in the bease of their fathers.

The two forc-mentioned numbers of fix hundred and ninety, I ne two rore-mentioned numbers of its fundred and ninety, v. 6, and hine hundred fifty fix in this verie, are both to be applyed to those that are here called, chief of the father; so as their whole number was one thousand fix hundred fourty and fix. If there were so many principal heads, the number of those which were under them; must needs be far grea-

V. 10. And of the Priests, Jednich, &c.] Here he begins to set down the second order that was mentioned, v. 2.
V. 11. And Arthrab] This man is called Seraiah, Nehem.

the for of Hilkiah] This is he, whose history is recorded, a King. 22. 4, &c. He found that book of the law which he

-the fou of Me[hallam] He is called Shallum, chapters. ver.

the fon of Meralorb | This man is left our in the catalogue of Priests, mentioned, chap. 6.11,12. & Etha 7.2.

the rules of the boule of God This phrase hath reference to

Azariah, who was the first mentioned in this verse. He was the chief of those heads of families that are mentioned; veril 13. And he was next to the high Prieft, as Eleazar while Aaron lived, Numb. 3.32. as he was the new in order to the high Prieft, to he had a special command over all the Levites, to order and dispose the things of the house of the Lord.

V. 11. And Addath the jon of Ferebum ] This is another terbam of another tribe, then he that was mentioned;

the [on of Passur] There are three generations here left out, namely, Pelaliah, Amži, and Zechariah, who are mentioned, Neliem: 11.12. To as Jeroham was the fourth degree from

ranner.

the fun of Malibijab] After the mention of Malchijah, thefe words are added, (Nch.11.12.) And their breibren ther did the work of the boufe, were eight hundred twent yand two. This must be is inferred, to hiely Gods bleffing on them, by preferving fo many of them in the captivity.

and Masseigh, the for of Adiel, the son of Jabrerah He is called Amushai, the son of Azureel, the son of Abashi, Nehem.

the [on of Mesbullam] This man is omitted in the catalogue

let down, Neh, 14, 121

Ret down, Nen. 14.13.

V. 23. And their bruben! Sea V. 9.
be did of the boule of their father? This showeth their digainy.
This neweth their digainy miss of "saliny. Neh. 11. 14.
This showeth the exercise of their mind, and strength of their

a thousand and seven bundred and threescere] This doth ampli-

fie Gods providence over them, fee v. 14. very able men ] Heb, mighty men of valour. See the note be

for the monk of the ferrice of the boule of God! This is addied; to declare wherein they exercised their courage, and to what they put the strength of their body; namely, the service of the

. V. 14. And of the Leviles ] These were the third degree, mentioned, v. s.

Shemaiab, Scc. ] Here are four generations of Levines, name. beformaigh, Hafhub, Azzikam, Hafhabiah, which under these names are also set down, Neh. 11.15. and unto them a

rations before mentioned, who were of the posterity of Me.

rani.
V. 15. And Bahbahkar, Herefb, and Galal] These three age
nor mentioned under these names, Nehra 1.15, 16. Is thay
be that they are the same who were there called Bunni, Shabbeshai, and Jozabad. Of the two latter or these, it is there beina, and Jozaba. Of the two fatter or these; it is there faid, that they were of the chief of the Levites; and that they had the overlight of the summar buffently of be bong of God, that is, their office, was to take care of those things which were

is, their office was to take the state of the done out of the houle of the Lord. See then, 26.39.

and Mattaniah the fon of Missh, the fon of Zibbil Or, Zabdi.

the fon of A[aph] See chap. 6. 39. This Alaph is said to be [Neh. 11.17.) the fon of A[aph] See chap. 6. 39. This Alaph is said to be [Neh. 11.17.) the principal to begin the these algebring in prayer; for he used to fet tunes to Plalms of praise, and to begin those

V. 16. And Obadish the fon of Shimaiah] He is called Abdah, the fon of Shanua, Neh. 11.17. Before the et there is lah, the fon of Shamua, Neh. 1.1.7. Before thefet, there is fee drown Bachsich, Neh. 1.1.7. who is fuppoded to be that Bakbakkar, which is mentioned, v. 15. and he is faid to be the fectoral among his brethern, namely, to be next unto Afaph, who is faid to be the principal. the first Godaf The code of feeting down thefs, fleexeth, that this is another Galal time he that was mentioned, verife

the fon of Jedurbun] Jedurhun was also a chief finger among the Levites, with Afaph, and with Heman, ch. s. 1.6. a Chr.

1312. 8 3.7.5.7

and Birchikh the fin of Afa, he fin of Edgach). There was a famous king of Judah called Afa, a Chr. 20.1, 80.7. But we do not elfe where read of a Levicor dista name. Beerchikh and Elleanth were Potress in Gods houte, ch. 17.43. Beerchikh has deathed the buillage of the Nerophashises were the strength of the Nerophashises were in the risit of Judah (norted briefly and the One other of the One of Afa Ass. Fur arther evol of the ten tribes, the Levicesthan were differed and one other of the control of the Nerophashises were strengthed to the One of Afa Ass. Fur arther evol of the ten tribes, the Levicesthan were differed and one one same to be a Levices that were dispersed among these tribes, came to Je rufalem, 2 Ghr. 1 1 14 and liad habitations allorted unto them runten, 2 cmt. 1514 and fine monotons shorted unto them out of Judah and Benja nin. On this ground night the Levites dwell in the villages of the Neropharhires, though they were in Judah. Of the Levites before mentioned, it is faid, (Nch. 14.8.) that they were in the bly they, and that they were two handred fourthore and four. Seev. 13. Of Gods

were two hundred toutleore and tout. Seev. 13. Or Gode providence herein of villages lee 1 Chr. 4.32. V. 17. And the paritys were Sthalland. There were fundry offices of the Levites, whereunto fer families of the Levites. offices of the Levites, whereauto for familiates of the Levites were deputed. Among delict, where were fone appointed to be keepers of the doors of the temple. The divinions of time and dilithely fixed flowing, the Act, Re. Their generations continued all the time of the captivity. Arallegue of thomis there fet down. Four are in this verife fet down by same. Shalling, Akitib, Taknong and Ahisaan; there are but woo of the firmer, flowing, Nehr, 12, All the felor were overefers of the reft, and therefore here named.

anusperr aresers 3 over 48. Or tracte there were an numbed feventy two, Neh. 1.19. See 7, 13.

Shallow was the bird 1 The was not only an overfeer of ordinary Porters, but was the chief of fliose that were made every

V. 18. Whobiberto] Even after their return from capti-

waited Held the office of a porter, in the kings gate ] In that gate whereby the King was wone go in and out, to and fro from the temple. See I King.10.

5. 82 king. 16.18.

Eaftward At that end of the Temple which was toward the

Eaft. This particular flation and office being poken of Shallum, as appertaining to him, is to be included in a parenthe-

they were posteri] This hath reference to all the roft before

in the sampanies of the shildren of Levi] Among those Levines that were deputed to be porters!

V. 40 ... \*\*A \*\*Ebulkarishe for of Rote] Heie is showed from which of the fors of Levi, Shallum descended; mainly from which of the fors of Levi, Shallum descended; mainly from the form of the fors of Levi, Shallum descended; mainly from the form of the form o

his feeond for Robath, who was a progenitor of the Prices, but by another defeent, chap. 6.37, 38.

and be bruleten ] See y's.

of the boule of his father ] "his is added, to flict in what you fpect the title, brethren, is ufed. the Korathites were over the work of the fartice] Por to be

Chap, ix.

door-keepers, was a ministery, and a ferroce.

keepers of the gares | Hebs. threshild. See 2 King. 12. 9.
of the tabernacle | This may be taken, but had tabernale which Mofesmade, (for there: were posters appearaising to it, while it flood) I King 8.4. and also of the remple which is

iconite is treedy i sing. S. 4. and ano or the tempre, where we thinked by the mane of tabernacle.

and their fashers being our the hoffe of the Bordf Here are meant such Ancestors as encamped round about the tabernach nacle. They lay as an boffe about; and marched as an hofte before it and after it; when is removed from place to

place. See Numb, 1.40, and 2.14. were keepers of the entry ] Of the pallage into the house of

the Lord. V. 20. And Phinches the fonof Eleages | This shows that the

Fathers, mentioned in the former verle, were fuch, as of old, ministred about the tabernacle; for Eleazar was Aarons fon, and Phinchas Elements fon, ch. 6.3, 4. was the Ruler over them is time paft ) This may be spoken of

Phinehas, while his father Eleazar lived, and was high Prieft: For he which was next to the high Priest, was chief, over the Levices, Numb. 1.32.

434 the Lord was with him J The Lord guided and affifted

him, in the couragious att which he did, yea, and bleffed him for the fame, Numb. 25. 11, 12. and 31.6. Some exhun tor the tame, Numb. 25, 11, 12, and 31.6. Some explain this place, thus, He was accepted of God, and belored of God, yea, he found favour with God.

V. 21. And Eventish the fet of Methodish This is meant of the level in the disting, ch. ac. 1, was portrof the does of the Thieraucle of the Congregation 1. He

ma porte of the daws of the Takenizaley the Congregation I. He was the chief of the portes that kepe the dows of the chief entrance into the Takentales, which was called the Takentale of the Congregation, breatise there people met togethere wording God. See . Ning 8.4. V. 1.1. All they which were down to be preter in the gates, were two handred and troubes! This founder is to be applyed.

to f uch who came out of the captivity.

These were come out or the capturity.

These were some that dwelt in Jerusalogy in their villages? There were some that dwelt in Jerusalom; they were there reckoned up: Others in the villages; these are here meant. Of a genealogy, see ch 4, 33. Of villages, see ch 432, whom David] See ch 26, 1, &c. and Samuel Samuel might settle the orders of the Levites

himfelf, while he ruled, after he had fetled the Ark, I Sam. 7. the Seer] 1 Sam, 9. See 2 King, 7.3.

did radam! Heb. faunded. They first made an order, that

thould, in future times, remain frm, and stable.
in their fer office ] Or, truft. The hebrew word, properly, fignifieth truth, or faith, or faithfulness: It is here put for a

perpetual office, in regard of that confidence which was put to their faithfuluefs. Or, because the administration of such offices required fidelity, I Cor. 4. 2. the same is used again

in this fense, ver. 26.
V. 23: Sozbey and their children ] This relative, they, hath reference to fuch Levites, as lived in Samuels, and Davids time : and under their children, are comprized their posterity, generation after generation, to long as the Polity of the Tews remained

bad the over-fight of the gates of the house of the Lord] Had the chief charge of looking to the gates of the house of God; and also of taking care that other porters, under them, did-

namely, the bufe of the Tabernacle ] God is faid to dwell in samely behavior the Takeratel God is fait to dwell in the tebernate, Ecod. 5, 8. In this replect his called an house, Judy 3, 8. 3, 8, and 20, 18. Or, this is an exposition of the former claude, and fo buth figuilion on and the famel thing; or, by the bonds of the Lord, is meant thus place where the Ark of the Lord was felted; and by the bonds of the takernately, the absence the Ark of the Lord was felted; and by the bonds of the takernately, the absence the Ark of the Lord was felted; and by the bonds of the takernately, the absence the Ark Modes builty, which was at the absence the Ark Modes builty, which was at the absence the Ark Modes builty, which was at the absence the Ark Modes builty, which was at the Ark Modes builty, which was a support to the Ark Modes and Ark Modes builty, which was a support to the Ark Modes builty, which was a support to the Ark Modes and Ark Mode

of the tacernacie, the cucettake which notice punished in a Godfeen's Chro. 1.1.3, 4h. 16.137,39.

by wards! That is, by three fewers!, diffinely courses: Some at one time, found at another. Seev. 3.

V. 14. In few quarters were the porters; towards the Eaff, Weft. North, and South In hebrew the quarters are called winds because the winds come from all parts of the world; and the West is called the Sea, because the Sun seemeth to set in the Sea. There was no entrance into the tabernacle of the temple, at the West end, where the most holy place was fited; but in the courts round about the remple, there were gates in every of the four quarters, before mentioned,

V. 25. And their breibten] Their colleagues, or fellow-offi-

ers. See verl. 6.
which were in shelr villages] See v. 22.

were to come after feven dayes, from time to time] That is, week after week. for they being divided into four and awenty

courfes, the 26. 1.8cc, they came in their leveral courfes courtes; and 20. 1,000, they came in their everal courtes; fomer arring as home, and officers are tilter time, doing, the fervices of the temple. See r Ring 11.5.

with them] This hath reference to those four chiefores,

which are mentioned verfity, who diveloin Jerusalem and fo which are inentiored yearty, who dwerrin Jerulatem and to did their fervice in, the remple continually. See v. 26. V. 26. For the Ecutios, the form chief porter! This verifi-erbehae which is fer down in the last note of the former year?

earbelian which is fee down in the last note of the former-verse; for these four-potents are those which are named, v. 17.

were in their fee office 1 Or, truff 1 See vers.

and were own their fee office 1 Or, truff 2 See vers.

and were own the dearnhary 1 Or, free Fourfer,

and measures fish things of Gall See 1 Kings 6.5. The
poetres had no concely the charge of looking to the doors and
pullages; you allow fall the treatment that were in the house. of God, or that were brought into it. Treasuries were places, wherethe treasures of the house of the Lord were laid.

V. 27. And they lodged round about the house of God ] There-were certain chambers built about the house of God, in these

were certain channels but above to they lodged. See a king, 6. 5, because the thrage war upon them ] It became them well to discharge the charge war upon them ] It became them well to discharge their charge. Which that they might the better dot, the days time, but they did not onely wait at the doors, all the day time, but also lodged neer there unto in the night time. and the opening thereof] Of the doors of the temple, every morning] Heb, even from morning to morning. Betimes

n the morning were the doors to be opened; for they were

In the morroing were the doors to be opened, or the finds in the evenings,

persame to them? Belonged to their charge of the ministring.

V. 28. And certain of them had the charge of the ministring. veffels] All forts of inftruments and utentils, as Bowls, Bafins Diffies, and other things which were for facred uses, and holy fervices. See Exod; 27. 3. and 37. 16. 1 King. 7. 45. &c.

shat they [bauld bring them in and out by tale | Heb, bring them in by tale, and carry them out by tale] The Priefts had the charge of feeing all things fer in order in the temple; but the Levires of teeing at things tee in order in the temple; but the Levices were to do the fervice, in removing them from place to place; in carrying them out, and bringing them in: and they were to give an account to the Prieffs, of what they carried out, and of what they broughtin; and in that respect, they carried them out ,and brought them in by tale.

V. 19. Some of them allo were appointed to over-fee the veffels I.
Even some of the Levices had a charge over others of the In the first water energy darker he materiated the Aris, 1 sam, 7. Heven fome of the Levites had a charge over others or the 1,5° Cor. he might addie with board dreer about, while Levites; and those formore, were appointed to over-see the contract of the them were over-feers.

and the inframents] Or, veffelt. All the moveable things that were for use in the house of God, are comprized, under

this last word translated instruments. of the Sanctuary] Both the tabegnacle, Exod. 25.8. and alfo the temple, 2 Chron, 20. 8. were called a Sanfruary: Yea, and heaven too, Heb. 3, 2, and 9, 24. For all these were holy places, by reason of Gods special presence in them. Some properly expound the word holyness, and translate it instruments of holyness; or holy instruments See ch. 34. 5.

and 28, 10 and the fire flour] This was for fundry mear-offerings, Lev. 2.1,4,5. and for the firew-bread, Lev. 24,5.

and the wine] This was for drink-offerings, Lev. 23, vor.

and the ofl] This was to mix with the fine flour, for meat-

and roof) Iniswas to mix with the fine flour, for mean-offerings, for fundry anointings, Exod. 29.27. And for the Lamps, Exod. 35.14. and the frankingue/e] This was to be laid upon meatoffer-ings, Lev. 2.145. and upon the flow-bread, Lev. 144.7. and files] These were to make the incense, Exod. 30.

V. 30. And fome of the fons of the Priefts, made the symmets of the spices Heb consessioners Or, makers of ontment. Thought the Levites were to provide, keep, and prepare the spices. yet the Priefts were to compound and make the oyntment. See Exod. 30.13, 14.
V 21. And Massiblah, one of the Leviter Such Levices as

were mentioned before.

were mentioned before.
who year the fight form of Shallam the Kerdolte! This is that
Shallam, that is mentioned, v. 17, 19.
has the fer office! 'Or, ruif.' See verifize,
over the things thus vere made in the pass! Or, flat plates, or,
flites. These were for meat-offerings. Lev. 2.5, and 6.

21.4.7.9. Numb. 11.8.

1.4.7.9. Numb. 11.8.

V. 32. And other of sheir breibner [ See v. 6.

of the four of the (cashier) See ch. 6.33.

which were over the Shem bread [ Heb. bread of ordering, Far the leaves that were called the Shew bread were fer in order by rows, before the Lord, Lev. 24.6. to prepare it every Sabbath Teb, Sabbath, Subbath, See Annotations on the first Book of the Chronicles.

1 King, 8.13. For every Sabbath when evere feet in their despending of the Levies were to prepare them, and bring them to the Levies were to prepare them, and bring them to the Levies were to prepare them, and bring them to the light of the Levies were to prepare them, and bring them to the plant. In this place the hebrow, hatk an emphalis ; it was the control of the theory of the Levies, were all forces of much them to the plant of the theory of the Levies, were all forces of the Levies, were the longed, v. 27.

were free! They are noting unto their finging, according to the ordinance of David, (Chron. 24, 3, 80.) were freed to the confinence of David, (Chron. 24, 3, 80.) were freed to the confinence of David, (Chron. 24, 3, 80.) were freed to the confinence of David, (Chron. 24, 3, 80.) were freed to the confinence of David, (Chron. 24, 3, 80.) were freed to the confinence of David, (Chron. 24, 3, 80.) were freed to the confinence of David, (Chron. 24, 3, 80.) were freed to the confinence of David, (Chron. 24, 3, 80.) were freed to the confinence of David, (Chron. 24, 3, 80.) were freed to make the confinence of David, (Chron. 24, 3, 80.) were freed to make the confinence of David, (Chron. 24, 3, 80.) were freed to make the confinence of David, (Chron. 24, 3, 80.) were freed to make the confinence of David, (Chron. 24, 3, 80.) were freed to make the confinence of David, (Chron. 24, 3, 80.) were freed to make the confinence of the State, were taken away there much needs be much confinence of the State, where the confinence of the State, where the confinence of the State, the confinence of th

loged, v. 27,
were free They attending unto their finging, according to
the ordinance of David, (a Chron. 25. 1, &c.) were freed from
other fervices, whereunto the fore-menuoned Levites were

for they were imployed in that work] Heb. upon them in that work. That is, it was upon them, or it belonged to them, to do the work before mentioned: namely all manner of Mufick, instrumental and yocal, to be performed in the house of

day and night ] Early and late, at morning and evening; when the ordinary (acrifices were offered up: Yea, and at other times, when any other facrifices were offered up, or, other folemn fervices performed. So Luke 2.37.
V. 34. Thefe chief fathers of the Levites This hath relation

V. 14. Insection futures of the terminal relations to those that were mentioned before, were chief throughout their generations.] Not only they them felves in their own persons, and in their own dayes, but also the children which desended from them, were, generation after generation, prime and principal men, that were over thefe dwelt at ferufalem ] Whereas other Levites dwelt in

Cities and villages in the country, these had their continual

V. 35. And in Gibeon This was a place in Benjamin. The Wistorian having fer down, what he thought meet concerning the genealogies of the feveral tribes, he returns to the tribe the genealogies of the leveral trues, he recurs to the true of Benjamin, and repeats as genealogy which he had fer down before, chap. 8.10, &c. and that word for word, as a preparation to Sauls hiftory, for the genealogy that here followeth, leadeth to Saul, and Jonathan his fon.

Jehiel] This name is added, to shew who was the father of Gibcon. whole wives name | Some Copies read, whole fifters name.

Thus the must be taken, as Sarah was, for Abrahams wife and fifter, Gen. 10.12

niter, Gen. 10.12.
V. 36. and Mer] This name is omitted, chap. 8.40. This Ner, here mentioned, was not he that is filled the father of Abner, 15 am, 14,50,51. For he was Sauls Uncle, brother to Kith: But Ner, the father of Kith, Sauls grand dather.
V. 37. And Zechniah] He is filled Zacher, chap. 8. verf.

31. V. 38, Shimeam] Or, Shimea, ch. 8. 32. V. 41. And Aba, ?] This name, is well here added, for it is exprelly fee down, ch. 8. 35. V. 42. and Jatab] Or, Jahoadah, ch. 8. 36.

#### CHAP.X.

I. There for down, is almost word for word, for recording to the first of the first for all the Chapters, after this, of his first Book, fer out the region of David. And the other Book of Chronicles, trea our the history of his potential, which was the production of the production of the history of his potential, production of the history of his potential, production of the product dwelten fine land of Cansan, when Johus came to conquer the fame; but the hypercreferes to be as founges to the discount of the hypercreferes to be as founges to the discount of the hypercreferes to be as founges to the discount of the hypercreferes to be as founges to the discount of the hypercreferes the hypercreferes to be as founded by the hypercreferes the hypercre

damage and difgrace, which was brought upon the lifacilites, by this chets conquet over Saul. by this chets conquet over Saul. by this chets conquet over Saul. The cause of this bettel, is not here for down: but if we confider the norreal entity, between the life in the confider the norreal entity, between the life in the confider the norreal entity, between the life in the confider the norreal entity, between the life in the confider the norreal entity, between the life in the confider the confider the confider the life in the

of Ifrael. They here used that policy, which, long after, the

of Itrael. I ney here used that poucy, which, long after, the King of Syria used, 1 King. 22.31. and the Philiftins slew Jonathan Jonathan was a pious man, and approved not the evil courses of his father, 1 Sam. 1, 2. and approved not the evit courtes of instance, 1 and 1.9 and 1.9 and 1.0 9. fc. and 2.3, fc. and 2.3, fc. 1.7, 18. Pious men are not exempted from outward judgments in this world. Inflance, Eli, 1 Sam, 4 18. and Jofah, 2 King. 23, 29. and many others. For first, they are subject to many sins for which God. may have a just quarrel against them, as he had against Eli, themselves into danger, as Josiah did, 2 Chron 35. 22.
Thirdly, God may take them thereby from the evil to come, Ifa. 57.1. Fourthly, God may prevent inconveniences thereby, which might have fallen out, if they had lived longer, as in this case of Jonathan. Though Jonathan himself might have been willing to have yielded the Kingdom to David, (1 Sam. 13.17.) yet they that fet up Ishbosheth against David, 2 Sam. 2 8.9. might much more have fet up Jonathan. Fiftly, in this case of Jonathan, God might aggravate the judgment on Saul: For Saul lived to see, both Jonathan, his heir, and also two other of his fons flain,

and Abinatab] Or, Ifbui, I Sam. 14. 49.
and Malchiffma, the fore of Sauf.] These were not all Sauls
sons: but all that went forth with him to battel; for Ishbotheth, another fon of Saul, was left to govern the Kingdom, in his fathers absence; and was set up by Abner, after Sauls

Instanters abence; and was ret upon violet, and death, to be King, 25 min. 3.8, 9.

V. 3. Mat the butted went fore againft Saul] For the enemy had a faccial eyon him, and followed hard after him, and the archer] Heb, flowers with bows. Seech 5.18.

In bim] Heb, found bim. As, when hounds falten upon. Deer, in the midth of a herd, they are faid to finde him; So thefe

Deer, in the midit of a herd, they are laid to finds hum; to their Archers fathing their arrows on Saul, being amongit many other fouldiers, are here fail to finds thus, and he was wanded of the arborn! Heb. he was grieved, by the Archers. The piercing of the arrows, could not but much vex and perpick him. In therewe, they who are wound-edjare fail to be made field, I King. 2.2, 34.
V. 4. Then [48: Saul 7 bit semon-tearro.] This amount-

bearer is supposed to be that Doeg, who accused David and Ahimelech, I Sam 22.9, &c.

Drawthy [word, and thrust me through therewith] He saw there was no ordinary means of escaping, but that he must dye; and therefore he desireth to be speedily dispatch'd by his own fervant; he thinketh not of gaining time to make peace

damage and diffrace, which was brought upon the Ifraelites, applyed to an inward horrour that might feize upon the ar-

and the sun of If sail. Heb. man of If sail. Man, is a collective word, and comprize that lither are aftembled together. Be his life, he violently taketh it away from him felf; for he fo

Chap, x. Fell upon his forced, as it pieceed him throwe, and deep kinn; publish what was done, chroughout the whole land. This he ended his dayes in a capital and damnable fin. He committed mutther, and the work finde of mutther that could be; which was felf-autther. It is a fin against the light of nature, the letter of the law, the rule of charley and the could be; which was felf-autther. It is a fin against the light of nature, the letter of the law, the rule of charley and the law of the could be; which is a nains love of himself; March, a.z. 39. It is the highef pitch of enurping God that can be; and a prefumeration where and in fact hely and horsille shapes, su highef pitch of enurping God that can be; and a prefumeration where arisinglest with the very fight of them. The ous ulurpation of Gods prerogative, to whom belong the iffues from death, Pfal. 68, 20. It is also a most preposterous prevention of the place, time, and means of repentance. No kinde of departure out of this world, gives greater evi-dence of the eternal perdition of the foul then this. They dence or the eternal perdition of the loss from this. Incy who in Scripture were left herecume, are deemed to be repro-bates; as this Saul, Alkthophel, a Sam. 17,23, and Judas, Math.2,7, Samplon is not to be reckoned in the number of fell-murtherers, because he did, what he did, by divine in-finite: And his sam was not simply to murther himself, but to take the opportunity of diffroying the enemies of God, and of his Church, and that by vertue of his place and call ing which was to be a Judge; he did it with true devotion, and invocation of Gods name, without any inordinate paffion, which puts on felf-murtherers to deftoy themselves; as in other things, fo in this especially that by his death he destroyed the Churches enemies he was a type of Christ.

This shews that Saul made a speedy dispatch of himself.

he fell likewise on the sword and dyed] Herein he might they fome respect that he bore to his lord; but he shewed no respect to God, nor to his own soul.

V. 6. So Saul dyed, and his three fons, and all his honfe dyed to gether] Under Sauls house, all that in special manner be-longed unto him, are comprized; especially those that were of his Court, of his special servants, of his life guard, and of his children, accompaning him to the war. For fuch as tarried at home cannot be here meant. Besides, this general particle, all, must be here taken Synechdochically, for the greatest part. Abner, the Captain of his hoste, and divers o-thers, escaped. His armour-bearer, in particular, is added to there, eleaped. Fix almost beater, in particular, is added to thele of his house, a Sam. 31.6.

V. 7. And when all the men of I frael that were in the valley ]

The battel was fought in mount Gilboa, verf. 1. But they that were below in the valley, which was at the bottom of the mountains of Gilboa, foon espied what was done. These that are here said to see this, were on both sides of Jordan,

[aw that they fled] Namely, that the Armies of Ifrael were put to rout, and all the fouldiers fled.

and that Saul and his four were dead] There were in the Army, that quickly brought this heavy tidings, in these particulars, to them that were below in the valley; as the man that brought a like heavy mediage to old Eli, which was quickly

fpread abroad, 1 Sans. 4.12, &c.
then ther for fook their cities, and fled | Such a fear feized upon them, as made them leave their habitations, and what elfe they could not readily carry away.

end the Philiftims came and dwelt in them? They first surpri zed them, then put garrifons therein, and afterwards brought inhabitants to policife them; that fo they might the better zetain them, and not lose them again.

V- 8. And it came to pals on the morrow ] On the day of battel they purfued the victory, till the night kept them from pufuing any farther; thereupon they had not leafure to view the dead corps till the next day.

when the Philistims came to firit the flain This hath alwaies been the practice of Conquerours, especially of the common fouldiers, to take their first opportunity, to strip those that were flain, for their apparel, money, and what elfe they can

that they found Saul and his fons fallen in mount Gilboa By this it appeareth, that they who carried the news, of Saul, and his fons death, to the inhabitants in the vailey, were some of Souls Anny; for the enemy knew it nor till the next day.

Hereby also it appeareth, that the Army of the Israelites was totally routed, and every one fled, in that there were none to carry off the dead bodies, of Saul and his fons.

V. 9. And when they had stropped how ] Questionless they ftripped others also; but Saul onely is mentioned, because of that ignominious handling of him; which after fol-

sbey sook bis besd ] The hebrew word, properly, fignifieth the brain pan. But that may fynechdochically be put for the whole head, and fo well traffated, bead.

and his armour? For it was royal armour: and fuch, as by the flew of it, declared it to be King Sauls armour. and fent into the land of the Philiftims, round about ] They might

fend his very head and armour in triumph, every where up and down: Or, they might fend trumpeters, openly to I Sam. 31.13.

many were arrigated with the very agat of them. That imperfictions concert, which the heathen had of their idols, wrought in mens minds, a dreadful awe of them. Here they publish fuch matters of rejoycing to their dumb idols, as if

pursuan neutral matters or replycing to their damp 14015, as if they had been living Gods.

and to the people? Such as had not been in the battel, nor neer the plain, but were far off disperfed: so as they would have all, of all forts to take notice thereof.

have all of all forts to take notice thereor.

V. 10. And they gut his amount in the boule of their gold I dolaters, and superlictious persons, have alwaies set up their trophies and monuments of victory in their temples, wherehythey have shewed little respect to the frevice of their golds. For such monuments are a means, of drawing. mens eyes and minds, from that fervice whereunto they should be attentive. The general word here translated, thould be attentive. The general word nere transaces, their God, is particularly named, Altharoth, 1 Sam. 31.10. Of Alharoth, fee I King, 11.5. and fassed bead in the temple of Dagon Dagon was an idol proper to the Philistims. The root from whence the

word is drawn, namely, 17, dag, fignifieth a fish. Others derive the word Dagon, from, 17, Dagan, which figuifieth all manner of fruit, and so make their idol, to be a god,

or goddels of fruits, as Geres.
V. 11. And when all Jabelh-Gilead These were the inhabitants of that city which Saul rescued, 1 Sam. 11. 1, &c. The place is here put for the inhabitants therein, 1 Sam. 31.

heard all that the Philiftims had done to Saul | III news quickly fligth abroad, far and near, and that in the particular circumstances thereof.

flances thereor.

V. 12. They arose ] This phrase, implyeth a readiness and speed in doing what they did. Certainly gratifued for the kindness which saul shewed to them, (1 Sam. 11. 11.) shired them up to do what they did. It is added, I Sam-31.12. That they went all night, that they might not be descried, So did Saul for them, I Sam. 11.11.

all the valiant men] For they attempted a dangerous exploit,

which required valiant men for to perform it.

and took away the body of Saul, and the bodies of bis [ons] For all these were fastned to the wall. The enemy thought it not enough to put Sauls body to open shame; they did also the like to his ions bodies : But thefe Gileadites had a care, to free them all from that open shame; and this was an other

freethem all from that open flames; and this was an other reason, why they role and went all night, that they might more speeddy prevent the intended disgrace.

and brought stome 19-Juley 11 his was their own city, and the faffet place whereunto they could king thom.

and harded the board 1 list fally before this; (1 Sam. 31.

12.) That they brated their boards. It was usual, among the heathen, to burn the boales of their decerted friends; and to keep the other than the collect of their decerted friends; and to keep the other shes thereof in a pitcher; for they, though they had forme glimple of the immourthip of the folly yet they be lieved nor the refurrection of the body. But Gods Church, in all ages, which hath believed the refurrection of the body, used to lay the bodies of their friends departed, decently, in-to the grave, as into a bed, out of which they should rise again. It was therefore extraordinary, that these Gileadires burnt these bodies; and it might be, because their bodies were much hack'd and stash'd by the enemy, and began to putrisse; much nace a sint aim, day the enemy, and eggat to put in or, that they might prevent the enemy from doing the like to those bodies again. Yet these folicadites, burned their boues, because they would afford them, even in that kinde, all the honour, that they could, in those sad times. See I king.

Under the oake Jabelh] This was some famous tree, which they would make to be as a monument for those Worthics that were there buried. So Jacobburied Deborah, Gen, 35.8. Besides, by this Oak, it might in future ages be known where

Bendes, by this Oak, tringht in future ages be known where they were buried. See 2.5 am. 2.11.8, 8ce. and faffed] This they did, to reflife their forrow for that heavy judgment that had befalled in the Church of God in ge-neral; and Saul and his fons in particular. Found days! Now that they did forbeat all manner of fu-flemance all those dayes; bet that they faffed each of thefe days from evening to evening; and at the evening had but final Irefending. See Dan 1.0.3.3. V. 15, 0.8 5ml dpd1] This, which all that follows to the end

of this chapter, about the causes of Sauls death, is added ovdr and above that which is recorded about Sauls death;

for bit tranger[fint] As death first entred by fin, Rom.5.12. In first feven years and a half, till he was fetted, (as is noted in fostuch kinds of death as God inslicts for special judgements, are for freeding in as is here exemplified in this kinds of the first form of the first ments, are not precauting, as is nere exempliated in this kinde of Sauls death. Three kinds of fin are here expelly fet down. First, disconsistence against Gods express charge. Seconly, consulting with the Devil. Thirdly, for faking the

Lord: which be committed Heb. transgressed. For every fin is a

the Apoffle James faith, That fuch an one, may northink that he shall receive any thing of the Lord, Jam. 1.7. and that men ask, and receive not, because they aske amis, Jam. 4 3. Besides, he used not those means which God had war-4.3. Bettels, fie ties not trothe finate and the first power of the Lords Pricits, (1 Sam. 22, 18). By whom he finded for enquired; and he provided, a That therefore which is recorded, (1 Sam. 28, 18). That therefore which is recorded, (1 Sam. 28, 20). The superior of the Lord by the first power of the Lord by the Lo ranted, and fanctified for enquiring of him. For he had de-

therefore be flew bim] This relative, be, hath reference to the Lord. Now the Lord is faid to flay him, in that he withdrew his protection from him, and gave him over to his own reprobate fenfe, See 1 King. 12.15.

and turned the Kingdom ] So much had God threatned a

gainst Saul, 1 Sam. 13.14. and 15. 28.
unto David the fou of Fessel Heb. Isai. See 1 King. 12.16.

#### CHAP. XI.

Verf. 1. THen] After that Saul, and his fon Ishbosheth nearly acte that same, and his on humoritation were dead, Ahnor, after Sauls death, made lihibohieth King over a great part of Ifiael, 2 Sam. 2.8, 9. By reason thereof there was long war, between the house of Saul, and the house of David; but at length, David prevailed; for Ahner and Inhosheth were both flain, 2 Sam, 3.27, and and the days of the reaches of the same shall be subject to the same state. tor Abnet and thhobtech were both Isin, 2 Sam, 3.77, and honour done to David, in fetting him over Gods people, and 47. All the days of that troublefor time, this hiftorian here pafferh over; and beginneth with those days of David, wherein he was established king; and in this Chapter, fetterth down how he was established king; and in this Chapter, fetterth down how he was established, finenthis verfe to the enth; and by whon, from the beginning of the entit verfe, to the end of the Chapter. The nine first vertes of this by the partial, which letters of the chapter, and the foot rectorded, 2 Sam. from the beginning of the whole of the Chapter o the fift Chapter, to the tenth verse.

all Ifrael] Not every particular person, but such a multitively, in the heads of their tribes and families. See 1 King. 8,2. Of the express number of every tribe that here assem-

bled, fee ch. 12. 23, 24,8c.
gathered themselves to David Voluntarily affembled, with

are rendred by the Ifraclites, to move them to establish David upon his throne. One is the confanguinty belink payer upon his throne. One is the confanguinty belink private them and David, in this metaphor of bong, and help. This had refer-ence to old Ifrael, who was their and his common father. This Lord.

which be committed]-Heb. transgraffed. For every fin is a transgraffon, Joh. 3.4.

sgaing the Iroff Every transgraffion of any commandement, either of the Every Iroff Every transgraffion of any commandement, either of the French Every Iroff Every Irof reason is rendred by Adam, as the ground of the near union

field, and to direct them what to do there; as alfo to thew when they are to return home again. This is the fecond reason, whereby they were moved to establish David on the throne, namely, that experience which they had of his va-

I Sam. 16.12.
thon [halt feed] Or, rule. This is a metaphor taken from a flepherd, who provide the good pasture for his sheep, bringeth them into their fold, letteth them out of the same, defended. ten them into their total terestritem out of the fame, defendent them against the Woolf, cureth their fores, and every way taketh care of them. Thus ought Kings to do for their people; and therefore they are oft called Pastors, Jerra 10. umo умня перем 9 јунје нев. јил. гес 1 кипд. 11.16.
Mention is kree meant of turning he Kingdom unto David, and the continuance of his Kingdom.

Turning he kingdom unto he continuance of his Kingdom.

Chap N. C. Chap N.

my people Ifrael] See 1 King.6.13.
and thou [halt be ruler] To feed, and to rule, do here intend one and the same thing. To be a ruler, sets out a Kingly

function. To feed, fees out a Kingly practice, or work.

ever my people Ifrael | God approve that relation, to make

Ifrael reft more confidently on him, and to fhew, that the honour done to David, in fetting him over Gods people, and

meant by all Ifrael, v. 1.

10 the king to Hebron] Of Hebron, see 1 King. 2.11. To
Hebron did David go, so soon as he heard of Sauls death, and ude, as one looking upon them, might fungote that every that by Gods appointment, 2 Sam. 12. There he continu-one was there met together: and indeed all met reprefenta-ed his fulf fever years, 2 Sam. 5. 5. Thither therefore came they all unto him.

and David made a covenant with them in Hebron ] This was a nutual covenant betwirt him and the people; for him to perform the duties that belonged to a prudent and loving one minde and heart, to fettle his his fig over all their tribes, beering 1, and for them, to perform the days their bessets. See ch. 11.21.
snew Hebran Hebron was the place where David abode his together centred into a contain with Get., to avoid him Chan xi for their God, and to walk in his wayes, as Deut, chapter 26,

according to the word of the Lord ] Sec 1 King. 12, 24, and 14. 10,15.

by Samuel 1 Heby by the hand of Samuel. See 1 King. 8. 53.

oy Samuel 1 rect. ซ้า เบอนหลอ สา มสกละ... See 1 Ring. จ. 53. This hath reference to r Sam. 16.13, 18. W. 4: ผลิสส์ David, and all Ifrat] See v. 1. A. confequence interfed upon the effablishing of David on his throne follow. erli; which was the destroying of such enemies, as had long remilined among the Ifraclites, and building a royal Palace, V.4,5 Sec. David takes the opportunity of the multitude of the Brackies ; and among them, many valiant fouldiers affembled together, to vanguish the foresaid enemies, which lost by his treacherous and cowardly murther of Abner , none of his predecellors, for many generations before him,

could do.

with Heinfalen] He had continued feven years at Hebron,
r King, 2.11. but now being eftablished king over all: Iffaet,
heigeeth of the chiefoff city of all, which was Jerusalem. Jehelgeich rei the chiefelfeity of all, which was Jerustem. Je-nitätten was feltune, pare in Benjamin, (John 8.28. Judg. 1. air) and pare in Judah, John 1.5.63. Pial. P. 8.8.69. In this re-tjieft, Judah and Jerustem are oir joyned together, 2. Chro. 34.55. "Its that which fold was called Salen, Pial. 76.2. Hereof Melchizdele was king, Gen. 4.8. Heb. 7.1. Sone fay, that the word, Fereb, was prefixed, in memorial of Gods procharche word, Farth, was prefixed, in memorial of Gods pro-deferce, in preferving liang, Gen. 21, 12, 14, hereupon, Abirham called the name of that place globush jirth, that is, her Lord will ge, arporatie; the lad part of the name, jirth for-eth out Gods phovitence. Farth prefixed before Salem makes the name farthlaten, which fignither, ho provide peace; and by ill abte Lord for this city, especially in Davids time. See anastack foundlind a King 4.

10 that the Lorator time crey especially in Davisa time. See more of Jerudalemia, King 15:

"which is febras" Jebus is the fame that is called Jebus fig. Josh.

18:16:48. "I was a maniferent city inhabited by the Jebus fies, who were of those curied nations; which God determined to toor out, Gania grane

where the Febulites were the inhabitants of the land ] Many of the Jebusites were sported out, together with other cursed nacould not call out John 1.63. So as they remained among the liraclites, Judg. 19.11, 12. and that till Davids time.

Sam, 5, 6.

V. 3. And the inhabitants of Jehns faid to David] By this it appears, that David and his men had begun to fet upon this city, but the Jebusites crufting in the high, and strong walls, and Forts of their city, feared not the loss thereof; thereup-6n with much footn, they deride his attempt, and say as follaweth.

Thou shalt not come bither ] Make what preparations thou wilt, and do what thou canft, thou shale never be able to win this city. It is further added, (2 Sam. 5.6.) Except thou take away this city. It is turther added, 12 Jan. 1, 6. June 11 won tank and a the blind and the time. This phrase much agravatech their feeding feorth. The blind and the lame may here properly be taken for blind and lame men. Thus it implyes, that they were fo confident in the firength of that place that was fet upwere to confident in the firengin of mar place matwas fer up-off; its they placed upon the walls, and in the Towers there-of, blind and lame men, as if there needed no other to de-fend their Forts against all Davids forces; and thereupon this fend their rorts against an David scorces; and thereupon the Elaufe is added, Thinking David cannot come in histor. (2 Sam. 5.6.) In this sence it is a most egregious scoff. Others apply it to their gods, whom the Ifraclites accounted to be as blind and lame, in that they could neither (e.g. nor go, Pfal. 11.5.,
7. Thus it implyes to confidence in their gods; as if they floud fay, You must take away our gods, (in whom, though ye count them blind an lame, we place affured confidence.) you must take away our gods, or elfe you can never prevail againft us.
Now they thought it impossible to take away their gods; and by confequence impossible that their city should be taken.

neverthelest David 100k] Notwithstanding their vile scorn

and bold confidence, God gave fuch fuccess to Davids enterprize, as he monthle city, and utterly deftroyed them all. The more infolent and confident in vain means enemies are, the necrepthey are to their ruine.

the Caftle] Jebus, which is ofe called a city, (Judg. 19.11. tz. Joh. 18.11,28.) is here called a caftle, because it was as frong, and as well fortified, as a Castle.

of Zion, which is the city of David ] See I King . 2. 10. and

V. 6. And David faid ] Or, had faid. For that which follows eth, was spoken before Zion was taken.

thight the Lord] This implyes a folcann ratification of their covenant, as in the prefence of God. by folcann and facted such, and that before the Air of God.

This improved Devid King over I fixed | OG anonyming a King, fee 1 King, 1.94. This is the third time the David was anonymed large. Fixed by annual, 1 Sam. 1.61, 3.5 econdly, by the men of Judha, 2 Sam. 2.4. Thirdly by all I fixed, in this jace. "Solonon was anonymed traver tweet, 1 King, 1.94. and 1 Clin. 29.22.

According to the worl of the Lord] See 1 King, 1.24. and according to the worl of the Lord? See 1 King, 1.24. and

and captain] By this word, he meaneth the highest and chiefeft Commander of all the Forces in Ifrael, whom we call Ge-

fo Josh the fon of Zerviah] See 1 Chr. 2.16.

trem first wo This was a very valorous attempt. This, and other stour acts of Joab, did show him to be a man of great courage, Herein, with much hazard of his life, he put torth his courage, both to gain that honourable place which David promifed, and also to recover that reputation which he had

Job by his treacherous and cowarily mutring to noise; 5 Smi,3-47,
of treat the f). David mide good his word, and confluent
in Generalithino. Joso was before this, a chief Commander
than Generalithino. Joso was before this, a chief Commander
chief call, and confirmed to the chief of the chie 2.35. It may be also that he commanded Davids army, before David was king.
V. 7. And David drocts in the caftle David made his Royal

palace there, and so dwelt therein. See v.7.

therefore they called it ] That is, Zion, 2 Sam. 5.7. This city of David, fee v. g. V. S. And he built the city round about ] Heb. from the cir-

cuit, or compasse, that is, every where. He did not only repair such places as were decayed, but also he added new buildings,

Juch places as were accayed, out and no endoca new oundings, and made it a very fair city. from Millo round about 1 See 1 King 9.15. The feope of this is, to flew, that David himfelf, at his own coft, built all the city within

and Josb repaired] Heb. revived. Houses and walls, when they are decayed and ruined, feem to be as dead things, of no they are decayed and runca, teem to be as a cast tungs, or no ute; but when they are made up, repaired, and beautified, they feem to have life put into them, See 2 Chr. 24.12, thereft of the city.] The reft of the city that was without the

merejo jine city I no cete of the city that was without the walls. This Joah did, to regain Davids frour, which he had loft, by murthering Abner, 2 Sam, 2.9, V. 9, 60 David viaxed greater and greater Heb. went in going and entroping. After he was feeled in his throne, he encreafed in wealth, in honour, in the number of valiant men, in conquests over his enemies, and in all things that he undertook at home, and abroad.

for the Lord of hofts | See 1 King. 18 15. fuccess to the great things that he enterprised. See Rom. 8.21. V. 10. Thefeasfo] This particle, alfo, hath reference, in general, to the multitude of people, and to the elders that mer to

establish him in his kingdom; and in particular, to Joab and

eft-blish him in his kingdom; and in particular, to Joah pand on its valune copin, v. 6.

are the shift of the might men whom Davik had J Who were more excellent when other values men, and dolg encare explaint, and also had command over others, seek firmely with the command with the shift of the shift o

to they put forth their valour, (trength, and skill, to the attermoft, that they could, as any occasion was offered, in his (sing-don). On, for his kingdom. To maintain his kingdom, the peace and welfare thereof, against all manner of enemies, yea, and to maintain his right thereunto. and with all Ifrael ] Thefe prime Warriors joyned with the El-

ders and people of Ifrael; of whom mention was made, v. 1, 3, 4. to makehim hing] Namely, over all I fract, fee v.3. according to the roord of the Lord] See v.3. I Sam. 13.14 and

15.28. & 16.1.13.
concerning all Ifneel] Or, over Ifneel. This may have reference to the making of David king; and then it ferteth forth the extent of his kingdom, which was over the twelve tribes; or elfe it may have reference to the words of the Lord; then it or the it may have recrement or me works or the Long, than in unplyeth the end that God aymed at, in appointing him to be king; namely, the good of lived, their peace and proficity.

V. 11: And this is the member of the mighty steet [Not only the number in general, but also the particular names are expresly

when David had] This may have reference to the beginning

comes. Design unes seatin, a textual control of the visit support hand or, if not if the thought in the control of the visit seating of of the visi one name, shough formewhat different in letters and fyllables) an Hechmonic green the Tachmonic, (for the few befef for the Hechmonic, (for the few befef for the Hechmonic and the Health of the Heal Hachmonite, fets out his parentage; and the other, Exaite, his family. Sundry of the ancient Hebrews rake all the fe, as a defeription of David, whom they make the head and chief of all the Worthies; as first, that he late on a feat, or throne. 2 That ne Wortlier; a firit, but he lare on a fear, or throne. 3 That he was yet you'd. 4 That he was yet you'd. 4 That he was yet you'd. 4 That he was yet with a fire a fire of the second of the weight had been a fire of the second of the second

ferepancie betwint these two: For one may stand against three hundred, and another against eight hudnred, If this be taken oftwo battles, both may be true; one and the fame man may at one time fland against three hundred, and at another time,

egaintt eight hundred.

All his hin et entire? This much amplifieth the former

fails hin et entire? This much amplifieth the former

fails hin et entire? This much amplifieth the former

fails hin et entire.

This much amplifieth the former

and the bif of the Edition exampled in the valley of Rephinal

that the Biff time exampled in the valley of Rephinal

that the Biff time exampled in the valley of Rephinal

do all on Soult valley, and that when have preferred to all on Soult valley, and that when have question,

the them, and flay you mure; and thus the number of all that

left, the exact of Adultan fortified by David, and in that rehe flew, he 800. and this faid to be at one time, because he gave not over the pursuit till they were all flain. Or if he gave not over the purput thi they were an main. Or he flew 300, and pur the reft to rout, and his fouldiers follow the battle, and flay eight hundred, he may be faid to flay fo many, because he was the occasion of their flaughter, though his army flew them.

V. 12. And after bim was Eleazar the fon of Dodo the Abobite]

V. 1.2. And after thin was Electure for of Deas we abouted? The fecond Worthy is deferibed by his name, Electure, by his parentage, the fon of Deas. Of Dodo, feev. 26, and by his family, the Abablic. We read of Ahoaha Benjamite, cha. 3.4. of that family might this Eleazar be, and also llai, v.29. and Dodo before mentioned, may be he that is called Dodai, an

Ahohite, chap. 27.4. who was one of the three mightier] The first order or rank of Worthies, is here understood; for there are here mentioned two distinct degrees, or orders: in every of which, there were three eminent persons, each degree or order excelling the other, and all of them excelling those that are named after

V. 12. He was with ravid at Pufdammim] Or, Ephefdammim

1 Sam. 17.1.
and there the Philiftims were gathered together to battle | Thefe
Philitims were deadly chemics to the Itaelites, and oft fought to annoy them. See chap. ro. 1. where was a parcell of ground full of barley ] This theweth, that

it was then harvest time, and that the Israelites had a prece of ground where the barley was ready to be mowed; this the Philiftims fought to take away from the Ifraclites.

or clic drove them away. This much amplitude there has the south field from helpset he will find the helpset have been clearly to the upon fight of the fruitfilling and yet, reasons a state of the common people, who were ready to move the hearty, the man fight of the bitted of the common fight of the bitted of the state of the s

of his reign; for which end they are here fee down. Or, to his continuance in his .hingdem: For which end; this .hingdem: Joseph .h of his reign ; for which end they are here fer down. Or, to others fled Bur it is faid that the place where Shammah flood,

he enemy.

but allo to flaughter, fo as he followed the victory with great

comage.

and the Lord faved them] Though Eleazar were an elpecial
influment of that victory, yet Godwas the principal Author
thereof. Victories are to be alreibed to God.

by a great deliverance] Or, fairemen. These were many ene-inies; the Ifractives were fled; there remained but one, or two. or a few to fland against the enemics , yet that one, or two, or on a rew-to mand against the enemies; yet that one or two, 45, few, destroyed those enemies. If Jashobeam, v. r. and Addino, 2 Sam 23. 8. were one and the fame man a there are but swe

Sains, §, were one and the functions, there are but two. Weather of the fid degree here mentioneds, namely Julius, beam, and Bleazars, therefore many do inprofe, that Sampe, and Bleazars, therefore many do inprofe, that Sampe, and Sampe, and the sain of the down this hiftory, immediately after the famous work of the fait three worthies!, fingly by themfelves, implyeth, that the exploit following; was a joynt work of all those three too: 

vid was wont to refort in time of danger, See I Sam 33.25%. In rocks there used to be places for men to shelter themselves.

therein, Judg 20.45,47.
into the cave of Adultant Sec. 1 Sam. 22.10. David is faid to escape to that cave. Whereby it appears, that it was a place of security. This he did in the harvest time, a Sama 3.19 harveff used to be in the hear of the year, and in that respect, warer miche be the more fcarce.

Instit, called an Hold.

and the Phillims garrifus was then at Beibleben! Though their main army were in the valley of Rephaim; yet they might fet a garrifon in Bethelem: For they oft made in-roads in the land of Ifrael, and placed garrifons in fundry places, of fpett, called an Hold.

that land, I Sam. 10.5. & 13.3,23.
V. 17. And David longed] Being fore athirst, by reason of the hot season of the year, he earnestly defired some water

Obthat one would give me] Heb. who will give me. So Jen 9.
1. This is an ultal Hebraim, tellifying an earnest defire,

drink of the water } He much wished that he might have fome water; but his minde was not, that any of his Caprains

or fouldiers should adventure their lives for it. Men oft with for many things, that they would not have at fisch and fuch a

of the Well at Bethlebem] There might be at Bethlehem a continual spring of water, cleer and sweet; he might therefore in his great thirst, have his mind upon the water in Bethlehem,

his greet third, have his mind upon the water in Bethlehem, because he knew that the fiping fluid not when there was a drought in other places, and no water to be had, and because the knew that there was a water the had, and because V. 18. And the store in stage in long the best water, which is the stage of the stag

bit poured it out to the Lord ] He did nor in anger poure it must needs be the more hunger bit at that time for want of a

Chap, xj.

confectated it to him in thankfalness, for proceeding his Cap-inins that for indangered themselves.

V. 19. And fail, My Gos feelds it me! This is a phrase of a unter refulled of a thing, whereauton he will by no means yield 3 as the should say, though Lenuch long for it, yee, God keep me from the is the more retrained from it, yet, from this special relation to God, in this particle, my, where-the doubt measurements are should as the middle of the measurements are should be should be supported in the source of the special back do the measurements are should as the measurements are should as the measurements are should be supported.

that have put their lives in jeopardy] Heb, with their lives.

They ventured their lives with feeching that water,
for with the jeopardy of their lives they brought is] This being.

felves for it

felves torit.

These things did these three mighties? The relative, these three, and the word mighties, being of the superlative degree, thew, that the fore-mentioned exploit was asked by the lists three

that the fore-memorance exploit was acrea by the min cance. Worthers, See v. 15.

V. 20. And Abilihis the brosher of feabl] See chap. 2.16. the relation, brosher of feabl, is here added for honours fake. It was an honour to Abiliai to have fuch a brother as Joah; and to Joab, to have fuch a brother as Abishai.

to Joan, to have unen a promet as Abahai,

be was this of the three J Namely, of the, three Worthies set
down in the second rank, or degree, whole samous acts follow,

For lifting my his spear against three hundred be sleen shown J See

v.11. Many memorable acts are recorded of this Abdhai, both in the time of Davids troubles, and alto in the time of Davids reign; but this amongst others is most remarkable, and therefore is here set down.

and had a name among the three] He means the three of the fecond degree.

V. 21. Of the abree he was more hononrable then the two | He means the two other of the second degree. He had a greater name then they, and was more honoured by others, then

. For he was their Captain The hebrew word implyeth dig-Arm news unit copium; I like helprew word implyed deg-nity, or authority, or both; i os a he might he more excel-lent in parts then the other two; or he might have a com-mand over them; is being a Colonel, and they Lievenant Colonels, or Captains over others; or he might both be more excellent then they, and allo have a command over

howbeit he attained not to the first three] He means those three that were of the first rank or degree; they were more excell ent in parrs, and more eminent in place, then he.

V. 22. Benaish the fon of Acholatah ] See I King, 1.8. the man ferved David all his dayes, and ferved also his fon' Solo-

Army in Joabs room, I King. 2.35.

the fon of a valiant man ] This is added for the greater commendation of him. It is a great glory to father and fon, for both of them to be excellent in any commendable thing.

Kabzeel ) Kabzeel was one of the frontier Cities of the tribe of Judah, Joh. 15. 21. In that respect, the inhabitants there were the more exercised in warlike imployments.

who had done many acts ] Heb, great deeds. This relative, who, hath reference to Benaish, whole commendation is here fee forth. Some refer it to Benaiahs father; but it is here fet down as an amplification of Benajahs valour, as if he had faid, Besides many other great deeds, he did those things that

he flew] Heb. be more. The word doth oft fet down a

thereby; fuch men as were strong sierce, and cruel as Lyons.

fiercest, and most ravenous of all beasts. This therefore was an act of great valour.

in a pit] Lyon's use to lye in dens and pits under the earth.

cumflance. One, the more to amplifie his valour of for in Afahel to the former Worthies, and make him the last of faowie weather, beafts use not to be abroad: so as this lyon !

bin panel is not to the Lord.] He did not in anger poure at mutures as the time more manager at a unit ameror want of a on the ground, meetly to wather its, in that a time of wong try to the poured it out as a drink offering to the Lord, and do noticerated to this in thankfullents, for proceeding his Capriains that fo far indangered themselves.

on of this special relation to God, mittle patticle, By, whereby he doth on a proprietiar is to himfelf, as if he excluded
others, (fee Joh, 2017.) but only prefieth his own right and
interest the special relation of the The Hebratin, amanofmentage, carrein such an emphans. He is fad to be seediff man, 2 San, 2521. Or as it is in the Hebrew, amanof constructe, or light; that Hebratin may, imply, a man of a terrible counterance, as well as of a goodly

countenance, it lets out fuch an one, as every mans eye was upon, wondering at his great flature. five cubits bigh That is, two yards and an half. See

counted larger then now they are,
and in the Egyptians hand was a ffear like a weavers haam] A

Weavers beam uteth to be about twenty four inches round. A fpear fo much in compass must needs be very long, for an fuch infframents there useth to be a proportion betweet the length and breadth. Gyants ule to be let forth by this metaphor, as chap.20 5. 1 Sam-17.7. It is faid of Gollahs (pear, that the head thereof weighed fix hundred thekels of non, which is reputed to be about five and twenty pound weight; the spear It ielf therefore must needs be a very massie one.

and he went down to him with a flaff | There was as great a differention betwirt the weapons, (an ordinary flaff, and an difproportion betwist the weapons, (an ordinary finfigual an extraordinary figera; a) sebewist the men; (an ordinary man in fisture; and a Gyant;) all this is to amplifie Bennanhs valors and plad; 4 the figure and of the Egyptian in India. His courage made him not fear to graph with a Gyant. Here nhe thewed family that the graph with a Gyant. Here nhe thewed family that the graph with a Gyant. Here nhe thewed family that the graph with a Gyant the graph with a Gyant with the graph with the graph

was honourable to himfelt, fo difgraceful to the Gyant. It was I'ke Davids cutting off the head of Golah, with Goliahs own sword, 1 Sam 17.512.
V. 24. These things did Benaiab the son of Febrjada] This hath

especial relation to the three great exploits before mentioned; but he did many other methorable matters befides.

and had the name among the three Ottghttes He was counted.

one of the three Worthies in the second tank, or degree; and as the others, so he with them, had a famous report; but his name was not the greateft; for Abifhai was the more honour-

V. 25. Behold, he was honourable among the thirty] He mean's the thirty mentioned, v.26,&c. In relation to them, we may fay of lim, as it was faid of Abithai, v. 21. he was more honorable then they. but at aired not to the first three] To such a name and esteem,

as the three of the first rank has

and David fet him over his guard] Heb. over his herring. Than s, over fach Souldiers as were alwayes prefent and attendng upon the king, and to ready upon all occasions to execute the sings command These are called Cherethites and Pelethe sings command There are called enerenties and pete-thies, 2 Sam 8 18, 8 29, 23. See I King, 1, 38. Mention-hath been made of twice three Worthies. The former three more excellent then the latter. But there have only five perfons wirh their valiant facts been fet down. The first was Jashobeam, v. tt. who is taken to be the same man that Adiano was, 2 Sam, 23.8. The fecond was Eleazar, v. 12: The third, supposed to be of the fitst rank, was Shammah, 2 Sam, 23.11. The fourth (which was the first of the second rank,) was Abilhai, v. 20. The fifth, Benaiah, v. 22. Many add to these, Asahel, v. 26. But he is there said to be one of the vane jie2] riec. se mur. 1 ne vortu-our oct te own a mortal florés, and impjech a much as is hee fet down, to lia men of the Amies. Now all her of weec Commandary, for King. 15.2; no Just-lig. 1 med Just-lig. 2 med Just-lig. 2 med just-lig. 2 med just-lig. 3 med a per vorture super to the number of the food or frong Lyons. But questionless, men are meant meant and the super control of t thereby; it the internal were troughest ending and the state of the st Jashobeam and Adino may be two persons, and Eleazar the number of thirry feven (expressed, Sam, 23.39) linisy be made compleat: But without Joab there are but thirty six.

V. 26. Also the assistant men of the Army] Here are meaned

This aggravates the danger; for neither could he have to those armines which were under the command of the fix formula norm to be filt himself, as it is had been in an open field, mentioned Worthles; and the valiant near are those which much room to belift himfelt; as life had been in an open head, incursoon to belift himfelt; as life had been in an open head, incomposed wormers; and the value of each of follow, which are field to be thirty. 2 Sam. 3,244, there are two reasons of adding the circumstance of the composed of the compose

them; but by this account, there will want of the thirty and even, mentioned, 2 Sam. 23.39. But if there be fix Worthies reckoned befide Afahel, then the one and thirty following, niske up the just number of thirty seven ; and the number of nake up the just number of mrry leven; and the number of thirty, 2 Sam. 23.24. may be fer down, as a round number, one being left out, which is usual in numbers fer down in facred Scriptures. Compare Gen. 15.13. with Exod. chap.

Alabel the brother of Feeb] See 2 Sam. 2.18. chap. 27. 7. 1 appears by the mention of this man, that all these valiant men were with David before he came to the Crown, and at the same time of Sauls death; for Afahel was flain nor long after Sauls death, 2 Sam. 2.23.

F. hann the fon of Dodo of Betblebem Dodo fignifieth a friend,

Cant. 5.9. and is oft put for an uncle, Levit, 25.49. I Sun. 10.15. Some therefore here translate it appellatively; as if he had faid, the fonof the uncle of Bethlehem.

V. 27. Shammeth the Harorite ] Or, Harodite, 2 Sam. 23.15 He is so called of Harod, Judg.7.1.

Heles the Pelonite Or, Paltite, 2 Sam. 23.26. Before this

man, there is fet down Elikah the Harodite, 2 Sam, chap. 23. V. 28. Ira the fon of Ikkilb the Tekobite] He was of Tekoa,

2 Sam. 14.2. 2 Chr. 11.6. Amos 1.1. Abreger the Amorbite] There was also one Jehu of this fa-

mily, chap. 12.3. V. 29. Sibbrasi He is called Mebunnai, 2 Sam.chap. 23.

the Hulbabite | This family was from Hushah, of the tribe of

Judah, chap.4.4.
Hail This man is called Zalmon, 2 Sam.23,28.

the Abbiet See v. 122 Canada See hap. 25.44
V. 30. Mabarai the Neophabite | See chap. 25.44
Hadd Or, Haldb. 2 Sam. 32.25
the fin of Banab the Yasphabite | Necophathite in this place,
hat relation to Heled; to sa Heled and Maharai were both

V. 31. Ishai] Or, Ittai. 2 Sam. 23.29.
the four of Ribai of Gibeab that pertained to the children of Bar.

jamiu] See Judg. 20.4.

Bezaiab the Parathonite] Or, Pirathonite, 2 Sam. 23.30.

This family was in Pirathon in the tribe of Ephraim, Judg. 12.15.

V. 22. Hurail Or. Huddai, 2 Sam. 23.30. of the brooker ] Or, valleyes.

of Gash] This was a mountain in the tribe of Ephraim, Joff: 24.30.

Abiel Or, Abialbon, 2 Sam. 23.31.

the Abshitte Hebron was of old called Arbah, Gen. 35.27.
Joh. 14.15. It may be, that this title, Arbathite, was there

V. 33. Aquaverb] The Baharumite, or Barhumite, 2 Sam

23.31. Elihaba the Shaalbonite] He was from the City Shaalabbin,

mily of the Hararites, but reckoned among the fons of Hathern the Gizonite. Shageh was his immedante father, Hathern either a father in law, or one of his former prede-thers be

ceffors. V. 35. Abibam she fon of Sacar she Hararite] Harar in Hebrew, fignifieth a mountain. Thence it is inferred, that they who are called Hararites, came from the mountains of Ephraim. Before this man, there is inferted Shamab the Harerite, 2 Sam. 23.23. There was one of that name reckoned among the chief Worthies, 2 Sam. 23.25. But he was of another family; for he is stilled, the Harodite.

oner rammy; to the is stited, the Harodite. Elibbathe for of Tur! This man is called Elibbathe the for of the Mashathite, 5 Sam. 23, 24. He was of the Maschathites that were beyond Jordan, John 13.11.
V. 36. Hebbs the Machathite! This man is not reckened

in the catalogue, 2 Sam. 23:34.

Ahijab the Pelonite | This man is called Eliem, and faid to be the fonof Abithophelebe Gilonite. This was that Ahithophel who was counted a very wife States man, but revolted from David, and took part with Abfalom, 2 Sam. 15.12,31. and 16.23.

. V. 37. Herro the Carmelite He is called Hezra, 2 Sam, 23, 35. he came from Carmel, a City in the tribe of Judah,

V. 38. Joel the brother of Nathan] He is also called Igalthe fas of Nathan of Zohab, 2 Sam. 23, 36, both father and for might be called Nathan and Joel. Igal (for one man might have two names) the fon of one Nathan, and brother of an-

Mibbar the (on of Haggeri) Or, the Haggerine, He is called Bani the Jadite, 2 San. 23.36. He might be of the tribe of Gad, and of the family of Haggeri, and have two names. V. 39. Zelek the Ammonite | He might come from the Am-

monites who descended from Lot, and yet be incorporated among the Itraclites.

Naturalithe Beerothite] He was of Beeroth, 2 City in the tribe

of Benjamin, John 18.25.
the appropries of Hoad the fon of Zerwind Joan himself being a valiant man, would have such as were of his spirit, to attend him.

V. 40. Ita the Ithrite]. Ira was from Janyr, & city in Judah.

John 15.48.
Garet the librite These two last were of the same samily.
V. 41. Urish the Hittite This was he, about whom David

committed two gross fins, 2 Sam. 11.3,4,15,16,17.

shirty and seven in all | Sed v. 26. Here ends the Catalogue

of Worthies, ferdown, 2 Sam. 23.8,86c.
Zabad be fon of abbil T his is taken to be that Zabad, whose
pedegree is registed, chap. 2.37. His father might have two names. Or his father named in one place, and his grandfather in another. He may be added to the former caralogue

tather in another: Are may be added not the toninet catalogue inflead of Elika left out, Seev.2.7.

V. 42. Adina the [on of Shiya the Ryubenine] This Akina and the reft that follow, were Captains in the tribe of Reuben, Gad, and half tribe of Mansiich, beyond, Jordan, in the Den, Gad, and nair tribe of managen, beyond Jordan, in the Confines of thole tribes, and therefore are added to the reft. a Captain of the Reubenites] He had a special command over

fuch fouldiers as were of the tribe of Reuben. and thirty with bim ] This may be taken of thirty Captains which were of the tribe of Reuben, he being their Colonel: Or this may be thus rend, but the thirty were over him, that is, the thirty before mentioned were more excellent then he.

V. 42. Hanan the fon of Maacha] There was a Benjamire dall-A. 43. Hanax ne fon of osasons I nero was a nenjamite tell-ed Hanan, ch.8.23. he might be this man. Maacha, whole fon Hanan is faid to be, is very oft pur for a woman. The family of the Maachathites, mentioned, 2 Sam. 23. 34. may arise from one of this name. and fosharbar the Mithnite ] This name, and this family, is

here only mentioned. V. 44. 1/32iah the Afhrernthie This tizziah may be he.

whose for was over king Davids treasures, chap.27.25. Shama and Jehiel the jons of Hothan] Thele were two brethren of the same father, which was the greater honour to Hothag that two of his sons should be such Worthies. So were Abi-shai, Joab, and Asahel, to their mother Zerviah, chapter 20 VET TE.

the Arocrite There was a place called Arocr, chap. 5. 8. From thence might the name of this family be taken. V. 45. Fediael] One of Benjamins fons carried this name,

chap7.6.

inc pas of Zimri, Or, Zimrire.

saf 3-ba bit inviter, the Trigite) Of the honour of two brothers to be both Workines, lew 1.44.

V. 46. Elid the Otherwise) Another of Davids Worthiss was called Eliel, v. 47. But this man family, implyed under this word, Mehraire, doth diffinguish this man from the other word, Mehraire, doth diffinguish this man from the other word. 

and Feribai, and Joshaniah, the sons of Elmans. Of two brothers being Worthies, see v.44.

and librash the Moabite. That which was faid of the Annnonite, v. 19. may be applyed to the Moabite.

V. 47. Eliel] Sec v. 46. and Obed Besides that Obed who was the father of Jesle, Ruth 4, 22. There was another, and that of the tribe of Judah, chap. 2.37. 28.

and Jafiel the Mefabaits.] We read no where elle of this tribe or family.

## CHAP. XIL.

Vers. 1. Om these are they that came to David to Ziklas I in the former chapter are see out such as settled David in his throne, after that the house of Saul was unterly ruined. Here is a Catalogue of fuch as came to him in his troubles, when he was forced to flye from Saul. Thefewere fome of those fix hundred men that are mentioned 1 Sam. 27.

ione of those inclinates that the account of the plant of

rocks, and mountains, 1 Sam. 22.1. 8224.3. 8 23.25, 26.
Some expound this of Davids being excluded from his own Country, and from the honfe of God, 1 Sam 16.19:

i edica i di serio di Santa

Chap, xij.

Annotations on the first Book of the Chronickes.

and they were amongst the mighty man; They were for valour | ed up to war, able to order an Anny, and to frind against an and courage, to be reckoned in the number of those, whose hose of enemies. catalogue is let down in the former chapter.

belgers of the mar] This may have a special relation to the mars that some between the nonfe of Saul and David; year and to other wars against other enemies.

V. 2. They were armed with bower They were Archers, and why skitch in frooting Seech, 5, 18, and could use both the right hand, and the left. The Benjamites were trained why makes the control of the control tip of our to the potential strugge 20.10. Interpretation of their skill herein, in bushing state 3 See what is written of their skill herein, in bushing state 3 See what is written of their skill herein,

Judg. 10.16. They could fling ftones at an haires bredth, and

Judg. 10:16. They could fining fromes at an hairce breight, and not mills. Hereby David overheaver Golishs, 1 Sam. 17-49. Utilisis inten were trained up hereumo, 2 Cotto, 26:14. The force of thingsing fromes in inframed, Job 41:18. The force of thingsing fromes in inframed, Job 41:18. Cotto, 26:14. The force of thingsing fromes in inframed, Job 41:18. In contrast the force of the finite force of the fin This much amplified their humanity and kindness to David. Ans much ampanent their rumancy and kindnels to David. They biferyed that Saul unjuffly perfected David: Here-apon, they pirying Davids case, pixed him, and went to factor him, nowithst anding those neer bonds of relation wherewith they were knig to Saul.

V. 3. The third of these was Abiezer] He was the head, or Captain of those who are called Sauis brethren, v.2. then Jests the fors of Shemed Or, Hafmaa. Jonir and Ahiezer were preferen, therefore, jons, is fet down in the plural

specification Gibrath was a city of Benjamin, Josh. 18. 18. theree came Shorman,

and begin said Peter? These two also were brethren.

The part of semisorial Azmarech is reckoned up in the genealogy of Benjamin, ch. 8.36. He is also reckoned among Davids Worthies, ch. 11.33.

and Berubah, and Jebu the Antothite] This note of the fa-

mily, amothue, hatir reference to Berachah, as well as to

V. 4. And Ishmaish the Gibconite He was of the stranger V. 4. And I Johnshot to Literatura Jie was of the urangers which made peace with the Uraelites, John 9.8 &c. a mighty main among the thirty] He means thirty Captains which came out of Benjamin to David. Many of them are here named; and though there be not full thirty fet down,

tel thete tright be a band of full thirty that came to Da. and over the thirty] They were Captains over other fouldi-

up the thirty, are not fet down.

Josabad the Generathiles There was a city in the tribe of Johnston of Generatous; I nee was a c.ry in the tribe of Judal, childed Gederah, John 1, 2, 30. A family of that City was called Gederathist. Judalia and Bonjamin were joyned together in Catanton of place. No naivel therefore though this family arole from a city of Judah, that it is reckoned a-

this family attic from a city of Justin, that it is reckoned a-mong the families of the Benjamiles of the Benjamiles V. 5. and Stephateth Haraphite.] This was a family in the tribe of Benjamin. V. 6. the Korkins | The families of the Korkins came from Kory who defended them Leel, the 9. 9. Eved. 6. 2. a., But there might also be orived the tribe of Benjamin, called was the Park of the Action of the Control Rot, or, Rotali, and from him this family came. Or elle, by annuy of tone of the trice of tenjamin, wint tone of the tible of feet, they who where for allyed, might be called, Korhites. The plural number, being here used, freewerh, that the five mentioned annealistly before, were all

Kortines.

V. 9. Frozan of Gelor ] See ch. 4. 18.

V. 8. And of the Gaditer] These were from Gad, who was the sewith ion of Jacob; but the first by Zilpah, Leahs maid, Gen. 30. 11. This tribe, was one of those that had their inheritative on the other fide of Jordan, Namb. 32.33.

the fegurated themselves with David J They departed from

With David, in the thickeriof.] The hold here meant, was in the deleter of Judah. Or, it was the Cave of Adullan, 1 Sant. 2. 1.2. Or. Enged., 1 Sant. 2. 1.3. Or. Enged., 1 Sant. 2. 1.3. Or. Enged., 1 Sant. 2. 1.3. Or. Enged., 2 Sant. 2 Sa

19; 33; mind finight? This hebitin limplies, that they were of great bodily fiteringth, and of great courage of minde, and men of with Hebi of the hojit. Such as had been train-

holte of enemies.

fif prive busted Fit to order a battel.

fif prive busted Fit to order a battel.

that could bustel Fit to order a battel.

that could bustel fit bustel fit to bustel.

like weapons, all other kinds are comprised. Seer. 4s.

whyle face were life the faces of years! This interaphor inplyeth, a manifestation of much courage, sierceness and

remout in their countenance. running creatures. This is at hyperbolical expression of more then ordinary fwiftness. This commendation was given to Asahel, (2 Sam; 2, 18.) who was one of Davids Worthies. chap, 11.26. Some take the word translated, Ross, for Goms; which very readily and fwiftly climbe over high rocks; fo as hereby is implyed, that they could eafily icale high walls, Forts, or Towers, and foon take them.

V. 9. Exar the first, &c. 3 There are eleven of the Gadires, such as are described, yerl. 8. set down from this place to the

V. 14. These were the sons of Gad This hath reference to the cleven before mentioned

Captains of the hofts ] Such as had command over feveral companies of fould ers

companies of loulders.
one of the leaft was over an hundred, and the greates over a
thousand Or, one that was leaft, could refift an hundred, and
the greatest a thousand. The former reading shews, the great command which they had; fone of them were over companies, which confifted of an hundred fouldiers; others over Regiments, which confifted of a thousand fouldiers, whom we call Colonels. The latter reading fets out their valour; and therein is accomplished that which God promifed, Deut. 32.30. Josh. 23.10.
V. 15. Theje are they that went over Fordan The tribe of

Gad, having their inheritance on the other fide of Jordan, ( See verf. 8.) they must needs come over Jordan to help David, who being of the tribe of Judah, was on this side Fordan

in the first moneth] This was in hebrew, called Abib, Exod. 12.2. See 1 King. 6.1. It answered, in part, to our

when it had over-flown all his banks ] This being the Spring time, the water was at the highest, and so it used to be at the time of harvest. See Josh. 3.15. and 4.18, 19. and Jer. 12. 5. This is here for down, to amplifie their courage, and fetled resolution of comming to David; nothing could hinder

them,

and they partofitished them of the valiger] We heard before,
how the Phillithms having than Saul and his fons, and roused
his whole Army, them en of lifted, whole habitutions were in
the valley, fled; and the Phillithms came and dwell in that
cities and towns, chap. 19.7. It rays 'e, that these enemies
were they whom the Gadites pure of fight. Of it may be, that were they whom the Oadites put to might. Or it may be that this was before that victory; and that Saul might appoint forting gartiforts in those vall es, purposely, to keep all on the other fide of Jordan, from coming to aid David; but these Gadites put them to flight.

Games put them to night,
both toward the Esft, and toward the West | Every where,
strong one end of the vallets to the other,
V. 16. There came of the children of Benjamin and Judah |

These were other Benjamires, then they who are mentioned, v. 2. These were not so neerly linked to Saul, as they were. These also bordered neerer upon Judah, then they did; and therefore they joyn with the men of Judah. This they did, the rather, to gain the more credit, and better respect with David; and to be the lefs suspected. to the Hold, unto David | See verf. S.

V. 17. And David went out to niect them] Heb. before them. Or, before their face. and answered and faid unto them, If you be come peaceably Heb. for peace.

unto meso help me David being perfecuted by his Soversign, had need of much help; If therefore for that end they came, he would not refuse them.

mineheart fhall be huit unto you] Heb. fhall be one with you. the the first less that adhered unto Saul, and took part towards you, with an intire affection, as yours is towards

but if you be come to betr. y me to mine enemies ] That is, to discover where I am, or to take me and carry me to Saul and fuch as joyning with him, account me their enemy, and leck

[seeing there is no torong ] Or, violetice. all to Smil, or to any of the reft that perfecuted him. the God of our fathers ] David aggravatech their treachery (if they intended any) by that common relation which was be-

fathers, and professing the same God.

look thereon | Because David saw himself unable to right

fuch a wrong, he calleth God to take notice thereof,
and rebuke it That is, manifest his displeasure against it, and revenge the wrong you do to me. So is this phrase used,

Zech. 3.2. Jude v.9.
V. 18. Then the spirit came upon smasa Heb, the spirit cloto him, that made him speak with such boldness and prudence people, daily more and more to come in to him. as he did. The zeal and efficacie of that fpirit was fuch, as it

exceedingly wrought upon David, and made him reft upon who was thief of the Captains] He was the General over them

fulted and conferred together, to hold with David,
and on thy fi.e, thou fonof feffe] Of this title, fon of feffe, fee

fuccess is comprized.

peace be unto thee] This doubling of the phrase adds mucl

emphasis. See 1 King. 8.13.

and peace be to thine belgers? He wishesth good success not only to Davids person, but also to all on his side; and thereby giveth David the more affurance that they would be on his

for the God helpeth thes Both Amafai, and others, had ob-

161 to Goal nesequences Both Amaia, and others, had ob-ferved how God had every way prospered David. By adding this, he fixeeth, that with confidence he uttered his fore-mentioned defire of peace to David. then David received them? He gave fuch credit to him, as he received him, and them that came with him, into his army.

and made them Captains of the bands ] He fo far trufted them, as he gave every of them a place of command in his army. Or, he fet them among the Captains of his bands.

V. 19. And there fell jome of Manaffeb to David] These are other then they who are let down, verf. 20.
when he came with the Philistims against Saul to battel] Thi

hath reference to the history recorded, 1 Sam. 29. 2,&c. but they helped them not ] David and his men helped not the

for the lords of the Philiftims ] They who had command in the feveral principalities of the Philiftims; but were all un-

upon advisement] For there was a conference betwixt A chish and the Lords, about Davids going with them, 1 Sam.

fen them away, saying] Though the King put confidence in David, and was willing that he thould go with them, yet the lords were much displeased thereat, and would not suffer

(sying, He will fall to his mafter Saul ] When the battel commeth to be fet, and the fight begun, he will run from our fide

to Gaus, and take part with him againft us.

10 the inputy of our heads] Heb. on our beeds. He will fall upon us, and we thereby, faill be in danger to loc our lives. By parting head and body, one from another, the life is loft.

V. 20. As he went to Ziklag See verf. 1. After that David was difmified from going with the Philiftims against Saul, he went to Ziklag, and finding it facked and burnt, he purfued the Amalekites, that did it, and destroyed them. After that,

he returned to Ziklag, 1 Sam 30.1,26.

be refut to bim of Manafich, Then, when he returned from the Philiftims. Thus some of Manafich fell to him, before he went from the Philiftims, verf, 19. and others after he was

gone from them.

Adub, &c. ] There are feven by name; with these, there can fundry others.

Captains of the thoufan's that were of Manaffeh] This fliews, that they were all Colonels over Regiments; for a Regiment ufeth to confift of a thouland fouldiers

V. 21. And they helped David against the band of the Rovers]
Or, with a band. These words, of the Rovers, are not in the hebrew: They who inferred them in the translation, suppose that the fore-mentioned Manaflites came to David, before he fer upon the Amalekites, and joyned with him, and so helped him against them. But according to the other reading, which isham against testions actioning to other recursions.

this, ship these David with a band, it doth onely imply, and rouseribe, as appears by their generalogy, chap. 6. Befides, the risk of their are more reskoned up in the next verse.

Y 27.

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twist them, they all being children descending from the same; an help unto him. Thus it hath no special relation to any particular battel. for they were all mighty men of valour | See chap. 5. 24. and

and were Captains in the hofte ] They were Captains before they came to David, and David made them Captains in his army.

V. 22. For at that time, day by day, there came to David to belp thed Amafai. See Judg. 6,34. Hereby is meant, the Spirit of bim] Now was the time come that David should be ser upon the Lord, which put a spirit of courage, and a kind of life in- the throne, and therefore God inclined the hearts of the

untill it was a great hofte] Until fuch a number of valiant men affembled together, and put themselves into military companies, at they made a very great army.

like the boffer of God] Such an hofte, as God by inclining who was ide of the Gatthard He was the General over them

all. This his peaks on their places called Annah is when

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all the peaks chap.to. 14.

Part 1 Hais an ordinary form of faluration, 1 Sam. 25.

6. Under this word, prese, all manner of prosperity and good trees, trees of the Lord, Pfalm. 10. 16. A loud voice, the 1366. Tall Cedars, Cedars of God, Pfalm. 80, 10. High trees, trees of the Incl. Pfalm. 100, 16. A loud voice, the voice of God, Ezek, 10. 5. Exod, 9, 28. A fruitful or pleafung graden, the graden of the Loud, Gen. 13, 10. A large and fair city, a city of God, Pfalm. 46. A. A numerous Army, an holle of God, Cen. 31. S. Ohere in this place. V. 32. And lefter to the smaller? Whereas he had faid in

V. 13. And the lear the number? I Whereas he had lad in the beginning of the eleventh chapter, that all Ifrael carried themselves to David, to fettle him on his throne; from this place, to vers. 39. he setteth down the number of those, who out of the several distinct tribes came to David.

out of the leveral diffinct tribes came to David.

of the bands. Or, Captains, or, men. Heb. beads. The hebrew word is the same that is used, verf. 3. and translated chief. The word being taken for such as were commanders in war, here comprehendeth, with them, the feveral companies that they brought.

that were ready armed to the war ] Or, every way prepared

thereto; they came with their Armour, Weapons, and A-

and came to David to Hebron | See ch. 3. 11. v. 3.
to turn the Kinedom of Saul unto bim | See chap. 10. verf.

according to the word of the Lord] See chap, 11.3. V. 24. The children of Judah that bare flield, and floar] That were trained up to the war, and able to manage military veapons. All forts of warlike instruments, are synechdochically comprized under these two, shield, and spear. The one whereof was especially for desence; the other for offence.

were fix shouland and eight hundred] These were but few in comparison of the number which came out of some other tribes. (See verf. 33,36) But the men of Judah came mot of them to David, before the other tribes came, and anointed him king, 2 Sam. 2.4. So as these were of the backwarder

realy armed to the war ] Or, prepared to the war. Sec verf.

V. 25. Of the children of Simcon This tribe bordered within Judah; and thereupon is fet next to it, chap. 4.3 4.

Initish men of values 1 Sec. v. 3.1.

for the most 1 Mon may have courage of minde, and fitength of body and yet not fire the war; unless they had been excited thereor. This therefore implyesh, that they were both able and fit to wage war.

four though and one harded! They being as one tribe with Judah might, for the most part of them, do as their between of Judah did. Sec. v. 34.

V. 36. Of the children of Levil Though this tribe were fer apart to the fervice of the 1 ord, yet many of them, being nighty men of valour, (as other Itaelites) they didoft, in Coda causing the waysons of war, for executing of Coda judge. mighty men of valour | See v. 21.

mghty men of valour, (as other Haelites) they ddodt, in Gods caufe, the wappans of war, for executing of Gods judge-ments, and accomplishing God will. See Exod. 32. 27, 28. Numb. 27, 78. 28. 1819, 11. 98. 80. Now David being or-dained by God to be king, the Levites, with other Haelites, would help to effallshift him in the Kingdom. four thouland and far knowled. Many of this tribe might be as

forward to crown David, as the men of Judah were, 2 Sam. 2. 4. for when Judah alone cleaved to the house of David, upon the revolt of the ten tribes, the Levites also joyned with the men of Judah, 2 Chron. 11. 13, 14. This may be the cause that so few of them are here reckoned; they being a numeChap, xij. 10, 21).

N. 27. And globals was the leader of the Americal Thought.

The low what I fled out to do I hat Understanding which is leader of the Americal Thought.

The flow what I fled out to do I hat Understanding which is the America's person of had that place, till Solomon put him out of it, 1 King 2.33.

And Abiathar was the first Priest that came to David in his And avaiture was the nit Priet that came to Java'd in use "Laprains and Commanders; or when there being two user tribbles, I Sain 2.2. 50, 8:23, 6. But this Jehojada was "direct, there must be beds be divers the boundards in their first and a conductor of fuch Priets, as are here faid to come to Daviddan and rightly be, he was a Captain over them." Aironing definition of the conductor of fuch Priests and Captain over them. "Aironing definition is the conductor of the conductor feeriding from Anton were Priefts,
and with him were three thousand and seven bundred ] These

fwallowed up therein. The two numbers joyned together, came to them for advice were ready to downer they enjoyined make eight thousand three hundred of that tribe.

make eight hiothard innec hundred, of that ribbs.

7. 3. of zebuard. This ribbs was that Ladge, white, was first that the state of the

mighty of valent | See verf. 21. His prieftly function was no hinderance to the firength of his body, or, courage of his

and of his fathers house twenty and two captains] These two and twenty captains were Priests also, as well as Zadok; in which respects they are said to be of his fathers house; so as he and they came with the other children of Levi to David,

fee verf.ze.

V. 20. Of the children of Dehjanin]. Though this tribe bot-detedupon Judah, yet, because 'Saul'; the King, was of their tribe, they were not willing to let the royal dignity go from their tribe, and therefore they were the more backward in coming to David,

the hindred of Saul ] Heb. breibren of Saul. See v 2. three thousand] It was a greater wonder, that so many of Sauls kindred would come, then that so few came.

for hishetto the greatest part of shem Heb. multitude of them This relative, them, hath reference to the children of Ben

Jamin, indefinitely.

bid kept the ward of the boule of Saul Had flood to continue the kingdom in Sauls flock, and did what they could to main-

rein in. V. 30. And the children of Ephraim, roung thousand on Sight hundred? This riumber for exceeded fary of the forementioned numbers; for there were special reasons given, why the four fore-mentioned tribes, Judah, Simeon, Levi, and Benjamin, brought no more: Yer aless tribe then Ephralm. (verf. 33.) brought more then as many again. For Ephraim (verl. 33.) Brought more tien as many again. For Ephraum was the greateft tribe in multitude, except hidal; and here in he antwered his name, which fignifiedly fritting. Gen. 41. 52. Sods every thing dayly confidered, tillis number of ownry thousand, and eight hundred, was no great commen. dation to Ephraim.

railby new follows] See verf, 2.1. This and that which followelf, is a commendation of those of Ephraim, which carries to Davids.

famous] Heb, men of names. Such as had done valorous acts; and thereupon had got a great name, and good re-

port.

throughout the boule of their fathers ] In their feveral families,
or, through all the tribe of Ephraim.
V. 11. And of the hiff erith of Mansifeb ] He means that part
which bordered upon, Ephraim on this fide forder, in the fand

of Caanan.

eighteen thousand] This was a great multitude for half ; tribe. Of the other half tribe of Manatich, see vers, 37. which were expressed by name ] That is, they were chosen ou

by the rest of the half tribe, and set down by name,
to come and make David King ] This was it for which they were fent. See ch. 11.3. V. 32. And of the children of Iffathar] This was one of the

fmalleft tribes.

finallel trues:

philo were men that had urdeplanding of the times? It appears
that they and dileit progenitions, had much given themicitives
to oblive leating, wherein motives of monient were meeted
to be doug; "lepically for hisbandary; for according to the
prediction of their father," (Gen. 1915.), they en loyed a fruitpresident of their father. (Ginigo; 15) they en lyself a trule land, and quickly lived threety, no egybarg themselves to war, busined the college of the ground. By this means, they might the better oblerte the course of the fars, the conjunction of Pfaners, and the influence that defeended from themee; befter, they being given; generation steff generation, to observe occurrences of matters, night ger mich experience, and threety much wildown and that for onely formatters of daubandary, but allo of Spire and War. See their, it is a superior of the properties of the seed of the

Captains and Commanders: of whem there being two hards

were at their commandement ] This is added, as a commenlections growth more three thought and fewn bundred.] Thefe dation of their products which was folightly effectived, distant mult be added to the somer number of the Levited; find not all that were under them, or any way belonged to them; or a

themselves in warlike employments.

themfelves in wattice cuployments,

softringer in ward. Or, ranger of burle, or, ranged in barde. By
exercifing inditary are they got great experience, and were
thereby the better fitted to war. with all infruments of war] Such as were mentioned v. 243

fhield, and ipear, yearend foord, bows, arrows, bills, and fuch other as were then in use. fly thouland This is the greatest number that came our of

ny of the tribes.

any of the tibes, which conditions to the battle in array. This taken according to the fecond reading is a fingular commendation of that to many thousands out of one tribe thould be able to order an anily. According to the former reading, it imply—eth, that the fifty thousand had been exercised in train-

ing stry were not of a double-bears. Heb, whilehour a fears' and a bears. This Hebrailm, bears and bears, inspection of the stry and bears, pill respectively. The negative therefore simplyein, fineers, 

upright and fincere in their dealings in 1931 | however, which will be a children with the state of the state of continentation, that they had not only multivatures of fouldiers, but also a thousand fit to be Commanders.

and with them ] Or, under them, with filld and fpear ! Such as die bear fhields, and spears. thirty and feven thousand] This was the greatest number, but

that of Zebulin, v. 31. and that of Alber, w. 36. 125. V. 35. And of the Danites The tribe of Dan was the loaft of all the tribes.

expert in war | Sec v. 33.
twenty and eight thou and fix hundred | These were many. to fmall a rtibe to

expert in war] Or, keeping their ranks. This cannor all do that are not trained up thereto. This therefore is a comment

fourty thousand] This tribe afforded the greatest number,

32. 33.
Of the Reubenites , and the Gadites, and of the balf tribe of Ma. saffeb] Here, as in ntoft of the veries going before, the print.

cipal verb is to be understood, and to be fetch'd from the verb verfe, namely this, eather, deaf it had been faid, there came of with all manner of infirmments of war for the battle | See v. 33. an hundred and swenty thousand | These two tribes and a half.

fent out rate for rate, as many as any of the other tribes, except only Zebulun,

V. 38. All theje were men of war ] Sec v.8.

V. 38. Alting twee min of war jour 1.0. that could keep rain[ See v. 33. came with a perfect heart ] An upright and fineere heart. They were all tuch as the men of Zebulan are feef or the beauty.

to Hebron, to make David king over all Ifrael ] See v. 23. and chap, rr.a.

chap, 1113."

and all the reft also of Ifrael ] Namely, such as tarried at home,
to till tile land, to follow other needful callings, to look to the affairs of State, and to hothould affairs, that went not 

A& 4. 32.

to make David King J To establish him in the Kingdom.

This made much to the honour and security of David, and

to the good and peace of the whole Kingdom.
V. 39. And there Namely, in Hebron, v. 23.
they were pith David three dayes It was usual with the Jews sury were prito Deaths totte adjet; It was ultual with the Jews to fpend more then a day in their publike rejoycings, upon great and weighty occasions. Solomon spent seven dayes, besides the seven dayes of the feast of Tabernacles, in re-

joyeing at the dedication of the Temple, 1 King. 8.65.

esting and dinking. He means such a liberal eating and drinking, as is ordinarily called, fasting. See Job I. vers.

for their brethren bad prepared for them] The word, brethren, is their steen in a large extent, namely, for lineties; because all the fractiers american entires; because all the firacties came from one father, Jacob; fo Rom; 9.43... Now here are meant such firacties, as dwelt in Hebion; who prepared for all the firacties that came from every of the tribes to David in Hebron. Some take, breibren, forduch, in every tribe, as were of any kin to those Captains and fouldiers, who came to David; and make the fence to be this; that the kinfmen of every of the Captains, in their feveral tribes, prepared provision for them that were of their tribe and fent it to Hebron. By this means, the greater ftore of provision might be made.

V.40. Moreover the that were nigh them.] Some expound this of kindred and alliance. Others, of place and habitation. This latter feens to be more agreeable to the words following.

following...
eptriumo Macher, and Zebulon, and Naphtali ] Thefe tribes
were topyards the fea, and somewhat far from Judah and Hebron therein: so as it is here implyed, that provision was brought, from far and near

brought bread on affer]. Affes were then of use to carry great burthens, see 2 King. 4. 22.
and an Camela These also, were beafts used to carry bur-

thens (cc 110, 2.

and on Mules) See 1 King, 10, 25.

and on Oxen These heafts did usero draw Carts and Waggons, Numb. 7.3. 2 Sam. 8.3.6. So as they had Horse-loads, and Cart-loads, (as we speak) of all manner of provisi-

and meat, meal Or, withuis of meal. They had fundry kinds of dainties made of meal : fome baken in the oven; fome in a pan, or on a flat plate or flice, or in the frying pan.

Sec. Lev. 3, 457.

cakes of fig. 1 For they used so to press figs together, as to
make round cakes of them, see 1 Sam, 25, 18.

and banches of raishs! Bunches of raishs, were often to

prefents to eat, a Sam. 16. 1. These bunches are sometimes called, clusters of raisins, 1 Sam. 25, 18.

and wine This was an usual drink in those countries. especially at feasts, + Sam, 10.3. & 25. 18. 2 Sam. 6. 19

Neh. 5. 15, 18.

and 91 They did use, not onely to anoint themselves with cyl, Ezek. 16. 9. but also mixed their flour and meal there-

with, 1 King. 17.12. See 2 King. 4. 2.
and Oxen These Oxen were for another use, then they which were mentioned before. They were to draw carri-

and book aboundary! These also were for ment, and book aboundary! These also were for ment, for bore was 19 in 110at!] Joy, that they had another King for Saul that was flain. Joy, that they had shock a King as David, Joy, that they had shock a King as David, Joy, that their civil wars were ended. Joy, that Gods David, Joy, that their civil wars were ended. Joy, that God-rounile, to David, was accomplied, Joy, for that hope, that sper had of a wel-fetted peace. Joy, for that hope that they had of genting the better over all their cennies. And joy, for that union and unity that was among them; and joy, for that affurance that they had of njoying true Religion, and freedom of all, Gods Ordinances. These were matters of

#### CHAP. XIII.

Verf.1. And David confulted) It was a weighty work that David here intended, and therefore he taketh David here intended, and therefore he takent great advice abour it. See Prov. 15, 2a. 26.018.28.46.
This confulration about feeling the Ark, might be before the hillories in chap. 14, though those hillories he ctd own before the ferling of the Ark, a Sam. c.1, &c. for the Penman of that book of Samuel, fer down the whole hillory together, namely the full attempt of David, upon which Itzzah was flain, and the perfecting of his intent, in fetling the Ark in the city of David; and therefore he fets down the histories of Firams fending to David, of Davids taking more wives, and of his two victories, before his first attempt about the Ark . 5. Joh. 15.41.47.

it is noted of the first christians, of one bears, and of one foul, because they fell our before he had finished his intent. But because they reto our revolvent in a minner an amount, but those histories happened after the death of Uzzah, and before his fetting of the Atk in the City of David; and therefore they are inferred in their due place, i Chro. 14-13, &c. It, much amplificht Davids holy zeelly, that so foon as ever he was feeled on his throne, his first -extre was about the Ark of

with the Captains of thousands] These are called Colonels over Regiments; for a Regiment confifteth of a thou-

and hundreds | These we call Captains over companies; for a company confifteth of an hundred.

and with every leader | So as none that had any command, was excepted. V 2. And David faid unto all the Congregation of Ifrael Un-

der this title, Congregation, more are comprized then the Commanders. See I King. 8,5.

If it seem good unto you! He so referred the case unto them,

that if they could flew any just cause to the contrary, he would not further profecute this purpofe. and that it be of the Lord ] Though he and they both should

well like the purpose, yet if it should appear, that it were not agreeable to Gods Will, he would not go on therein. Lord our God | See 1 King, 8.28. This relative, our, imply

eth a reftraint, and an extent. A reftraint, in excluding all that are not of the Church. An extent, in including all that are

in the Church See Joh, 29.17.

let us [mtd abroad] Heb. let us break forth and fend. The Merephor is taken from over-flowing waters. They were now in the City: but they would fend for those that were without; yea, it further implyeth, that they would fend speedy mes-

unto our bresheu] Though David was a king, yet he acto be his brethren.

to be mis prequent, and corner of the land, that are left in all the land of I frace []. For the Phillithms had flain many in the last battle against Saul, and had driven many others out of the land.

and with them also to the Priests and Levites | To them especially belonged the ordering of the Ark, and they could give best counsel thereabouts.

which erean their cities and hiburbs Heb. in the Cities of which are to their since and plangues; free, in the lines, their fulurab. All their Cities were compassed about with suburbs, and in this respect they might be called Cities of their suburbs, or cities, to which suburbs belonged, that they might gather themselves some all the cook is for grant,

that so soon as they should have notice of his purpose, they would come unto him.

V. 3. And let us bring again] Heb. bring out. The Aik was wont to be carried about; and in relation thereunto, this phrase may be used,

the Ark of our God Of the Ark, fee I King. 6. 19. and why for me That which was the common fault of all the peo-

ole, he chargeth upon himfelf, as Ezra 9.7, &c. Dan. 8.5,

enquired not at it in the dayes of Saul] In Sauls time the Ark equired sea entin the dayse of Seal J In Seals time the Atte was in a private place, 1 Sam. 1, 12. Indeed the Taber-nacle was at amore publice place, namely are Gibeon, where of, fee x King, 4, and c Lino, 1-63, 9c. 81; 13. 76 Gibe-on, where was the great Aftar for burne-offerings, the peo-ple frequently were, and contend themselves therewith; not regarding the Att, which was the most principal evi-dence of God specifice. Whereas allo Divine Oracles and directions were given, Exod. 2,121. & 20.6, 36. He makes mention of the dayse of Seal, because them, people given most carelets of Gods Worthip, and many of the Priests were then than.

itam,
V. 4. And all the Congregation] All that were then profent.
They declared their minds by fome of the chief among them.
[aid, that they would do [o] This flews their ready and willing Submission to the Kings Will.

fubmilion to the Kings Will.

for the thing was right in the eyer of all the people] It feemed
good and right to them, both in regard of the matter it felf
that was moved, and also, in that the motion came fift from
the King. For whatforver the king did, pleafed all the peo-

ple, 2 Sam 3.36.
V. 9. So David gashered all I/rael togriber] The four former veries are fet down as a preparation to that act of David which venes are recown as a preparation to that act of Daylayblich followeth. That preparation is omitted, a Sam.6.1. for there he falleth directly upon the act here noted. This aftembly of Ifrael, was after David had furt his messengers abroad unto

them, v. 2.
from Shibor of Egypt ] This was a river of Egypt , officalled (as a river well known) the river of Egypt, Numb. 34.

1 King. 8.65. the number of all that mer, is laid to be thirty thousind, 2 Sum. 6.1.

1 so bring the Ark of 504 from Kirish-justin, ] O'Kirish justin, etchap, 8.13. The Ark was Irit let in Shidoly, when the Iteaclitics were fettled in Canaan, John, 18.1. There is continued till it was taken by the Philitims, 1 Sum. 4.1. It was with the Philitims but feven momenthy 5 Sum. 6.1. It was with the Philitims but feven momenthy 5 Sum. 6.1. from the Philiffims it was brought to Bethihemefh, I Sam. 6. 15. There is concinued not long; for there was a great flaughter amongst the men of Bethshemeth, because they had looked into the Arke. It was thereupon removed to Ki-riath-icarim. I Sam. 6.19.21. All this was within the fisace of one year; in which year Eli died. So as the Ark continued in Kiriath-jearim, nine and thirty years in the dayes of
-Samuel and Saul, A&, 12, 21, and feven years in the dayes of David. For it was the year wherein David began to reign over Ifrael, when he removed the Ark from Kirjath-jearing. 2 Sam. 5.5. In this respect it is faid, that while the Ark abode in Kiriath-jearin, the time was long, 1 Sam. 7. 2. Whereas it is added, that it was serenty years; those twenty years have relation to the first taking of the Ark by the Philistims, to their folemn renewing of repentance, 1 Sam, 7.3. &c.
V. 6. And David went up, and all Ifreel, to Best. b] This was

Chap, xiii.

an ancient name given to the City where the Ark was : and it fell to the inheritance of Judah, Joh. 15. 9,29.

that is, to Kirissh-jearing This and Baalah, were two names

of one and the fame city, which was also called, Kiriath-Baal,

of one and the same try,

John 15, 60.

which belonged to Fulab] See John 18.14. Judg. 18.12.

to bring up themetoe Ark] See verif,

of Got the Lord] See 1 King. 18.1139.

that d cellath between the Chambiant | See 2 King. 19.15.

whofe Name is called on it ] Or, whose Name is called by the name of the Lord of Hoste, 2 Sam. 6. 2. (for the ide, feboush, is given to the Ark, Numb. 10.35,36.) Or, at which the name even the name of the Lord of Holts was called upon. Or,

which is called the Ark of the Lord, I Sam. 4. 6.
V. 7. And they carried the Ark of God] Heb. made the Ark of God to ride, For that which is carried in a Cart, or Waggon, is

in a new cart ] The Hebrew word translated Cart, fignifieth, any thing that is carried upon round wheels. For the notation of the word is taken from round. This very word is translated, Waggon, Gen 46.19. and Numb. 7.2. So as this might be a Waggon or a Chariot, as well as a Cart.
out of the house of Abinsdab Abinadab was of the tribe of

Levi; and therefore the Ark was left at his house. It is added, 2 Sam. 6.3. that was in Gibeah; Or, the bill. Gibeah ded, 2 5 ann. 6. 3. 1931 was in 9 100 an; Or, 100 an is taken for the proper name of a city, which was in the tribo of Benjamin, Judg. 20. 4. But Kiriath jear, m was in Judah. Gibeah, according to the notation thereof, fignifieth an hill.

Gibeals, according to the notation thereot, fignification an ILLI, ILLIUS traight timply an high place, or hill, whereon the honfe of Abinadab was built in Kritath, jearin and Heye, and Abin? Thefe two were the fons of Abinababl, 2 Sam. 6. 3, and therefore Levices.

Attact the early Oct. maggas. They had the charge of attending the Arls. And therefore they took care of the carriage. It is fad, 2 Sam. 6.4, that Abbo was lefter the 3rd, namely, to look to the Oxen that drawe the Waggon; as his teacher 112 was abbolished in Sold or the Ask. brother Uzza went behinde, to look to the Ark

V. S. David and all Ifrael played ] They daunced, and fang as they went along with the Ark,

before God ] As in the presence of God; in the uprightness of heart to the honour of God. Or, before the Ark, which

asking, 19.14.
with all their might] Earneftly, zealoufly,
and with finging | Heb. fongs. Vecal mulick is here means;
Men, woman, children, and all of all forts finging together. Hereunto also they added instrumental musick, and that both with winde and hand, as the particular instruments, hereafter

strings to wire, but tome tonger time to discreptions are times, with the fingers of fich as play thereon, and with platter etg. A platter etg. all of fittinged influences; but the firings all almost of the fame length, and firait down. It hash ten pins for pegs on the top, and as many firings: fo as this is taken to be the ten-flinged influences. and with fillite et]. A platlery is atto a titraged initius (entry) turns the fillings all almost often fame lengths and that the constraint own. It hash een pins for pers on the ceps and as many tings; for at this stocker to be the ten divinged influence neutrinord, Platlat, 32. 2. and 14.9. 3. In plying the economic problems of the problems of the platlating and the platlating mentioned, Pfalm. 33. 2. and 144. 9. In playing thereon, they did also fing unto it, which made the musick the more

which we commonly call, a tabret; and it is so translated, artit felf, but the ill manner of performing it, that displeased a Sam. 18:6. Women and damosels did use to play upon it, Exod. 5.20. Judg. 11.34. Pfalm, 63,25. The notation of

even anto the entring of Humath From South to North. See the Hebrew word, which implyet ha striking, or beating upon a King. 8,65, the number of all that met, is said to be thirty it, shews that it was beaten upon with sticks, as a drum. They it flews that it was beaten upon with flicks, as witrum. They did uit to pipe with the beating upon it. By which means the muffel was the more deletable Dancing allo uited to be joyated therewith, Exod, 17, 20., 1015, 11, 12, 12, 14, 15, 16, 4, and 19th Delyahil J. A. Cymbul was a round hollow infirmment of fine founding brais, (ch. 15, 19, 1) and it had bullets.

or a clapper of brais or fieel in it; being skilfully moved . it made a shall found. The heathen were wont to use it at offering their factifices. The Arabians are faid to use it in war.

ing their facilities. The arabians are taut to their in war, and with Trumpetal Some Trumpets were offilter, Numb, 10, 2, not of brafs. They are the loudeft founding infiruments that are in the. These were used on all occasions of rejoyeing. They ever were, and still are of great use in war, A Corner al bwas much used in their folemnities, Of it, fee

chap. 15 28.

V. 9. And when they came ture the shreshing fleer ] This was a place where they used to thresh corn; and in relation to that which was laid up therein, called a corn-floor, Hof. 9. 1. A threshing floor used to be a spatious place; where the owners thereof did not only cause their corn to be threshed, but also thereof did not only cause their com to be threshed, but allocated, and flep therein, Ruth 2.7. They which actived old Jacob, in much folemniny, to his grave, reflect at the chreshing floor of Anusah, where the Angel dethroyed the flessities with a pedicine; where allo David built an article and offered burnts officines, where allo David built an article and to Solemon built the Tapple 2 Chr. 3.1. 6.9. the site was fore flamous place.

of children Christian and Christian Christian

was not far from Abinadabs house; for God would not fuffer them to go long in their error, about drawing the Ark with oxen. The two names, Chidon, and Nachon might belong to one and the same man.

#137a par forth bis hand to hold the Art! This was a particular

transgression of his own; for he being but a Levite, ought not to have medled with the Ark; that belonged to the Priest to have medded with the ark; that belonged to the Prieft, Muna.45; f. Thus he dept out of his own calling, and medded with that which belonged to the Prieft. This; called his error, or 18/m14, Sam.4-7. It is probable, that he touched the Ark it felf, which he might not do, Nuna.415.

For the exest fundbed 30 //, hope his, 1, 2 Sun. 6.6. The oxen fundbing, the ark did hake. This might feut to be a fair means the surface of the sun to be a fair means the surface of the

flumbling, the Alt Súd flake. This might feat to be a fair presence for Uzzar of ow hat he dd. But no presences can justifie an unlawful ad. V. 10. And the sign of the Lord was kindled | Sec a King, 13,3-sgainf | flega| 1 is evident, that the Lord was anny against all the Frieth and Evettes prefent, year and against the Hera-lace too, because they put the Air upon a cast, or wagon, which flowed law te been carried upon Frieth finolulers, Num. 4-13, Julie & Chip 15,3,15,15,13, Hercin they instituted the canaple for exaction, 1 Sam & Arg. M. And not of their areci-cample for exaction, 1 Sam & Arg. M. And not of their arecient predecellors, Josh. 3. 14. yet God would not take vengeance on them all: Bu: by judgment executed on one, for a like offence, he brought David and all the reft, to fee their fin, chap. 15.13.

and be [mute bim ] This was fome fudden extraordinary

and a to those thin J 11.3 was some ludden extraord nary froce that flow him upon the place, vo. 1t was his own particular fin, at which God took the advantage to punish him, and threthe dyad before [God] Or, by the Art, of God. 2. Sam.6. 7. Because God manifested his presence in the ark; that which was done before it, or by it, is said to be done before the Lord.

was done before it, or by it, is tad to be done before the Lora, Hereby we fee that our God is a confuming fire, Deur, 4: 24. V. 11. And David was diffletfed] Heb. anger was to David. Or, David was angry. The Hebrew word is uled for a diffurbof heart, to the honour of God. Or, betore the Ark, wincen | Or, David was angry. The Henrice word is utestor a disturble was the manifeltation of Gods precince, chap. 16. 1. See |
2 king. 19.14.
with all their might | Earnelly, zealoully,
and with figury | Heb. forgr. Vocal multick is here meant;
implementation of the state of

Uzza from their fociety.

the trom their lociety.

where for that place was called Perez Veza! Heb. breach of Veza. Judgments are remarkable, as well as mercies. Both of them have diffine uses. The former, to put us in minde of the mentioned do the many state of the mentioned and withbury! An hard state of the many state of t

to thi: day ] Sec 1 King. 9.13. & 10.12. & 12.10.

Assas

V. 12. 60 David insugit net Heb. in removed set. Further | & 25.42,43. 2 Sam. 3.2,800. That particle, yet, impayeth a

fittes to attend the Ark.

the Guine He was to called from the city Gath-timmon,
which was one of the cities given to the Levices Joh. 21.24.
His title might be taken from the first syllable of the name.

His citle might be taken from the fift tyllable of the name.
V. 14. and the ark of God remained It appeared, that Obed-Edom well difference, that all the definitions that fell out by reation of the Ark, either among the Philiftims, I Sam. 5.2, &c. Orat Beth fhemeth, 1 Sam. 16.19. Or at Perez-Liz-22,v.11. were by reason of mens transgressions thereabouts, and not simply for the ark it selt, which he believed would prove a blefling, to such Levices as should rightly enterrain the same; therefore he is willing that it should remain with

with the family of Obed Edone With his fons , and other

with the justiff of year Leading With his lons, and other Levites that were of his family, is bit bough] In the Hebrew, family and house, are fet out by one word, but yet in a different fence. In one place it certes from his habitation, in the other fuel perions as because it is a single perion as the same of the perion as the perion of the perion as the period of the longed to him.
three moneths Till David had heard that God had bleffed

the house of Obed-Edorn, because of the Ark, 2 Sam.6.12.
and the Lord blessed the bouse of Obed-Edorn ] God prospered the things that were done in his house, even as he prospered Potiphar for Josephs sake, Gen. 39.5. and Laban, for Jacobs

made it known to David, 2 Sam. 6.12.

#### CHAP. XIII.

ram ient to Lavid; 3 or 10 die outonom tenta of ritation to the like, i King, 5,6. If Hiram of himfelf did fend first these ambattadors to David, he had certainly taken notice of the great enquire of the Lord what to do, see v.10. balladors to David, he had certainly taken notice of the great exploirs that David had done in Sauls time, and of his pre-vailing against the house of Saul, after Sauls death; and of lifaels felling David on the throne, over the whole land; and of Godsmanifold bleffings on David; and thereupon, being a neighbouring king, and observing how God was with Da-vid fent his Ambassadors to congratulate his setting upon the throne. Hiram is the first king that we read of, to have ent Amballadors to David.

and timber of Cedars ] Or , Gedar trees. Cedars were tal and big trees, and therefore good timber might be taken out of them. Of Cedars, fee i King, 5.6.
with ma[ons] Heb. with workmen in the walk. These are call-

ed, 2 King 12.12. hewers of stone, and such as laid stones in

and Carpenters ] Or workmen on trees, or timber, fee 2 King.

12.11,12.
10 build him an boule God having kept David from fetling the Ark in his own city, he thinks of building an house for

V. 1. And David perceived By Gods bleffing on him, and

the fucefiles he had by the peoples unanimous confene in anoyating him; and by Hirams congratulating him. that the Labbad confirmed him over I I tall. For there was none now to oppole him, but he quietly enjoyed the whole kingdom. This is added as a reason of Davids building him

for bis Kingdom was lift up on bigb] He had greater glory then Saul ever had; and his Kingdom was more famous, and more highly accounted of, then in Sauls time, or in the time that David reigned in Hebron, 2 Sam. 5.5.

because of his people Ifrael This is here added, both to shew

how Davids Kingdom was exalted to high : (namely, because all Ifrael much honoured him,) and also to shew, why God fo exalted Davids Kingdom, namely, for the good of his peo-ple Ifrael. It is for the peoples good, that God gives them good Governours.

ood Governous.
V. 3. And David took mee] Heb. yes.
wives at Terusaem] This hath relation to those wives that he had before Sauls death, and at Hebron, & Sam, 18, 27.

fault in David. He was not content with those wives that he tended, v. 3. But by that unexpected judgment, he laid affect that purpose, but arrived in the purpose of the

n, God increased his postenty, and some of them better then those he had before, as Nathan, and Solomon.

V. 4. Nowsbefe are she names &c. ] Of the 13 fons of David

V. 4. Newstoffent i for nomit for. J. Thin 13 con to the fore mentioned, fee chap 1, 5, 8c. 6 himmus J. O., 6 himmus J. A. (1993) Chapters, chap 2, 5. V. 5. Eliphes J. Or, Eliphests, chap 3, 6. Elphest J. Or, Eliphests, chap 3, 6. V. 6. Negod) This Negod, and Elipheste, are not mentined, I Sam. 5.15... V. 7. Betisha Or, Eliada. V. B. And when the Philistines beard that Devid was awyned

king ever all Ifrail] The unanimous confent of all Ifrael, in choosing David to be their king, put some fear into the Phi-

chooning David to be their king, pur fame fear into the Phi-liffum hearts; for they had experience of Davids valour and good increffes. While the kingdom was divided betwirst the noufe of Saul, and the house of David, they might think, that a house divided could not fland. But now differently that all the Henletse were of non-mind, and one heart; and that they had fo good an head as David to very the dones in the beginning to good, the worken his power, all the Philiffum I All the five Princes, with fooldiers under each of them, conforted as and David. as few kines of Ca-cach of them, conforted as and David. as few kines of Ca-

at the \*\*Inititation\*\* All the new Frances, with footlighers under each of them, confpired againft David, as five kings of Canaan confpired againft Johna, Johnson, & 11.12. Marie ya of eth Bavid I This phrafe implyedt, that the Philitims first took occasion of warring againft Isiael in the reign

fake, Gen 30.37.

\*\*\*sal all the beld] His wife, his children, his fervants, his finder, his carde, and all his goods, Gen 30.4. Gods bliefling thinder, his carde, and all his was lo great, that not only he hindled differend it, but all all his neighbours; infoment, as they differend it, but all all his neighbours; infoment, as they grainful and all his neighbours; infoment, as they grainful and againft the Philitims, who had harboured David, grainful againft the Philitims, who had harboured David, grainful againft the Philitims, who had harboured David, grainful againft the Philitims. when he was forced by Sauls perfecution, to fly out of the kingdom. They came to feek David, that they might fight angeinft him, and fpoyl him of his kingdom.

and David heard of it David being a prudent Prince, would

Vet. 1. Now Hirm hing of Tyre] Of Hiram hing of Tyre, the first hing of Tyre of the riving 5.1. Of the order of this and the other hildories of thus chapter, for chap 1.3. the David hand first form influences to Budyl 1 many be provided and first form, because of those trees and workness which His first form of the David hand for form of the David hand to Hiram for the Budyl for for did Solomon from to Hiram for the David hand to Hiram for the David for for did Solomon from to Hiram for the David for for did Solomon from to Hiram for the David for for did Solomon from to Hiram for the David for for did Solomon from to Hiram for the David for for did Solomon from to Hiram for the College hand to David from the Solomon from the David for the discount will be solided to the solomon from the David from the Solomon from the

enquire of the Lord what to do, Icev. 15.
V. 9. And the Philiffun came au Bread themfelver] That is, feeled their camp, and feet heir Amy in array, is the valley of Kephilm] This word, Rephalm, fignifieth Gyants. See Gen. 14.5. Deut. 2.11 This valley lyeth North

on Judea, John 15.8. V. 10. And David enquired of God ] Davids dependance was

fo on God, as he would not attempt any weighty matter, without asking counfel of the Lord, 1 Sam, 23, 24, 12.

[aying, Shall I go up againft ibe Philiftims] Questionless, he used the help of the Priest, in propounding this question to

the Lord, as 1 Sam. 23.9,10.

and wilt thou deliver them into mine hand?] Herein he deals

prudently; for what good had it been for him to have gone againft the Philiftims, if they fhould not have been delivered into his hands? therefore he enquires after the iffue. and the Lord (aid unto bim ] God is ready to answer them that

in truth and faith feek to him. go up] This directly answers the first question.

for I will deliver them into thine hand This satisfiest the other

question concerning the Issue, It could not but much encourage David to go on.

V. 11. And they came up] The Philiftims came up from the valley before mentioned.

to Baal-Perazim] This name of the place is here fet down by anticipation. For this name was given to the place after the battle - and David [mote them there] He routed the whole army, and

flew many of them.

then David faid, God hath broken in upon mine enemies] This pious man afcribeth the victory unto God, as to the principal cause thereof. The metaphor breaking in implyeth the routing, and dispersing, or scattering the enemies.

by mine band] He maketh himself only the instrument. by

of mine data) Ite maketa miner only the which God wrought.

Which God wrought.

Which set breaking fent of maters? This metaphor may be taken two wayes: First, for a breach of a greatriver thorow a bank, which sweepeth away whatsoever is in the field, on the other. fide of the bank before it. Secondly, for a veffel full of water,

Annotations on the first Book of the Chronicles. which being broken, all the water floweth out. Thus their

Army being broken, they, and all that they had, was loft.

iberefore they called the name of that place ? David and his men increpore they cance to enume of that place } David and his men gave a name to the place, in a perpetual memory of that victory. It is faid, 2 Sam. 5.20. that bs, namely David, called the name of that place. Gods great deliverances are to be had in

perpetual remembrance; Baal-Perarim Heb. that is, a place of breaches, or, a smafter of breaches. The name is taken from their Idol Baal, who with his idolatrous worthippers were there destroyed.

V. 12. And when they had left their gods there The Hebrew

word translated, gods, is the fame that is uled, chap. 10.9. and fignifieth fuch things as affright men. It uppeareth that they were in a great fear, in that they left their gods behind them. Men use to have most care of their gods, to carry them with

Davil gave a commandment ] Because it was Gods command-ment that the Israelites should burn the images of the heathen with fire, Deut.7.5: Therefore David giveth this in speciall charge to his fouldiers.

and they were burns with fire] Herein those fouldiers testified their obedience to their Soveraign, their indignation against idols, and their zeal of Gods glory.

V. 13. And the Philiftims yet again] Enemies will not ceafe upon one defeat. See r King. 20. 22.

forcal themselves abroad] They recruited their Army, and

fer themselves in battle array. in the valler | This was the valley of Rephaim, 2 Sam. 5.23.

V. 14. Therefore David enquired again of God] Because Davids first enquiry, (v. 10.) was but for that once; he doth not the tupon wax over confident, as the Benjamites, that had once and again overthrown their brethren, Judg.20.31., but there being a new occasion, he doth again ask countel of the Lord. and God faid unto bim ] God is as ready to give advice, as

and Galpha unnound Gods as ready to give advice, as his people are to askit.

Go not up after them, Turn away from them! This advice is given, not that he should clean give over, and no more sightengainst the Philistina, but rather to direct him to such a course, as might more clearly manifest the victory which he should as might more clearly manifelt the véfory which he thould have to be of God. Befides, the Philitims might hereby, be the more encouraged, to draw all their army together, and to receive the greater defeat. See John 8.14.8C. and come upst them J Namely upon their rear, againft the Mulberry treet. This was that place where God

intended to give David a fign, a fign of victory. So Judg.7

V. 15. And is shall be when thou shalt bear a sound of going ] The meaning is, a found of men, and horfes, as it were, tramp

ling upon the ground,
in the tops of the Making-tries] This fign of going, was on
the top of trees, to flew, that it was no humane fuccour that
God afforded unto him, but rather fuccour from heaven, even by Angels: -Elisha saw Angels on a mountain, 2 King. 6.17. But David heard the presence of the host of God. It may be, that by this fign the Philiftims were affrighted. So 2 King, 7.6 that by this ign the Philitims were airigited. So 2 king. 7.6 that then thou shalt go out to battle Here again, God giveth him a warrant and encouragement to go against his enemies,

For God is gone forth before thee] This showeth, that it was Gods hoft that caufed the found in the mulberry-trees.

to [mite the hoft of the Philiftims] This was done by affright-

ing them, and making them flye before David and his V. 16. David therefore did as God commanded him] This was

an evidence of his obedience, and of his faith. and they (mote the hoft of the Philiftims ] As he had done before,

from Gibeon ] This is called Geba, 2 Sam. 5. 25. It is taken to be the same that is called Gibeah. Geba, Gibeah, and Gibeon, were all in the tribe of Benjamin, Joh. 21.17.
Judg.20.4.

Judg. 20.4.

cve 10 G.zer] This is supposed to be the same that is called Gezer, which was in the tribe of Ephraim, Joh. 16. 10.

these two cities were far distant one from another, so as the

Pursuit of the enemy was very far.
V. 17. And the fame of David went out into all lands] By fame, v. 17. cma use James patura wers our into al untal 1 by Jame, is meant a common, good, and great report of Davids valour and victories, which was specad far and neer, through all the nations of the heathens round about I fixed.

and the Lard brength I is is God that, by his providence, caufeth a mans name to be spread abroad.

the fear of him usen all nations ] The Lord fo wrought upon the hearts of the very heathen, that they flood in a kinde of awe of David, and were afraid to oppose against him, but rather fought his friendthip and favour. See 2 Chr. 17.10.

CHAP. XV.

Verf. 1. Nd David made him bonfer ] He means a Royall Palace fit for a king, and all forts of edifices apertaining thereunto.

pertaining thereunto, inthe tiple fund is seen king. 2.10. Saul, who was the first king of Itrael, dwelt not there, not David in the seven first years of his reign; for he then dwelt in Hebron, 2 Sau. 5.5. and the Jebustres possessed has which is here called the City of David, ch. 1 1.5. Therefore this was the first time of building royal houses therein.

and prepared a place for the Ath of God] This is an evidence of Davids piety; for he sheweth, that his heart was fet upon the evidence of Gods presence. See ch.13.2.

and pitched for it a tent | This he did for the prefent, with a

purpole to build a Temple for it, chap.17.1.

V. 2. Then David faid | There had been three meneths betwirt the ferting of the Ark in the house of Obed Edom, and tweet the letting of the Alkin the nonloci or Doeal-noon, and the time of Davids giving the advice following; fo as he had been fome time enquiring after the causio of Gods dilipleafure, about the first removing of the Alk, ch. 13: 10. Name onghe to carry be asky of God but the Leviter] Heb., #12 not to carry the ask of God but for the Leviter, Num.45,15: N.

the law, he difcerned their former error, in fetting the Ark upon a cart, or wagon, chap. 13.7.
for them bath the Lord chosen to easily the Ark of God] They

therefore should have carried it on their shoulders, and not have fuffered oxen to have drawn it. See chapter 13, and

ner. 9.

and to minifer unto him] To do all holy fervices about the Tabernacle, Ark, Alrar, and other holy things.

for eurl So long as the policy of the Jews remained. In a large extent, Levites may be put for all forts, as are fet apart, to perform facred miniferial functions, Efal. 66-21. And thus this phrase, for ever, is to be extended to the Church of God in all ages, even to the end of the world. See I King.

V. 3. And David gathered all Ifrael together to Fernfalen]
This was a fecond allembling them together, and that to the fame end, even after three moneths. See chap.13.5. 2 Sam.

to bring up the Ark of the Lord] Though David were, through Oots anger for their great error, numered from bringing the Ack up to his som City, yet he would not clean give over that attempt, and that upon their reafons; First, his piety to God, and zeal of his glory. Secondly, that knowledge which he now had of the caule of God displeasure. Thirdly, that understanding which he now had of the right manner of carrying it. Fourthly, that report which he heard of Gods carrying it. bleffing on the house of Obed-Edom, where the Ark retted, . Sam 6.12

unto his place which he had prepared for it ] See v. v.
V. a. And David assembled the children of Aaron ] All these were Priefts. Numb. 18.1,2.

and the Levites ] Thefe were all the other children of Levi. besides the sons of Aaron. These in special he assembled, because the work which he intended, did in special belong to them,

V. 5. Of the fons of Kohath] See chap. 6. 2. By fons, are head, or governour of the posterity of Kohath.

and his bretbren Or, kinsinen. Such as descended from

Kohath, See chap. 9 6.
an hundred and twenty] These could not be all the posterity
of Kohath; for in Moses his time they were two thousand se-

ven hundred and fifty, but these were only the chief of this family, Ice v.13.16 V. 6. of the four of Merari, &c.] See ver. 5. and chap. 16.

V. 7. Of the four of Gershom, &c. ] See v.s. & chap. 6.1,16. & Numb 4.40

V. 8. The (ons of Elizaphan | Elizaphan was the chief of the Kohathites, Numb.3.30.

Shemai-bil Shemaiah was of the posterity of Merari, chap.

9. 14: the chief, &c. 1 See v. 5. V. 9. Of the fore of Hebrea Hebron was another of the fone of Kohath, chap 6.2, 18. Elist 1 See chap 6.34.

the chief. &c. 1 See v. s. V. io. Of the fons of Haziel] This was also of the fons of Kohath, chap 6.2.

Aminadab] He also was of the sons of Kohath, chap. 6.

ver. 22. shechief, &c.] See v. s. A2222

V. II. And David called for Zadok, and Abiather the Priefts] See chap. 12, 28. & 1 King. 1.7. & 2.27,35. These two were Governours over all the other Pricits and Levices, and had a kind of joynt committion; and thereup on are oft joyned together, as 2 Sam. 8. 17. & 15. 29, 35. & 17. 15. and

and for the Levites | Such as were to attend the Priefts (Numb. 18.2.) and to do the fervices about the Temple. for Write Sec. I These fix that are here set down by name,

were those, that in the former verses were named, every one

were under that the bollet-less were shief of the fathers of the Levites]. The King giveth his direction to these chief of the fathers, that they might direct such as were under

Janifife jour [clues] His meaning is, that they should both outwardly, according to the rights of the law; and also inwardly, by renewing their repentance, prepare themselves for that holy work whereunto they were deputed, 2 Chro.

gor that buty order intercent charges a plant of the con-259, Exod. 15.10,115.

Ja mal joint brethreal Both the chief, and others also, that had any thing to do about the Ark, were to be sanctified.

Hat you may bring up the Ark | You your selves; some of you upon your shoulders, others attending upon it.

of the Lord God of Ifrael Of the Ark of the Lord, fee

at the first When we first began to remove the Ark, chap.

11. 9.
the Lord our God made a bresch upon se By flaying tizzah,

and taking him from among us, chap. 13.10.

for that we fought him not after the due order ] Heb. according to right. The thing that they did, was in the fubfiance of it fershar we just him was affert the destroy! Heb. accerting to 19th. The thing that they did, was in the tinhance of it 19th. The thing that they did, was in the tinhance of it 19th and the thing of the thing the did in the manner of doing it. A will the three clases of the Levine of feeral families, for down, manner of doing a good thing, perverts it, and provoketh v. 17-

They cleanfed themselves after the ordinances of the law, and prepared themselves to that intended solenn work. See some rights appertaining because, Gen. 33.2. Exod, 19.14, 15. To legal rights, fasting and prayer were added upon ex-

to bring up the Ark of the Lord God of Ifracia Sec. 1.2.

V. 15. and the children of the Lewiter . That is, the fonc of Kohath, whose office it was to bear the ark, as appeareth, Numb. 4. 15. though foretimes in great folemnties, the Priefts themselves did bear it, as we see Josh 3, 31. 1 Sam.

bare the Ark of God upon their [boulders] Thus were all the holy things of the Sanctuary carried from place to place, up-on mens thoulders, Numb, 7.9. And this for the greater ho-

miltibe flaves shereon. Of these slaves, see Exod. 25. 14, 8cc. There were sings, fastned to the side of the Aik. Tho-row those rings the slaves were put; which slaves were laid on mens shoulders; and so the Ark is said to be carried on

mens shoulders. be made with rings and flaves to be put into those rings, for v. 18. this end, to bear the Ark with them, (Exod. 25.14.) he may be faid to command the Levites to bear the Ark of God: but an express charge is given by Moses, to bear the Sanctuary, and the things appertaining thereunto, Numb. chapter 4

according to the word of the Lord This is added, both to manifest the faithfulness of Moses, Numb. 12.7, and also to move those to whom David, in particular, gave this charge, the rather to observe it, because the Lord appointed it to be

V. 16. And David Baketo the chief of the Levites | Here are

meant they who are named, v.11,12.

to be the fingers with inframents of mufick [ To joyn vocall and inframental mufick together, which made the mufick much more melodious.

Pfalteries, and Harpe, and Cymbale ] Of these kind of instruments, fee chap. 13.8.
founding | Heb. caufing to be beard.

by lifting up the voyce \ He would have the musick, for order of ultimate we over He would have the indinct; to ordered, as both infituments and voyce also might be heard, with [97] As the melody was of force to quicken, others pictics, and make them rejoyce; so he should have the Levices to do what they did with inward cheefful, and joyfull

V. 17. So the Leviter They who are called chief of the

Levines, v. 16.

appeinted Heman | Heman was a prime man of the families of the Koharhires, and a finger, chap.6.33.

the final field | Joel was one of Samuels fons, who was a Kol

hathite, chap 6 33. 1 SAD 8.2. and of the brethers or kinsmen. See v. 5. Asab the san of Berechied Asaph was of the samily of the

Scribonites, chap. 6.39,43.

and the four of Merari. Or, of the fons of Merari.

sheir breibren? This hath reference to the fons before men-

tioned. They were all of the fame tribe, and fo called brethren. They were also of the same office, and in that respect,

Ethan the fen of Kufheish ] Or, Kithi. Chapter 6. verfe

V. 18. And with them their breabren of the feemel degree I There were among the Levices, even of those that were of the same family and office, divers orders or degrees. Now these that are here meant, were of that order that was next to those that are mentioned, v. 17. who are stilled, the chief,

v. 16. and were of the first degree.

Zasbariab, &c. ] There are fourteen by name reckoned

the porters | This may have reference to all those fourteen of the Land Sind of Hands Of the Arts of the Lord, Ice 1 King 8.4. O: I Lord Good filled, I (ex King 8.4. O: I Lord Good filled, I (ex King 8.4. O: I Lord Good filled, I (ex King 8.4. O: I Lord Good filled, I Recult Sy and almost your felves bear it, nor fanching your felves. For you cnquired nonton the law, to learn what was note done about for the felves bear it, nor fanching your felves. For you cnquired nonton the law, to learn what was note done about for the felves felves bear it, nor fanching with earth of the care who not not the law, to learn what was note done about for the felves entrea mo mattent, or what was rought tuestinto. Obed-ledom was one of them, chap. 16.38. Ot it may be taken in a particular relation to the Ark, and the carrying of it at this time. One, or mote of them, to go before the Ark; a nother, owners of them, to follow the Ark; to keep of people both before, and behind, from prefling too neer upon the Ark. Of

Gods anger.

V. 14. So the Priest and the Levines (autified themselves) see chap, 13. 8, several Musicians bad their severall instruments

ments. V. 20. And Zatharith]. Next to Zacharith is added, Ben, v. 18. but here left out: unlefs Azzaziah, who is not in the number of those that are named, v. 18. be the same person that Ben was; for two names are of; attributed to the same

and Apiel] Or, Jaziel.
and Semiranus &c. | This, and the five following, are the very fame that are named, v. 18. only Benaigh is put before

with Pfalteries ] Of this kind of instrument, fee chap. 13.

ver, 8:

n. Attents] The hebrew.word fignifieth, young maidens, or wirgins, Cant. 1:3. & 6.8. Plai. 68. 20. Some take it here for a maifeal inframent, that which we call the virginals, as Pfal. 46:1. Others take it for a furill voyce; or that which we call the treble, or counter-tennor; for which a maiden yoyce is futefly by reason of the furiness, or the sharpness of

nens thoulders.

My. 11. And Mattible This man, with the five following, at Mojer commanded. In that Moles commanded the Ark to are the very fame that are mentioned in the latter end of

v. 18.

and Azzariab] This man is added to those that are reckoned up. v. 18. Or he is the same that Ben was.

with burp! See chaps. 18.

on the Shemintih] Or, on the sight, Scheminich is an hebrew
word, and significit the cight, Levit. 25, 22. It is also taken
for an infirmment with eight strings, Plais. 17. Some take it for the deepel kind of voice, in finging, which we call the bafe. Thus it is diffine from Alamott, v. 20. One implying the highest, and the other, the deepel.

10 excell. The Hebrew word is 17837 Insured., which

fome make to be another musical infirmment; but most expound it to excell; namely, to make the musica the more excellent and delightfome; Or to make the persons to be

V. 22. And Chemanish chief of the Leviter See v. 12. Che. naniah was none of them that were mentioned before; he is called, v. 27. the matter of the long, or finging-matter; one that was not only able to fing himfelf, but also to hear and

mas for the [org.] Hob. Lifting up. The Hebrew word may be applyed to the lifting up of a voice, as Ruth 1.14; Or to the lifting up of a thing, and in that respect, translated a burn then, Ela 46.1. Deut. 1.12. Or to a charge committed to one, Numb.4.27. In regard of this various use of the word,

Chap, xv.

be ight aftel gleut the feng. I at this respect he is said to be I Daud was girded with a simulation, a Samu, e. 18. The rose the mattler of the sing. V a 7 who taught enders to sing. Or of the linear was, in shain, a like cout be relest, is ploud, a less he set the tume, or a taught how to beg., a how to rife, how to a fish, how to really a rever way how to tell, or the court was a linear was for the earnings of the findled about the tearning, that to, he directed others about the findled about the tearnings, that to, he directed others about the findled about the tearnings, that to, he directed others about the findled about the tearnings, that to, he directed others about the findled about the tearnings. manner of carrying the Arks, with what paceto ga, whento to offsifich is piery, fincerty, and humility.

fland, and when to change bearers. See 2 Sam. chapter 6.

because be was shilful] If that which went before, be applyed to mulick, it thework the reason why he was accounted an instructor therein, and the chief thereabout ; namely that good skill he had in musick. But if it be applyed to beating, it sheweth, that he was very skillful about ordering, the Ark,

it hieweth, that he was very skillen about ordering the ran, and the carriage theroof.

V. 23. And Bereihish, and E kinsh See ch. 9.16.

were door-keeper for the Ark I These two went before the Ark, andoor-keepers, keeping off the people from rushing against the Ark; and when it was brought to the tent, they

kept the entrance thereinto.

V. 24. Aul Shebsaish, &c.] The feven that are here

mentioned together, were all Priefts.

did blow with trumpets This belonged to the Priefts, at removing of the Ark, Numb. 8.10. at the feafts and facrifices, Pial.81.3. & 2 Chr. 29.26. And at anoynting kings, 2 Chr. 23,13. and in war, Namb. 10.9. 2 Chr. 13,14.
before the Ark of God] As it was, in removing from one place

to another, and Jobin, and Jobin, were door heeper of the Ark]
These two following the Ark, did such an office behind it, as the other two had done before it, v. 23. Or at least, they interchanged courses with those that were before.

V. 25. So David and the Elders of Ifract | Of Elders of Ifrael. fce r King, 8, 1.

and the Captains over thousands]. See chap. 15.1.

V. 26. And it came to pass when God helped the Levites that bars God may be faid to help the Levites, by giving them aready, willing, and cheerful ipirit: Or, by man felting his favour to them, in that they went on without interruption; which he didnot before, chap. 12.10. Or, by ordering it fo, that whileft some Levites had carried it a while, they rested and other fucceeded in their room, and bare the Ark, 2 Sam.

and other faceceded in their room, and bare the Arls, 2 Sam.
6.133 of the 6.135 of feet aronement, offered feven Bullocks, and feven Rams. gracious acceptance of their endeavours; they make a ftand, fuch a space, Uzzah was shain. Whereas it is faid in the fugudan number, either \$\frac{1}{2}\times\_0\$ for the control exprehence of the shain sh that they made an altar there, according to the law, Exod 20.24. Oxen-were a ulual gratulatory facrifice, Number, 3. The other word fulling, implyeth, other kinde of facrifices, as Sheep, or Lambs. It may be that under these Oxen, and fatlings, are comprized the feven Bullocks, and feven Rames before monsioned - Besides, by farlings are-here 15:25

fone apply this to finging, whereby the voyes is lifting. O mean choice facilities, to the cartigings of the holy things about the Sandua-ry. I take the founder to be the north proper here.

V. 27. And Divid was clotted with a robe of fine itimum! Or,
Dark was grided with a stimum Eybol; Sant, 6:14. The robe
the grafter of the longs, 1.27, who angulit exhrts so fong. Or
of the linear was, in fallow, the corche triche Epidody, he is

and the Singers] See verfise.

Chenaniab the mafter of the fong ] Or, carriage. See verf.

with the fingers] Here that which is spoken of David, is to be repeated; namely, that all these were clothed with robes of fine linnen.

David had also upon him an Ephed of linnen] Either this is added, as an exposition of the former; or otherwise, the former robe of fine linnen, is to be taken (as some expound it) for a robe of white silke, which may well become a King; and robdot white filtre, which may well become a King; and that which the Levites wore, hath relation to this Ephod of linnen, for we may not think; that the Levites were cloched with royal robes. It is also faid, 2 Sum. 6. 14. that David dasarts lafer the Lard, with all bit might. His dancing was dave and comely a milecrable to the religious mattled. He captefield thereby his zealous, cheerful and joyful fpirt. It was, in the days, a miled to be out their thankful heart, by was in those dayes, ulual to let our their thankful heart, by dancing, Pfilm 14 9.3, and 150.4, and a 30.11. See Exod. 15, 20. Judg, 24.24. This he did before the Ark, which was a fign of Gods presence; and in that respect said to be before the Lord, chap. 16.1. Such was his 22d and a drency herein, as he is said to do it with all his might. So chap. 15. 8. See 2 King, 23 25.
V. 28. The all Iffael They who are mentioned, verf. 3.

brought up the Ark of the Covenant of the Lord \ Sec 1 King. 2.

attate captain over totagettal. See chap, 45.1.

"In the flowing of the captain o

and with Trumpets, and with Cymbals 1 Of these instruments.

and a transfer and a company of the control of the

with Pfalteries, and harpes 3 Sec chap. 38.
V. 29. And it came to pass as the Ark of the Covenant of the

Lord] See I King. 2.15.
came to the City of David, fee I King. 2.10. In this city David had prepared an especial place for

it, vers. 3.
that Michal the daughter of Saul ] Saul gave her to David for

his wife, 1 Sam, 18.27.
looking out of a window] Thus Queens, Ladies, and others, at great folemnities use to do, Judg. 5. 28. 2 King: 9.

[aw King David dancing] For it is faid; that David danced. before the Lord, 2 Sam. 6, 14.

and playing ] David was very skilful in playing on an

harp, i sam: 16.18,13.

and fle det.ji(d. him in ber btart] She did not know with what spirit David did express his joy; She understood onely the exercinal act; and so thought it an uncomely thing for a see anomene, our cent even pounces, ann even unas.

so Herselah, s. Circun. 29.21. It is further added a Sam, hard profession of the control graeiotspaceopanee of their endeavours, they make a final, and was afterward manifelted by her opprofession speech, and offer facelines unto God, in tellimony of their thankful. 2 5mm, 6. 20. In the four laft verfee of that Chapter, is extended. They did this at the end of fix paces, becaue, within prefly fee down, both her foorfulle teptophoration of Lavid, f.e.

# CHAP, XVI.

Verl. 1. O they brought the Ark of God Namely, the Prietti-and Levites, together with the rest of first that were there affembled, David being the principal of all chap:

al evidence of Gods pretence; or in the prefence of God him-

felf, v.13. 2 King. 19. 14.
V. 2. And when 1 avid hal made an end of offering the burntofferings, and peace-offerings? After he had performed his duties

good a long to their three propiet at foreign inecurgs. It is a braine of the Lord] By invocating Gods name, and praying for his beling upon them; and belining God for that sheffing he had belowed on them. See their particulars exhifting he had belowed on them. See their particulars exhifting he had belowed on them. See their particulars exhifting he had belowed on them. See their particulars exhifting he had belowed on them. See their particulars exhibiting he had belowed on them. See their particulars exhibiting he had belowed on them. See their particulars exhibiting he had belowed on them. See their particulars exhibiting he had belowed on them. See their particulars exhibiting the had belowed on them. See their particulars exhibiting the had belowed on them. See the had of alph] To tune it, and fing it.

used, 2 Sam 6.19. which is translated, a cake. The Hebrew word here used, fignifieth that which is round, and in that respect, may well be transaced, a loaf. It is translated, a piece of bread, Prov. 6.26. It implies, fo much, as might at least, well tatisfie for a meal.

and a good piece of flesh of this Epithite, good, is here to be ap-plyed e pecially to the quantity. It was answerable to the bread. The Hebrew word, אשפר כוף clipar, is a cempound word. The first syllable signifiesh fire, the other, an exe. Hence some infer, that it was rost beef, which was there dealt to every one.

and a flaggon of wine] The word translated, flaggon, doth also fignific a little bottle. It contained so much as might be also fignise a little bottle. It contained to much as might be drunk by one person jin a day. So much of bread, field, and wine, being given to every particular person, manifested exceeding great bounty. Hereby David tellished his sown great joy, for feeling the Ark in his City: and quickned up the spirits of his fubjects to rejoyce with him, and knit their hearts more close to lim. It is added, a Sam. 6:19. That all the people departed, every one to his boule. This implyeth, that they received ful content; and having now finished this publike service, went to their private imployments.

V. 4. And be ] David. appointed certain of the Levites ] Namely, of those that are mentioned, ch. 14.18.

to minifier ] To fing, to keep the doors, and to do other facred fervices. before the Ark of the Covenant | Sec 1 King 3.15.

and to record ] Or, to declare and publish ; namely, the

great acts of the Lord; in finging, or otherwise. and to thank and praife] Publikely, and folemnly; yea, and

melodiously. See 1 King. 8.15.
V. 5. Alaph the shief | This hath relation to those Levites that are hereafter mentioned. Henan is fet before Afaph,

chap.15.16, 17. and 6.33.39.

and sext to bim Zachariah, &c. ] Here are eight of those that were named, ch. 15. 18. Deputed to attend upon the

and Felel, with Pfalteries and with Harps] Heb. with infiru-ments of Pfalteries and Harps. Of these instruments, see chap. 13.8. Jeiel was culled our from among those before named, to play upon these instruments.

but Afaph made a found with Cymbals ] Of Cymbals, fee chap. 12.8. With these Cymbals, Alaph answered the instruments of the other Levites, in course and tune. V. 6. Benaiah alfo and Fehaziel the Priefts, with trumpets ] Ol

the use of trumpers, see chap. 13.8. Some of them that waited, used some kinde of instruments; others others.

ca unea tone state of intrinsection controlled configurably. Every day, in the hours appointed, configurity, See Exod. 18.38. Luk. 14.53. and chap. 13.31. before the Ark of the Covenant of God] See vert. 4. V. 7. Then on that day ] So from as the Ark was fettled in

real [a in the midfl of the term] The Hebrew word translated, them to skilful multitans, to put a tune upon them, and to sent, is the fame that is ordinarily translated, Tabernatia, and it is to consultated, a Sam.6.17.

See chap.15.1.

them to skilful multitans, to put a tune upon them, and to fing them, from time to time.

figh the Phin] This was the first Plaim that David appointed to be publikely singing the service of Ged. He did pointed to be publikely singing the service of Ged. 1811, ISTR dates and the state of the state

Pfalms: but certainly, many Pfalms were penned by David, which have not his name prefixed before. Confider, Act.4. 25. It is there implyed, that David was the Inditer of this Book of Pialms.

to thank the Lord ] This is the fum of the whole Pfalm; which is spent, partly in exhortations to praise God; and the bestlet the people! See t King, 8, 55. It was usual with good kings to obtain their people at foleran meetings. This exhotrations.

this Pfalm, flirreth up others to do what he faw meet to be

call upon his name] They who are careful to praise God for

beffings received, may, with much confidence, call upon him, for facts things as they need, make known his detat among the people.] This may be taken, of manifeling Gods weeks three phour all fined; or otherwise declaring the same to either Nations.

V. 9. Sing unto bim] Praise must be given to God, with all checrtuleels. Sing Pfaims unto him ] A grateful heart cannot be satisfied

with a fingle expression of Gods praise, but will return to it grain and again. talke re of all his wondress works ] Gods great works must be

madeknown to others, Plalm 40. 10. They oft are such as juffly cause much admiration. V. 10. Glory je in bis holy name] Heb. in the name of bis holi-

refs. The Hebrew word translated, glory, implyeth a fetting forth of ones felf: but it must be so, as Ged may be glorified therein; and his Name, which properly, is holiness it self, may be glorified.

let the beart of them rejoyce ] They who are hereintended, have matter, not onely of outward rejoycing, but also of inward joy and comfort in their soul; and all their rejoycing ought to arife from the heart.

that feck the Lord ] That renouncing all faile Gods, and all vain hopes, endeavour to know the Lord, and truft on him. See ch. 28.9. and 22. 19.

See ch. 28.9. and 22.19.
V. 11. Seek the Lerd, and his strength] By Gods strength, is
in a special manner meant the Ark of the Covenant, which
was the evidence of the presence of the nighty God among them; therefore they would fometimes carry the Ark of God into the war, to heighten their courage, and to daunt the encmy, Josh. 6, 6, &c. 1 Sam. 14.18, and 4.3. See 2 Chro.

felt bit face This metaphor hath relation also to the Ark is because there God manifelted his presence. These two metaphors may farther imply, that in calling upon God, we ought to fet before us his Almighry power, and the evidences of his favour to us, that we may more confidently rest upon his power, and trust to his readiness and willingness to hear

continually] God is to be fought, not once or twice, but fo of as we have occasion, time after time; yea, the disposition of our minde must ever be ready to be raised up unto him, all the dayes of our life.

V. 12 Remember | Those things which are once known of God, must oft be meditated on, and called to minde.

bis marveiless works] See vers. 9.
that he hath done In former ages, long before our time. ble wonders ] Such as made men to wonder at them ; be-

ing very extraordinary in their kinde.

the judgements of bis mouth] Such judgements as he first David delivered David indied the Pfalms, and committed threatned, and afterwards executed. In this verse, David

Chap, xvi.

Efau, his elder brother, Gen. 25. 23. Matth. 1.2. Rom. 9. 11, 12.13, and he chofe the children of Iscob to be a peculiar people unto himfelf, Deut. 7 6. & 10.15.

V. 14. He is the Lord our God 3 See chap. 13.2.

His judgements are in all the careh 3 He hath brought all fores of men under his power, and exercifeth his judgments every where. Or, the judgements which he executed on his enemies are made known throughout the whole world, Josh. 2. 9,10. Here are two reasons rendred, to enforce the former duries: one taken from his good respect to his people; the other from his judgements on transgressors.

V. 19. Be ve mindful almaies of his Covenant | Or, he hath remembred bis Covenant for ever, Pfalm. 105. 8. That which is here fet down, implyeth a duty on our part; and withall, the condition of that Covenant whereunto we are bound, Gen.17. 9. Deut. 29.9. That which is noted in the Pfalm, layeth down a fure ground of faith, which is Gods mindfulness of that Covenant of Grace, which he made with his people, Deut.7.

9. 1 King. 8.25.
the word which he commanded This here hath relation to us and shows the extent of our duty that we should be careful to observe whatsoever he enjoyneth; but in Pfalm, 105. 8. It hath reference to God, and his faithfulness, in rewarding whatfoever is done upon his command.

wnatteever's done upon his command.

10 a thouland generation! Here is a fynchdoche, a fet number for an infanie. Here it implyeth, that we, in our generations fhould ferve God, and do what lyeth in as, that our pofterity, yea, all that come after us to the worlds end, flould alfo, in their generation, ferve him. In Pfalm. 105. S. It implyeth, that Gods Word, Promife and Covenant shall never fail; but according, to the condition thereof, be made good, throughout all generations, to the worlds end.

V. 16. Eventhe covenant which he made with Abraham | This hath a special relation to Gen. 17. 1, 2, &c. and 15. 18. and

and of his Oath unto Ifate] This hath a special relation to Gen. 26, 3,4. We read of no Oath made to Isac; but in that God renewed the same Covenant unto him, which by oath he continued unto Abraham, (Gen. 22. 16. &c.) he may be faid to fwear to I aac.

V. 17. And continued the fame unto Facob] This hath reference to Gen. 28.13,&c. & 35.11,12. for alim) That as a statute it might remain inviolable, and

nor to be altered and to Ifrael] Under this word, Jacob, and his posterity.

may be comprized. for an everlasting Covenant ] This hath reference, not only to Ifrael after the flesh, to long as they remained the Church of God; but to Israel, after the Spirit, who are all they that believed in Christ, eternally, in this world, and the world to come.

V. 18. [aying Unto thee will I give the land of Canasn] This in the letter, was made good to Hracl, after the fielh, Josh. 21. 43,44,45. In the truth it is, and thall be made good to all the heirs of the Kingdom of heaven.

the lot ] Heb, the cord. First lots were cast for distributing the Land of Canaan amongst the Israelites, Josh 13. 6. and 14. 2. and 15. 1. Pfalm. 78. 55. Afterwards some special ter time. Cities were meafured out by line or cord, Ifai, 34, 17. Zech.

2,1,2. Mic. 2.5.
of year inheritance] That which by lot was cast upon a Tribe or Family belonged, as a proper inheritance, to them and their heirs for ever. V. 19. When you were but few] Heb. men of number. For diey

who are but few, may foon be numbred. euma few This being a remarkable point, is again re-

and firangers in it] This is spoken of their ancient fathers, Abraham, ssac, and Jacob, Gen. 17. 8. & 28.4. & 37. 1.

Heb. 11.12. These two circumstances, much amplifie Gods of the Gospel. mercy in feeling them in Canaan; for a numerous people to hericance in their own landis ordinary: But for a few, to other Excellencies, disposless many Nations; and those few, strangers, is won-

hath an eye to Gods wonderful deliverance of his people ( V. 20. And when they went from nation to mitting) So did out of Egypt, and to his judgements on the Egyptians, Abraham, Gen. 11.21. & 14.1.6.16, & 14.2. & 20.1, So

that respect they are here stiled the seed of Abraham, or the Gen. 11, 12. 8 12. 5. From Canaan to Egypt, Gen. 12, 11. that ricpect they are uses a new confield of liach, the more to firengthen their faith.

### his Pentans | This Pentans | Th

oft much wronged; but God, by his providence, took fuch care of the Patrarchs, as they were permitted to live quietly, without violence offered to them by the inhabitants of the places where they dwelt. See Gen. 12. 16, 20, 86 20. 15.

8 26.11. 831.29. 35. 5.
yes, he reproved Kings for their fakts Instance Pharabh,
Gen. 12.17. and Abimelech Gen. 20. 2. This may further be exemplified in the manifold rebukes of that Pharoali who

16, &c.
V. 22. Touth not ] He means an injurious roughing by finiting, or any other way wronging them.

mine anoysted] He means such as he had chosen and consecrated to him as a peculiar people, and on whom he had so bestowed his Spirit, as by reason of the gifts thereof, it was

beflowed his Spirie, as by realoin of the gifts thereof, it wait anyl poured upon them.

and do my Propheti so beam] It pleafed God, after an extraordinary way, on make his Will known unron the Patriarchy,

17. & S. 8. 13. by other ministry of Angels, Cenn. 88. 13. & 23.

18. and other wayes, and therefore they were called Prophetic,
Cenn. 10.7. And as pixphets, they did to receil things to come,
Cenn. 17. 8. 13. pp. 0. & 40. 3, 85. Cod taken fixed cate of
fuch as he ferteeth apart for his own levvice, and whoth he
conducth with facical fixed. In the Prophetic, 18. and other works are the conduct with pleafing fixed. In the Prophetic of the conduct with pleafing fixed. In the Prophetic of the conduct with pleafing fixed in the level of the fixed to the conduct with pleafing fixed. The there is mach more added, which, questionates he increased on center it is—
upon a retrieve of this plann, active in lemended or enter it is to a publique facted record.

V. 23. Sing, &c. ] That which here followeth in this chap-ter, though at first it was joyned with that which goes be-fore; yet when the Plalmist, upon his review, added more matter to that which is fer down before he cut off that which followes, and made another Pfalm of it, namely, the ninety fix Pfalm. In this latter part of the Pfalm, David riteth higher ng Palam. In this later part of the Palam David need inginer then before even from the type, to the druch; that is, from himfelf, to Chritt; and from the Church of Ricely, to the Chriftian Church, figred from the Church all nations, flag muo the Lotal Sec. v, 9.

all the card) All nations throughout the whole world. In

this large fence, is this phrafe, all the carth, taken, I King Io. 24. 2 King, 5.7. Plal, 8.1. & 19.4. & 66.4. Rom, 9.17. It hath reference therefore to the Gentiles to be called. In natu reterence therefore to the Genthes to be called. In Plal. 96.1. this is premifed, Sing nato the Lordener Song. In Scripture phrafe, things appertaining to the time of the Goffpel, are called new; as a new covenant, Heb. 8.12. A new Testament, 1 Cor. 11.25. A new Jerusalem, Rev. 3.12. New Heavens, and a new Earth, Efa.65.17. A new name, Efa.62. 2. A new commandement, Jo. 13.34. A new way, Heb. 10. 33. A new neart, Ezec. 39.26. ye and ut times new, 20.15. They the new long here mentioned, is that which shall found forth. Gods praifes from the end of the earth, Efa.42.10. The sum of this new Song was sung out by an heavenly quite, at the birth of Christ. It was this, Glory to God in the highest, and on earth peace, good will towards men,

Luk. 2. 14.
[hew forth from day to day] As any occasion is offered, time af-

his [atoution]. In the Type this may imply deliverance from temporal enemies; but in the truth, that redemption and falvation which Christ hath purchased for us.

faivation which Cherift nath purchased for its.

V. 2.9. Delirobis glory. That glory which Christ hath got and brought to his Church, by redeeming them from all their fipitual enemies. This was typified by that glorious redemination, whereby God brought his people out of goys. among the heather | The Gentiles to be called

bis may vellous morks ] Such as were intended, v. 12. and all fuch as were typified by them.

among all nations | For none are exempted from the sentelle

V. 25. For great is the Lord | Great in his Effence : Great conquera land is nogreat matter; and for Natives to ger in in his Majefly; Great in Power; Great in Wildom, and all

and greatly to be praifed.] Mans effects of God, mult be ac-cording to that excellency, whereing and whereby he makes himfelf known.

He is also be feared] All duties to be performed to God, year the Church must declare it to others, to move them commit arise from an inward awe and fear of him; and in that come in.

respect, they are comprized under fear.

above all gods] By gods, he meaneth idols, such as vain men accounted gods, it Cor.8.5.6. The phrase doth not intend, that any fear at all should be yielded to Idols; but because Idolaters feared their gods, we are called upon, to fiew a greater respect to the true God, then they could to their falle gods. Comparative phrases, do oft in Scripture, imply a direct opposition, and negation; as where it is faid, that the Pub-lican was justified, rather then the Pharisee, (Luk. 18. 14.) It is intended, that though the Pharifee justified himself; yet, in truth, the Publican was justified before God, and not the

V. 26. For all the gods of the people ] All, whom the heathen that knew not God, do account gods.

areidels | The notation of the Hebrew word, בילילים, quefi אלים, not gods, implyeth,that they are vanities, meer phantalies conceits of things that are not, Levit. 19. verf.4.

vect.4.
but the Lord made the beavins | By Hsevens, fynechdochically,
all Gods works are comprized. This is an argument whereby
the Lord doth oft prove himself to be the onely true God,
Neb.9.6: Joh.9.8. Pfslm; 02.25. Prov. 3.39. Islai. 42. 5. ler to tt.

V. 27. Glery and benour are in his presented Or, honour and majestic are before him. Pfalm. 96.6. This is intended of those glorious works, wherein, and whereby, God doth manifest similes; for though God be in his essence invisible, yet he canseth such a glory to be where he is, as every one may say,

firength and gladness are in his place Or, firength and beauty are in his sanduary, Plalm.96 6. As God himtelf is infinite in power and excellency : So all firength, beauty, and whatfocuer may make the heart of man glad, cometh from him,

reven from that holy place where he is.

V. 28. Give unsobe Lord, ye kindreds of the people] By kindred of the people, are need, it have every fame, who were before comprized under thefe phrafes; all the earth, verf. 23. the beathen, and all nations, verfix4. the people, verfix6. The word translated kindreds, fignifieth also families, or, congregations. In the ver'es before, he exhorted others, to make known God unto them; here he exhorteth them to take notice of God, and to yield unto him his due, veri 29.

God, and to yield unto him his due, yell 39; give unto the Lord glay and firength \[ \] to acknowledg Gods power, as therein you may glorife him.

V. 39. Give unto the Lord the glay due unto his \( \text{Ngmel} \) All that glory that is rightly given unto God, is most due unto him. They who do not yield all glory unto him, defraud him of his right. That which is given to his name, is Given,

bring an offering ] This hath reference to that which God ordained under his law: fo as that which God instituteth and ordaineth,must be rendred to God
and come before him ] Or, into his courts, Plalm. 96. 8. name-

ly, to the place appointed for his worthin; and where he ma-nifefted his prefence. People affembled in Gods courts to worthip him, fee 1 King. 6.36.

worship the Lord This is the end of approaching unto Gods

in the besuty of holines This is a description of the Temple, which in the excellent ornaments thereof, and the truths prefigured thereby, was very beautiful. It is called, boliness, by reason of the holy use thereof, and the holy services appertaining thereto. Under these legal rites, Evangelical duties

are preferibed.

V. 30. Fear before him] See v. 25.

All the earth] See v. 23.
the world also feall be flable] By the world, he means the Christian Church gathered our of the world. This Church, by reason of the reign and government of Christ, shall be firm-Iy fetled, notwithstanding the rage and opposition of enemies against ir, Matth. 16.18.

that it be not moved] This is the end of Christs governing

his Church, to keep it fafe and fure against all the attempts of her enemies. The reason hereof is thus rendred. ( Pfal. 96. 10.) Hefhall judg the people righteoufly. Nothing more fetleth, or establisheth an estate, then rightcous judgment.

V. 31. Let the beavens be glad, and let the earth rejoyce ] Thefe are excellent hyperbolical exprefitions of the great joy that flould be in the Christian Church. Senceless creatures, as the heavens and the earth are excited to be sensible thereof. Or the heavens and the earth may metonymically be put for she inhabitants thereof, Angels and men.

and les men fay among the nations ] It was a matter of fuch joy, as they might not conceal it, but declare it one to another

come in.
the Lord reignetb] This is meant of the Lord Christ, and o

the spiritual government of his Church,
V. 22. Lessbe Searoar] Heb. sbunder. When the waves of V. 32. Lettobsarast Heb. tomas. When the waves of the Sea, with violent tempert are tumbled together, or the waters violently ruth out together at fome great breach, the noyle arifing from thence, will be at the roarings of many wilde beafts, or as the thunder. Now because this kinde of novice is all the expression that the waters of the Sea can give. they are exhorted thus to manifest their rejoyeing.

and the fulneffe thereof | By this phrase, those great creatures that most domineer in the Sea, and fill it up, as Whales, Seales the fields reinee | Such fields as bare fruit for man or

letife fedstrepote] Such neuts as wate truit for man or beaft. This hyperbole is used, as the former were, v. 31. and all that is therein? Hereby cattle, and other creatures that live on the fruits of the earth, are meant. Some suppose, men that live upon carth to be here meant.

V. 33. Then fall the trees of the wood fing out ] Here he continueth his hyperbole; only he altereth the manner of phrase; and that which before he fet down by way of incitation, here he fets down by way of promife. In his enumeration he hath left out nothing; for all creatures may be comprized under the heavens, earth, fea, fields, woods, and all things in them. They all thew, that the Kingdom of Christ shall bring marter of great rejoycing to all creatures, as fin makes all creatures groan under the burthen thereof, Rom. 8.22.

at the prefence of the Lord ] When the Lord Christ shall show mielf to the world because he cometh to judge the earth | This is rendred as the reason of that great joy that is expressed in the former vertes.

By judging the earth, he means his governing the Church.

For further amplification and confirmation of this reason, the

brafe is doubled, Plal. 96.13. For he cometh, for he cometh to judg the earth: and the manner of his judging is added, He flall judgethe world with righteoufneffe, and the people with his truth. Nothing caufeth more matter of joy then true and righteous V. 34. O give thanks to the Lord ] This verse is set down,

Pfal. 107. 1. & 118. 1. & 136. 1. See of this phrase

for be it good ] : Nothing giveth jufter cause of praising God, hen his goodnels.

for bit mercy] The Hebrew word translated, mercy, fignifieth that fatherly kindness, and tender compassion that God bear-eth to his children; for misery is the proper object of

endureth for ever] This implyeth, the unchangeableness, and perpetual continuance of Gods mercy; and withal, it and per petual commanded of codes interest and white a the theweth, that it is as a fpring; and will not be dryed up with his Churches weakneffes, nor walled with the continual ex-ercife thereof. The latter part of this verfe is the flaff or cadency in many verfes of Davids Pfaims, and of every verfe of the 126. Pfalm. For it is a point to be feriously and frequently meditated on by us wietched finners. See ver. 41. Chrc.5.13. & 7.36. & 20.21. and Ezra 3.11.

V. 35. And fayye, Save sa] This is a phrase of incitation. whereby Gods people provoke one another with a mutual confent, to pray one for another. Or, it is a direction to use this form that is here set down, Hos. 14.2. Luk, chap.

11.2. O God of our [alvation] Upon their knowledg and faith, that it was God that had delivered them, and would fill continue to deliver them, they call upon God to fave them. This in the letter may be meant of temporal deliverances, but in the t tuth, it intended termal flatwain by Chrift.

and gather us together] This applyed to those that were not yet cone in, implyeth a bringing of them in to Christ; but applyed to those that were come in, it implyeth a continuance fill to unite them more and more, that they might not ance that to uniterinen more and more; that they might not be divided as they had been formerly, 25 m. 3.1. Or, prophetically he may pray for the gathering of Gods people from their difpersion, or captivity, Pfal.106.47. Yea, it may also be extended to Christ gathering his Church from among

and deliver us from the heathen ] Heb. nations. He means ftrange, or other nations; or all forreign enemies. All the world, but Ifracl, were accounted heathen.

world, our first, were accounted nearten.
that weng give think; to thy boy Nume) The chiefeft end
that Gody people aym at in feeking deliverances, is, that
thereby they may have matter and opportunity to praife the
Lord, and that as he maketh himfelf known to them; but Gods name is that by which God is made known unto us.Of Gods holy name, see v.19. ch.19.16.

and glory in 1by praise That we may account our selves hap

Chap, xvi. py, and rejoyce that we have fuch an occasion to praise

V. 36. Bleffed be the Lord God of Ifrael | Sec 1 King. 8. 15. As he begins, to he ends with praife, and here promifeth what he exhorted others to do, v.8.

he exhorted others to do, v. 8.

If the analysis of the second of the se

and all the people] All that were prefent, of what rank or degree foever, Deut.27.15. Ezra 8.6. (aid Amen] Testified their consent to all that had been faic

and fung; and withal their true defire of bleffing God. Of this Hebrew word, Amen, fee I King. 136.

sad praifed the Lord] Hereby they give evidence, that Amen Verf. 1.

came from their heart. V. 27. So be left shere] Here is showed what David did after

the fore-mentioned Pfalm was fung.

hefore the Ark of the Covenant of the Lord ] See v.6.8: I King.

A[aph and his brethren] Sec v.7. to miniffer before the Ark continually Namely , in that tent

to minister besteven are constrained Nationally. In that cells wherein the Ark was fee, v. 1. See v. 6.

se every dayer work required J Or, to do every day, what he did on one day. Of this phrase, lee 1 king. 8.59.

V. 38. And Obed-Edom with their brithers J See Ch. 13, 15.

V. 38. And Obta-Edom with their prefibrar] Sec (D. 13. 15. Some here add Hofah, (mentioned in the latter end of this verfe,) thus, Obed-Edom and Hofah, because the relative, their, is of the plural number. Hofah was of the children of Merari, ch.26.10

three[core and eight] There were so many, that they might in feveral courses or changes, be helpful one to another.

Obed-Edom alfo the fon of Feduthun] This is added, as an ex-

planation of what went before, as if he had thus expressed it, Obed Edom alfo, I fay. This Obed Edom is the fame per-fon that is meant in the beginning of this verfe.

and Hofab This sheweth, that this man was before under-

ttood.

10 be porters] As the former clause of this verse shewed their station; so this their function. Hereof, see ch. 26.1.

V. 39. And Zadok the Triest] See 1 King. 1.8.

Aaron; for all the posterity of Aaron were Priests.

before the Tabernacle of the Lord] He means hereby, that Tahernacle which Mofes built. Hereof, ice 1 King. 8.4.

in the high place | See 1 King.3.4.
that was at Gibeon | To this place was the Tabernacle brought, after the destruction of the Priests in Nob, 1 Sam. 22.

18,19. See 1 Chr. 21.29. & 2 Chr. 1.3.
V. 40. To offer burnt-offerings unto the Lord ] This office be longed to the Priests alone, Levit. 1.5,7,8,8c.

longed to the trusts alone, Levit. 1,57,8,85. not the Alter of the hunt-offening! He means that bracen Altar which was made by Moles, (Exo. 38.1, 88.2.) and that for that purpole, which was therefore called the Altar of burnt-offering, Exod. 49.6.

continually morning and evening] Heb- in the morning , and in the evening. Exo.19.38.&c.

and to do, according to all that is written in the law of the Lord To observe all the rites which were, in the law of Moses, enjoying to the Priess, about burnt-offerings, and other fervices in the Tabernacle.

which he commanded I frael] He means all the children of Ifrael that descended from Jacob, from the time that those ordinances were given, to the coming of the Meffiah. V. 41. And with them Heman, and Feduthun] Thefe two were

V. 41. AND WITH THE MEAN AND THE MEDICAL CAPITAL CAPITA CAPITA CAPITA CAPITA CAPITA CA

and their course.

to give thanks to the Lord ] See v. 4

because his mercy endureth for ever ] See v. 34.

V. 42. And with them Honau and Jeduthun] The same perfons are here meant, that were fet down, v. 41. There their general function was noted; here the particular manner of

executing it is fer down.

south transpers and symbolis See chap. 13.8.

for those that should make a sound These instruments were loud founding infiruments.

and with muffest infiruments] Such as made a leffe found, but

were more melodious, the harp, pfaltery, and fuch like. See

of God] This is added, either to declare the end of them, which was to fee forth the praife of God; or elfe, to fet out | See King, 2.7. God answer is fet down interroga-their excellency, as chap 1.2.22.

and the four of Jeduthun were porters ] Heb. for the gate, namely to attend the entrance into the Tabernacle, and to fee that

ly to attend the entrance into the rateritate, and to let and no unclean thing flould be brought thereinto, and nothing carried out, but what might be carried out. See ch. 26.1.

V. 43. And all the people departed over mouto bit heavy Arter David had ferled the Ark, and finished all his holy followinities

ful king; so in the former, a pious and faithful governour of

## CHAP. XVII.

the family. See 2 Sam 6.20.

Om is came to pafe as David fate in his house] Da" 2 Sam. 5.11. To that house this harh relation. It 14.1. 2 Sam.5.11. To that holle this hair Change and be added, 2 Sam.5.1. That the Lerd had given him reft from all ble memles. Under these enemies, Saul, sthootherth, and others, that rook part with the house of Saul, the Jebusites that kept the Fort of Zion, and the Philiftims that first made war against him, are comprized, 1 Sam, 21,6, 2 Sam, 4.7, & 5.9, 20, 25. This fleweth his gratitude, that being delivered from his enemies by God, he would do what he could for the honour

of God.

that David faid to Nathan the Profest ] See I King, I. 8.

This Nathan being an extraordinary Prophet of the Lord,
& given to Itrael in Davids time, after Samuels death, David would'not enterprize any great matter, without his advice, fupposing that he would give him counsel from the Lord.

Lo, I and lin an house of Cedars] Of Cedars, see 1 King.5.

6. Hiram had tent to David timber of Cedars, as a royal Prefent. Therewith flately houles used to be built. Therepresent. Increvin tracely nonces used to be built. Incre-with Solomon built his own houle, I King, 7, 2, and the house of the Lord, I King, 15, 6. Now David taking notice of his own fair palace, was not puffed up therewith, as Ne-buchad-nezzar, Dan,4,27, but his pious mind was on God; and the beholding of his own glorious house, made him think that it was more meet that the Lord should have a fair house for his fervice, then David, though he were a king. The Ifraelites that returned from the captivity were not of this mind, Hag. 1.4

but the Ark of the Covenant of the Lord Sec 1 King. 3. 15. & 6.19. This was the greatest evidence of Gods presence; that ever God ordained to Ifrael. This therefore is here

in special mentioned.

remaineth under curtains] The word translated, curtains, signifieth fuch things as are used to keep another thing from the injury of wind and weather. Some take it for skins that would hold out rain. It implyeth that which is called a tent. chap. 16. 1. This tent, though it were of the best kinde that could be, yet it was not comparable to a royal Palace,

V. 2. Then Nathan faid unto David , Do all that is in thine heart] This relative, all, hath reference to that which David motioned to Nathan, v. 1. This answer Nathan gave, not by Divine revelation, but upon his own imagination: suppoing, that the action being commendable in it ielf, might be well done by David. It was his failing, that in a matter, of fo great confequence, and that concerning the place of Gods worthip, he being a Prophet, would give an answer without warrant from God.

without variant from God. for God is with the? Because God had ptospered David in other things, and directed him to order matters, (as ch. 14. 10, 14) he thought that David was moved by God to build him an house.

V. 2. And it came to puffe the same wight | God fuffered not these his servants long to continue in a resolution against his

that the word of God came unto Nathan, faying ] It is probable, that God made known his mind to Nathan in a dream, because towas in the night time, but fure it is, that it was by vision: for so much is expressed, v. 14. So and rell David] God would have the same man that

informed David amifs, to difcover his error,

my [crosst] See : King. 3.6. thus faith the Lord] This is premifed to thew, that there was a better warrant for this answer, then for the former.

thou fasts not build me an house to dwell in This is directly contrary to that which David intended, and wherein Nathan encouraged him; so as men may have good intentions, which are not agreeable to the secret Will of God; of which will, extraordinary Prophets are oft ignorant, as 1 Sam. 16:

Вьььь

Swell'ss. This interrogation adds great emphasis, and im- of the Philiftims, 1 Sam. 11. 10, &c. And when he prevailed plychs, that David was not a meet man for that work, for the lagainst the houle of Saul, 2 Sam 3,1 &c. In regard of their realisan heretafter rendred; and therefore he feet it down with and many other preferencing, this plants it saded, whilter the saded of their realisan heretafter the saded of their realisances. this emphasis, fisher then? He faith not, shall an house be built? bur, fisher thou build? This answer doth not declare the intent it felf, in the substance of it, to be unlawful; but only the person that intended it; that the thing purposed was good and commendable, is evident by Gods appointing it, King 8.18. and by appointing another to do it. The reafons why David was not fit to do it, were: First, because he had fred much blood, I Chr. 22.8. Secondly, because there were many enemics to be fubdued, fo as David could not have that leifure that was meet for fo great a work,

1 King. 5.3. V. c. For I have not dwelt in an house since the day that I brought flew, that David need not be over-forward in building a fumptuous house for the Lord; because, for many generations before. God had been content to be without fuch an

unto this day] That very time wherein David made the mo-

but bave gone Heb. bave been. This is meant of the Ark, which was the manifestation of Gods Spirit,

from tent, to tent] This may be taken of the many places to which the Tabernacle, wherein the Ark was fer, was removed; and that not only in the Wilderneffe, but all the time of the Judges alfo, even to this time. See 1 King. 8. 4. Or it may be taken of the Tent which Mofes first made for it,

years, 1 Sam. 7.1,2.
and from one Tabernsele so another] This is added, to shew was called the 'rabernacle.

was cance the 1 abortmene.

V. 6. Wherefoewer I have malled] Or, in all places wherein
I have walked, 2 Sam.7.7. By walking, he means the continuance of the Ark, which was removed from place to place, as a man removes when he walks.

with all Ifrael] For the Ark was not appropriated to any one tribe, but was for all the children of Ifrael to worthin

feveral tribes; one Judge out of one tribe, and another out of another; the word, tribes, is fee down, but Judges of the tribes are especially intended under the word.

whom I commanded to feed my people] Because all governours are as shepherds over people; therefore this metaphor is here used of feeding. See chap. 11.2.

David, to build a Temple for him; whence God doth infer, that David should not have attempted such a work without warrant from God himself; so as this is a further reason to demonstrate unto David, that it was not meet for him to build a Temple, because God had not required it of him.

V. 7. Now therefore thou shalt say unto my servant David] Sec ver. 4.
thus saith the Lord of bosts | Sec 1 King, 12. 24. and 18.

15.
I took the from the fleet-cost ] Here God fetteth down in order fundry great benefits which he had done, and would further do for David. The first is this, that he raised him from a very mean condition, which was, to tend sheep. Now be-cause shepherds use to provide and set sheep-coats for their sheep, this phrase is here used. The word may also be taken for a mean cottage, fuch an one as thepherds use to abide in.

even from following the ficet ] Heb. from after the fleep. For shepherds use to go after, and follow their sheep. See I Sam.

that thou floulift be ruler over my people Ifrael He meanoth a fupream ruler, even a King. See chap. 11.2, This was a great

advancement, of a hipping see chapt. 12. Inswas a great advancement, of a hipping to be made a king. V. 8. And I have been with thee whither fower thou beff walls. ed] This is a fecond benefit. It implyeth Gods providence to him, and protection over him. God manifefted his gracious presence with David in his youth, when he enabled him to rescue a sheep out of the jaw of a Lyon and a Bear, I Sam. 17.34,&c. And when he over-came Gollah, 1 Sam. 17.49. And when he escaped the manifold persecutions of Saul, 1 Sam. 19.49.

1 Sam. 18.9,11,27. And when he was presured in the land

incure then haft walked

and have cut off all thine exemies from before thre? This is a third benefit, and it hath reference to Gods destroying of Saul. I Sam. 21.6. And Inbotheth, 2 Sam. 4.7. and the Philiftims. 2 Sam. 5.17.3cc.

and have made thee a name I have fo ordered thine affaires. and enabled thee to do so great acts, as thy fame is every where spread abroad. This is the fourth benefit.

like the name of the great men that are in the earth] He mean-eth such as have obtained great victories; have had much wildon; have treafured up treafures of wealth; or for any
other great matters have been famous. These four benefits ph | frate| This hath relation to Gods bringing Hiraclout of have respect to the time past, and are such as God had forEgypt; and it is another reason here plainly expersed, to merly done for David; which are here reckoned up, not to upbraid David with them, as if he had carried himfelt unworthy of those bleffings; but rather to shew, that though God were not minded to have him to be the builder of his Temple, were not minded to nave him to be the builder on him; and to flew that God did not repent him of hewing those favours to David, he manifest his purpose of continuing his favour unto him, in the vertex following.

V. 9. wife i mill ordain a place for my people Israel. This is a

fift benefit, but fuch an one, as hath respect to the time to come. This is not simply to be taken, as if the people of Ifrael had not had before this, a place ordained or appointed for them; for Canaan was ordained for them in Abrahamstime, orne Jonges allo, even to mis eme. See x ingi. 3.4. Or it may be taken of the Tent which Morfs firth and effort. Fig. 1.7. And the polffeling in thereof was given unto them. Exod. 46.33. And that which David had pirthed for it, th. 16.1. Yea, it may be that another tene, bliefds to the Call. Yea, it may be that another enen, befides to the many that the standard of the Ak at Kiriath-Jearim, where it abode 20. years, 2 3mm, 7.1. In relation to former times, wherein enemies of the control of the co that place which was now the City of David, ch. 11. 6.7. But what kinde of tent he meant before; namely fuch a tent as God would now fo fettle If acl in that land, as they should wholly poticife it.

wholly postelle it.
and nillplant them] As a tree planted in the ground taketh
root, and remaineth slable therein.
and they hald shed it in the place] As a man possessed and
dwelleth in his own house. This is made the end of Gods
planting and setting them in the land, this they may dwall in a

place of their own, 2 Sam. 7. 10.

and [hall be moved no more] From that their land; namely, Delet I would be any of the Hudges of Tifset) Or, of the tribut a chapter of Jistel. 2 Sam. 7.7. Because the Judges were chosen out of the Hudges were chosen out of the Hudges were proposed to the Hudges when the Hudges were chosen out of the Hudges when Judge out of one tribe, and another out judge is so some, must be asken with the ordinary limitations. parate, no more, must be taken with the ordainary limitations of promifies about temporal bleffings; which are, peoples faithful obedience to Gods commandements, and forbeating fuch fins as cause publike judgments, r Sam.z.30. Jer.10., 10. While the people observed those conditions, God fut-

neither shall the children of withedness This is spoken of the enemies of God, and of his Church, who are called children of wickednesse, because they wholly give themselves to wick-ednesse. The phrase is an emphatical hebraism, as sons of Belial, 1 King. 21.10,12, children of difobedience, Eph. 2. 2. & 5.6. Col. 2.6.

wafte them any more] That is, deftroy their perfons, and fpoyl their goods. as at the beginning] While they were in Egypt, Exod.1.13,

V. 10. And fince the time that I commanded Judges to be over my people Ifrael In the time of the Judges they were exceedingly wasted, Judg. 3. 8. So also in the dayes of Saul, 1 Sam.

moreover I will subdue all thine enemies This is the second benefit promifed for the future, and the fixth of all kinds of benefits here mentioned. This was fo fully accomplified in Davids time, as Solomon his fon found no enemy left to an-

noy him, I King 5.4.

furthermore, I tell thee] This phrase of assurance is premised, because the bleffing following was great and sure. This asse-veration was uttered in the name of God; therefore it is thus fet down, The Lord tellath thee, 2 Sam. chapter 7. verse

has the Lord will build thee an house ] This is the third thing promifed, and the seventh benefit. By bouse, is meant a family, or a posterity. By building it, a raising it up, and e-stablishing it. This house was built, by continuing Davids posterity, till the coming of the Messiah, who was of that house, Matth. 1.1, and makes it to be an everlasting house.

Chap, xvii!

This is an intimation of the end of his life. His life is let out

by dayes, to show the brevity of life.

\*\*that thou must go to be with thy fathers ] Or, sleep with thy fathers, 2 Sam. 7.12. Of this Meraphor, fleep, fee 1 King. 2.
10. His fathers anceftors being departed out of this world, he is faid to go to them when he dyerh.

that I will rife up thy feed after thee] By feed, he means fuch children as thould proceed out of his bowels, 2 Sann.7.

12. and in particular, he means Solomon.

12. and in particular, he means solomon.

which find leep thy four I) David had many fons, but one of them is here specially intended; and that is Solomon in the type, and Christ in the truth.

and I will statish this kingdon I See 1 King 9.5.

V. 12. He shall build me an house I Or, he shall build an house for my name, 2 Sam. 7.14. See i King. 5.3. Solomon built a material Temple to God, 1 King. 6.1, 2, &c. and Christ built a spiritual house to him, Eph. 2, 20,21. Heb. 3.

and I will establish his throne for ever ] This was verified in politic of the Jews till the captivity, yea, and till the coming of the Melliah, Matth. t 6,16, but in Christ it is accomplished

of the Metian, Matth. 1 6, 16. Dut in Crimit is a accomplined everlaftingly, Like 1.34,33.

V. 13, \*I will be bis fatber] This is true, in relation to Solomon, not only in a general respect, as Solomon had his bering from God; but allo in regard of the grace of adoption, and of an elpecial fatherly tayour which God bare to him, chap. 28.6. and of Christ most properly, by reason of his e-ternal generation, Heb. 1.5. and by an entire fatherly respect

that God bare unto him, Mat. 3.17.

and he flatt be my for This followes by the rule of relatiand by full the pright of the table of related on a and it implyes both a digitary, and a days. There can be not generally a digitary, and a days. There can be not generally one as a fallat re-pect to Good a product of the state of the sta is taken from men, as they are Parents, and fo with modera-tion and compaffion, correct their children; or elfe from tion and compatition, correct their critisters; of relie from men, as they are finite and wast creatures, and cannow with infinite and citernal torments, punuls men. In this latter respect, the rod and fripes of men, are opposed to the almighty, infinite, and everlasting judgments of God, which he infiliated on fuch as he hareth. See [16, 31-3, 8, 47-3, 3]

and I will not take my mercy away from him] Some apply this nas I mis seriegon meny anoth Jiron meny Journey proving in missing missing and product more unit ever was. I mis doch much not you accompany and contextual mercry, concerning the continuance of Solomons kingdom; but fuch a mercry, Saul enjoyed all this deept, for the dyed king of Ifael, a Soul and Solomon, but fuch a mercry. Saul enjoyed all this deept, for the dyed king of Ifael, a Soul and Dochon and manner of man and the solomon and the s Gods mercy to Sant and Soutmon, sequetronics of pirutual parace, for God greekin Spirito Sall, and took it any ava a ladinder, furtured orbot norms, Some apply this to Chiff Spirit from Solatons. Indeed he funed a great fin, 18 in 1.5 at 1.

as I took it from him that was before thee ] That is, from Saul. Concerning him, it is thus faid, whom I put away before thee , 2 Sam. 7.15. God rejected Saul in Davids time, 1 Sam 13.14. & 15.28. and he rejected him, that David might fucceed him in the kingdom: In these respects Saul was pur away from him.

and in my King dom! That which was called Gods house, be-cause in an especial manner he dwelt and abode therein, is also called his Kingdom, because he reignesh therein.

for ever | Sec v. 12. The force mentioned point is thus ex-preffed, (2 San. 7.16.) and thine house and thy kingdome shall be effablished for ever before thee. Sec v. 11, 12. and his throne fall be oftablifted for evermore | See & King. 2.45

V. 15. According to all these words ] Which God had delivered to his Prophet Nathan.

SAVIJSEET King, chap. 1. 24. The blefting here promided, is fet:
and according to slit this vifting! Viftion, fets forth the manner or
forth in this phrafe, the Lard will built the ear shoof, to retilite
Gods approbation of Davids interaction of building an Immens of Godstanking known his mind to Nathan, fee vig.
b fall Radham fleck with David J. Though this melligar were
contrary to Nachans advice, v.2. yethe plainly declared it,
as it was given his in change. This was an oveletnee of Nathans faithfulnetle.

V. 16. And David the hing came Or, then went king David in, 2 Sam, 7, 18. After he had received that gracious Mellage from the Lord, he went into the Tent that he had prepared for the Ark, chap.16.1.

and fase before the Lord | Before the Ark, which was the eviand alte begins to be love; in the content was twent was the evidence of Gods preferee. This word, fate, is oft taken, not famply for the posture of the body, but indefinitely, for continuing fome while in a place, as Gen. 29.19. Plal. 10.11. If it be properly taken for the gesture of his body; it may be that at first he sate meditating on the message, and then stood that at first he late monatoing on the inempegand their mood or functed when he prayed; is 6 Solomon includedicating the Troughe, first stood, and then sneeded, 1 King, 8,25,54. Or it he late all the while upon a fear, his prayer mights be made with much devotion, as Moses his prayer was, Exod.17,12, and Jalai, Whom at J David having received getclosus pre-

miles from the Lord, here falleth into an high admiration of Gods goodnesse to him, and into a hearty supplication for the accomplishment of them, v. 23, &c. He beginneth with an and twile group on the process and for the continuance of the solution, for his life-time, and for the continuance of the solution of the leverill the captivity, yea, and till the coming more to magnifie Gods bounty to him. This phrate, who am I, is an emphatical expression of the meannesse of his own per-

O Lord Thefe two titles fet out the Soveraignty and grace of God. He joyneth them both together, towork upon his heart reverence and confidence.

and what is mine boufe ] This fets out the meanneffe of his family, or flock, whence he came.

that thou bajl brought me bith tro] To that royal effate where-unto I am now advanced. His high exaltation to be a King, he acknowledgeth to be of God.

V. 17. Ana vet this was a small thing in thine eye. O God This s fpoken in regard of his prefent advancement, and that conparatively to far greater matters promifed. Though his advancement were very high in it felf, and in his own and other niens account, yet by the promises which God made of grea-ter matters, it appeared that God accounted it but small pre-

for thou haft also though of thy servant house. In this David hath reference to this promise, the Lord will build thee anhouse. Of it, see y, to. Herein David magnified Gods goodness in that it was not reftrained to his perfon, but extended to his posterity.

for a great while to come | Even after Davids dayes, fo long as the kingdom of Ifrael, yea, and the Church of God, continue,

See v.10.
and haff regarded me] He accounted premifes concerning his pofferity, as a kindneffe to himfelf.

according to the state of a man of high degree This hath refer-

ence to Davids first estate, when he was ashepherd; and implyeth, that though he were of so mean estate, yet God was pleased to deal with him, as if he had deseended from the h'oheft and royalleft flock that ever was. This doth much

O Lord God] Sec v. 16 V. 18. What can varid ff eak more to thee] The word, theak, is not in the original, but supplyed out of 2 Sam. 7. 20. and it implyeth, that David could desire no more of God, then what God had freely of himfelf offered and promifed unto

v. 14, 1911 1911 faith lin itemise booke I The Church is Godshoule. Ifrael till Christs time was Gods Church; and honorer christs time, the Christian Church was Gods houte. If all class as Solomon feded, and Christ in the Christian Church was Gods houte. If the was Solomon feded, and Christ in the Christian Soveraignry, and to thew the ground of the who ground of the solomon feded, and Christ in the Christian Soveraignry, and to thew the ground of the ground o honour could not or given to last, res added this panacy forust, in refinion by child has been considered to the forest for the last sense of the confidence in Godfort bin last for from the forus of the way for the last forus of the forus need not much trouble himfelf about words and phrases, to express his thankfulnesse, because the Lord knew the heartiness of his thankfull mind

nets of his thankuli mind.

V. 19.0 Lors for thy fervants fake! This title, fervant, was in the former verfetwice spoken of David, and that in relation to God. It being here so taken, it hath reference to Bbbbs a

the promife that God made to David, as if he had faid, for ftroyed, Exod. chap. 12. ver. 12. Numb. 33. 4. See chap. that promife fake which thou haft made to thy ferwant. See 14.12. T King, TI.I 2. The phrase here used is thus expressed, a Sam. 7.21. For thy word jake, word being there put for promife, as 7.21. en truj men jarg, wono temig timet puttori promine, an gai tudich tobe, (fee Pill.11.94.9.) it coponaded the amening for the place, and fiewerd, that under dist pinnle, Fie the frequent place, and fiewerd, that under dist pinnle, Fie the frequent place, in ament the word, or promise that God the flat frequent place, it is to be extended to the end of the world, Son engly that tide; 170d, wmo Christ, filled the world, Sont. T. To limin allowly apply this tide of the world, Sont. T. To limin allowly apply this tide of the tide of the flat frequent time tectors, (2 Sum? 7.4.). The bull nothing to the flat filled the time tectors, (2 Sum? 7.4.). The bull nothing to the flat filled the time tectors, (2 Sum? 7.4.). The bull nothing to the flat filled the time tectors, (2 Sum? 7.4.). The bull nothing to the flat filled the time tectors, (2 Sum? 7.4.). The bull nothing to the filled the time tectors, (2 Sum? 7.4.). The bull nothing to the filled the time tectors, (2 Sum? 7.4.). The bull nothing to the filled the time tectors are the filled to the filled the time tectors and the filled the time tectors. 42.1. Matth. 12.18. In this fence David here pleadeth the

or ms numane nature, defeoration David.

and decording to thise own bears By Gods heart, is here
meant, the free grace, the good will, or good pleature of God;
for God doth all things according to the counfel of his own
Will, Eph. 1.1. See Match. 1.2.6.

To Cook agon at themes according to the counted of his own [Will, Eph. 117]. See Market 1.26 s ntomifes that he had made of more and greater good things. which were before hinted, v. 17. These are called greatnelle in the abitract, because they were very great in themselves,

change is thus read, (2 Sam, 7,1 To negt pleasure flower faith. See Ezek, 36,36,37; them. It did much hieghten Davids electmot those future V. 2.4. Let it even be eligibilitied.] His apprehension of the good things, in that God had not only purposed them for j greatness of the bleffing, and his carnets define of having it him, but also revealed and made them known unto him, for the strengthening of his faith, and establishing his hope in

the direngthening of his faith, and ellabilishing his hope in like expectation of them.

V. 20. O Let I, there is may like the I In this, and the view terrifers next following, is ted own Davids magnifying God, for Gods magnifying hair, and it is an excellent former of hanks. This plant is premitted, 2.5 arm, 2.2. Mirefer tests are great. O Let God. See fash 16.1. In living none is like to God, as the exhibition of his fon, which is the main fluctuation God. See fash 16.1. In living none is like to God, he preferent he Lord before all, and advanced him above like the largetty of the Deur. 2. 24. 1 Sain. 2. 2

neither is there any God lesides thee] He doth herein allude to those false gods that Idolaters made to themselves; and he showeth, that howsoever they had their gods in high esteem, yet they were but meer vanities; the Lord was the only true

God, Deut. 4.35.

according to all that we have beard with our ears? This hath reference to the miracles, and other great works which God had done in former times, and were made known to all fue-

like to them, Deut. 4.6, 7, 8, 3 4.

whom God went to referent This hath reference to Ifraels

bondage in Egypt, which is oft fet forth under this metaphor of redeeming, Exod. 6. 6. & 15.13. Deut. 7.8. While they were in bondage. God seemed to beabsent from them; but when the time of their deliverance came, it is said, that he west to them. Deliverance of bond-flaves, is properly called redemption. This phrase, he west, may have reference to

Gods coming down, 1200, 3,8.

to be his own people] This was the proper end of Gods delivering them, to make them a peculiar people to himfelf, Exo.

19.4,5,6. Deut. 10. 14,15. to make thee a name of greatneffe and terriblenesse] This hath reference to the manner of Gods redeeming his people, by the judgments he brought on Egypt, which made other nations to fear and tremble, John 2.11

by driving out nations from before thy people] This hath reference to those conquests which Moses and Johna had over the Nations, whole land the Ifractices possessed, Josh. 24. 5, &c. All those deliverances from Egypt, and other nations, are here intended.

when then half redeemed set of Egypt] Very frequent mention is made hereof. See 1 King. 8.9. To this, is added this clause, (a Sam, 723.) From the nestisse, and their gold. He makes mention of their gold, because the Nations here mentioned, for trusted in those idols, which they accounted gods, sery thought that the Lord, the Cod of I finel, could not

V. 22. And thy people Ifrael diess thou make thine own people]

tion, ferwant, as it is applyed to him in other places, as Efa. people Ifrael, to be a people unto thee for ever. This God confirmed by an everlasting Covenant, Gen. 17.7. and by an oath,

merit and mediation of the Son of Godywho fhould in regard of his humane nature\_deteendfrom David.

Luke 1.73. See clap\_16.16.

and then Lord becamift beth God | Though he be the fupream and according to thise one between | By Gods heart, is here:

Soveragin over all, yethe is in an especiall manner, the God of his Church, Deut. 10, 14, 15.
V. 22. Therefore now Lord | Here David beginneth his fup-

upon his everlating throne.

and do as thou haft [aid] He did believe that God would make good his word; but because prayer is an ordinary means to and far beyond any deferr of his.

iu making known all the great thinge! Heb. greatneffer. This he here useth that means, the rather, to strengthen his own

accomplished, makes him crave the accomplishment thereof, again and again, in the fame words.

that thy name may be magnified for ever] The main end that moved him to be so instant in his prayer, about this thing, was

ne God.
the Lord of high] See 1 King. 18.15.
hithe God of Ifrael] See 1 King. 8.15.
even a God to Ifrael] See v. 21. The Lord was the God of
Ifrael, in regard of his Soveraignty over them, and covenance with them. He was a God to Hrael, in regard of his goodness extended to them.

and let the house of David the servant be established \ See v. 23. See also the first note on this verse.

before thee] In thy grace and favour, so as thou mightst take lelight therein, and he well pleased therewith, and never cast

delight interest, and to wan peace the control of the first offst King 1.135.

V. 25. For theu, O my God] See chap. 11.19.
huft told thy forward J Heb. haft rewrited the ear of thy forward. This hebraifm implyeth, that God plainly made known. his minde in Davids hearing, so as he well understood it. See 1 Sam. 9.15. & Ruth 4.4.
that thou wilt build him an boule | See v. to.

therefore thy fervant hath found in his heart] This phrase, in his heart, is not in this place expressed by the Hebrew; but it is well taken out of a Sam. 7.27. It implyeth, that David had ferioufly and advifedly thought of the matter in hand, and found his heart ready and forward to that which follow-

to tray before thee I To testifie so carnestly as he did his hearty defire to have the promife accomplished. Of this phrase, before thee, Sec v. 16.

V. 26. And now Lord | This hath reference to v.27. thou art God] The only true God. See I King. 18.30. To this, is added, (2 Sam. 17.28.) And thy words be true. This he alleadgeth, to teffifie his faith in the faithfulnesse of

and hast promised this goodness here intended, is, that which is distinctly expressed, v.9, v.9,

V. 27. New therefore let it pleafe thee \ Or, it bath pleafed thee. In the former reading, it is a prayer that God would be plea-fed to ratific his word, fee verf. 23. In the latter reading, it is an acknowledgment of that goodness which was intimated, vers. 26. and a tellistication of his faith in God.

to bless the bouse of the servant Under this word, bless, all

to neigt too noute of the fraum; I tinder this word, neilt, all manner of good things are comprised; particularly, that building of his houfe, mentioned, verf. 10. By, how, is meant Davids kingdom and poferity, fee verf. to. This title, forumer, in relations to God, David hash ten feveral times expressed. as they thought that the Lord, the God of Ifrael, could not to himfelf in this prayer: His frequent mention thereof, deliver thom, I Sam. 17.43. Therefore their gods were deChap, kviii. fon of that relation, betwixt God and him.

ion of that telation, betwirt God and him, for our! See year, 12, for the bibliff! This showeth a readine's in God to bless, and a delight that he taketh therein, as Mich.7.18. This set the ground-work of the prayer that he made to God. This is the ninch time that David here used in this prayer, This is the morn time that David here lifed in this prayer, fuch a compellation as this, O Lord. Sometimes he addeth, O Lord God, verf. 17. Sometimes, O my God, verf. 25. Sometimes, Oney, Lord, verf. 22. Sometimes, O God, verf. 17. This frequent mention of Gods title, was not a taking of his name in vain; nor a vain repetition of the same thing; but an evidence of holy familiarity with God; and fuch a warrantevidence of noty taminatity with God; and finelt a warrant-able boldnefs, as he durft go to God and finelt to him, as it were, face to face: Yea, it was an evidence of his ftrong affiance in God, and of his great affection to him. See Ezra

9. 13. and it [ball be bleffed for ever ] This further teftifieth his faith au at 1,000 to 100 per ever 1 Ins turther tellifieth his faith in Gods power and goodnets, in that what flower God undertaketh, thall accordingly, be effected. That which Iface fait to Effui, concerning Jacob, was faid in Gods name, I have bleffed bim, and be fluid be bleffed, Gen. 27. 33.

#### CHAP. XVIII.

Vers. 1. On a ser rivis it came to pass] In this, and some other Chapters following, an especial reason is rendred, why David was not a man fit to build a Temple to the Lord; which was, because God had another work for him to do; namely, to secure the land from enemies; for which end fundry battels that he fought, and victories that he obthat David fract the Philiftims Of the Philiftims, fee chap

and subdued them] He did not onely vanquish them in a and fuedued them. He did not onerly vanquint trem in a battel, as Shamgar did, Judg 3.3. and Samuel, 1 Sam. 4.11. and Saul, 1 Sam. 4.12. and 17.52. and David, chap. 14.10, 16. But he fourterly vanquished them, as they could not

16. But he fouterty vanquathed tiern, as they could not make head again; but rather became tribustries to Ifracl. and took (2ab) Gath was the chefeft Cay among the Philifitims. It was counted one of their principalities, 1 Sam. 6.

17. See 2 King, 1.1, 17. 2 Sam. 8. 1. this city is called, Metheg-Ammah; this might be another name given to the fame city: According to the notation of the name, it fignifiname enty: According to the notation of the name, it figure eth, the brille of Ammab. The brille, implyeth government; for thereby horfes are ruled. The words, after this notation, may be thus translated, He took the brille of Ammab, or Gath, from the Philiftims; or, he took away their govern-

ment,
and their towns | Such towns as belonged to Gath. This theweth that Gath was a great city, in that the had fundry towns under her. out of the hand of the Philiftims ] For till this time the Phi-

liftims poffelled it.

V. 2. And he (more Most) Most was Lots first born fon Gen. 19. 37 his posterity were called, Moabites. Here the name of the first progenitor, is given to the whole flock : they name or time first progenitor, signers to the whole look: they were alwaise deadly enomies to the lifacilities, Pfalm. 3s. 6. David finote them, as he had finiten the Philiflims, verf. 1. It is added, (2. Sam. 8. 2.), and measured them with a line, &c. Of that addition, fee the annotations on 2 Sam. 8.

and to the Moabites became Davids fervants] They became tributaries to him, and yielded homage unto him, and brought gifts; both fuch gifts as were, by David, imposed upon them; as 2 King. 4.4. and also voluntary presents, to gain, and re-

Numb. 13.21. Iofh. 19.28. 2 Sam. 10.8.

King of Zobab] This place was in the country of Syria,

Ring of 2000] Into place was into country of 2016.

25 ans. 268.

26 ans. 268.

27 ans. 268.

27 ans. 268.

28 ans Armies, meeting, Davidhad the better. If the relative, he, be | affect them, one way or other. referred to Hadarezer, then Hadarezer, hearing of Davids vacuote over oners, went to traumate our course on is own dominion, to prevent Davids entring thereupon. David intelligence beroef, prevented him, and vanquithed him. This he did, the rather, become God had promited to did not be the course of the course victories over others, went to flablish the out-coasts of his own tes,Gen, 15.18. Deut.1. 7. Joh.1.4.

V. 4. And David took from bim a thoufand chariots] Chariots v. 4. And David foot piece to the configuration of the control of ict upon an enemy, or five from an enemy. They were also in times of peace in use, to ride in thate, and to fer out a Princes majeffy. Solomon had great flore of them, 1 King, 10,

28. See I King 9.19.
and [even thousand berfemen] There is mention made onely of feven hundred hortenen, a Sam, 8.4. but here he fpeaks of particular hortenen themselves; here, of companies, or ranks of horfemen; there being ten horfes in every rank, they make up feven thousand. Some suppose, that only the choice and principal horiemen are intended in a Sam, 8.4. but of all forts here.

David also brughed all the charior horses] He cut them in their joynts, where are those nerves by which they are entheir poynts, where are those nerves by which they are en-abled to make the greater speed; for as by this manner of dealing with them, he made them unserviceable. Thus dealt Joshua with his enemies horses, Joshua L. 9. but reserved of them a bundred that was J to probable, that

he burnt all the chariots, fave the hundred here mentioned; for fo did Johna when he houghed the horfe, John 11.

V. 5. And when the Syrians of Damaseus Heb. L'amosek. Here, by luch Syrians, are meant, as either dwelt in Damaicus, or, appertained thereunto. Of Damafeus, fee 1 King. 11.24.

11.24.
eame to belp Hadarezer King of Zobab] Those Syrians of
Damaseus were contederates with Hadarezer: and in that
respect more ready to help him in his need.

David flow of the Syrians two and twenty thouland men? Though this were a very great flaughter, and might be thought enough to deter them from taking part with any against David; yet, to their own shame and damage, they did again joyn with the Amorites against them, chap. 19. 6,

V. 6. Then David put garifons in Syriz Damafem This he did to keep them in the more awe, and to reftrain them from gathering head against him again.

and the Syrians became Davids [croants and brought gifts]

aus in Syrian became Davias (cromts and brough gifts). They were forced to do as the Moabites did before, v. a. Thus the Lord preferred navial whiteeforce he went). He proceeded him against his enemies; blesied and preferved ham, and gave him good directes in all the things that he undergrand the contract of the cont

V.7. And David took the Shields of gold that were upon the [ervastrof Hadarezer] It feens that this king had flore of gold, in that he made shields thereof. Herein was Solomons royalty fet forth, 1 King. 10.17. And it appears that he had flore thereof; because he had not onely one for himself, but many that were on his servants.

and brought them to Jerusalem] There was his treasure, and

there he laid them up, as things dedicated to the Lord, verf.

11. And that for the house which he intended for the Lord.

this Book be called, Tibhath, and Chun.

chies of Hadarezer] By this it appeareth, that David did not onely rout the Army of Hadarezer, but also, so pursued the victory, as he took his cities.

brought David very much brafs] As this booty was great in the quantity, fo it was very precious in the kinde and quality 88 3. Mgs. 4.4. and ano vinumary piecency, or gain, amuse thin his shown: 3 x Chron. 71, or 10.

V. 3. And David Junes Halsterg J. Or. Halsderg x. Sam.

8, 3. O'Hadaraezer, fee i King. 1.2.3. He is there of the flow of years of the flow of years of the control of the flow of years. He had the mane of a place, or office for it was very precious in the kinde and quality office it was very precious in the kinde and quality of the control of 4. 15.8c.

V. 9. Now when Tou ] Or, Toi, 2 Sam. 8.9. hing of Hamath ] Hamath bordered upon the dominion of

King of Zobath] Sec v. 3. V. 10. He (ent Hadorum | Or, Foram, 2 Sam. 8.10. Either

bis [out] That his message might be the better accepted, he sends the best in his kingdom on this embassage; even the

own son; and it may be, the heir of his kingdom, to king David, to exquire of his welfers Or, to lattle him, to king David, to exquire of his welfers Or, to latving good intelligence of Davids valour and success, earnefly defined to be one of his confederates; and in that respect, to have peace with him. So did the Gibeonites with Israel, Josh, 9.

and to congratulate bim] Heb. to bless bim. To thank God for his fuccess and to wish that he might still prosper. The words may also be taken indefinitely, for a royal congratulation, which is usual with neighbouring Kings.

because be bad fousht against Hadarezer and souther him] See

defend himfelf, by force of Arms against Hadarezer.

and withhim all manner of veffels.] This phrase, with him, is not in the Hebrew. Some, tomake up the sence, thus read it, and in his hand were all manner of veffels. The Hebrew it, ANA IDEA DATA WHE ARE MARKET SUPPLY. A THE TROUGHT text, in 2 Sam3.10. Itakin it, for, The meaning is, that Tou fent by, and with his fon Adoram, all manner of veilels. Of veilels, fee 1 King. 10. 21. and 2 King. 7.15. of geld and liker 1 Thefe are the most precious mettles that be, and therefore used to be presented as special gifts, see

1 King. 10. 25. 2 King. 5. 5.
and bra(s) See ver 1, 8.

aud brafs] See verf. 8.

V. 11. Them also King David dedicated note the Lord] See
1 King. 7, 5. David did fet them apart for the house of God,
to be used about holy services, to the honour of God; and to be put to no other nie.

with the fiver and the gold, which he brought from all theje nati-ons] All the nations which he subdued 2 Sam, 8.11.

from Edom ] Syria, is named in ftead of Edom, 2 Sam. 8.12.

and from Moab | This nation he vanquished, vers, 2, 2 Sam.

and from the children of Ammon ] These also did David vanand from the children of Ammen] The le allo did David van-quith, chap. 20.1. We read, how God forbad the children of Ifrael to fight against Edons, Moab, and Ammon, Deut. 2. 5,9,19. How then doth David deftrey them? Anfwer, That inhibition was for time, while that brotherhood or kin-dred, that had been between the fathers of those nations, was dred, that had been betwix the tathers of thole nations, was fresh in memory. For Elau, the father of the Edomites, was Jacobs brother; and Ammon, and Moab were fons of Lot, who was Abrahams kinfinan. Befides, these three nations bore an implacable hatred against Ifrael; and are reckoned up among Ifraels deadly enemics, Pfalm. 83.6.7. Their hatred up among firates acasily enemies, Planico 3, 2, 2, 1 neir natter increasing more and more, generation after generation, made them, at length unfufferable: and it is probable, that they first fet on David, as the Philisians did, chap. 14, 8. and fo gave the occasion of the war betwixt them and David. and to gave the occasion of the war betweet the down, chap. The occasion which Ammon gave, is exprelly fee down, chap. 10.88. The Edomites took part with the Syrians, and to brought destruction upon themselves, Sec v. 11, 12. The Jewih Rabines fay, that the King of Moab few Davids fa, therand mother, whom David left in his land, 1 Sam.11.

and from the Philistims ] Of the occasion of Davids was

against them, see chap. 14. 8.&c.,
and from Amelek Amelek was Ifraels most deadly enemy. He first set upon Ifrael, Exod. 17. 8. Deut. 25. 17, 18, 19. God devoted Amalek to utter destruction, Exod. 17. 16. God devoted Amalek to utter detruction, 2x00. 17. 16. Deut. 25, 19. 1 Sam. 15, 2. David therefore had juft neue to deftroy and fpoyl them. To thefe, whom David fpoyled, is added Hadarezer fon of Rehob King of Zobah, 2 Sam. 8. 12. Of him, and of the fpoyl taken from him, fee verf.

V. 12. Moreover Abishai the son of Zerviah ] See 1 Chron.

2 16. and 11. 20. flew of the Edomites] Of Edom see v. 11.

in the valley of Salt ] See I King. 14.7.
eighteen thou and ] Upon this flaughter, it is faid, that David gat him a name. For what Captains and Generals in war gatimit a manu. For what Captains and Generals in war do, is attributed to the King under whom they fight. It might be, that David himself was in the field, when this was done, though Abifish, with the troops under him, for upon the E-domites, and so slew them. This and other victories of David, being made known, far and neer, Davids name and fame

was fixed a broad thereby, and he made famous. In this respect, it is find, that by gathin a name when be returned from finning of the Sprians, 2 Sam. 8, 13. They who are there called syrians, are here called Edomicings before. Edom and Syrian very note for an other, verif. 11. The title of the 60. Ffalm, hath reference to this flory. There it is faid, that David frow with Armay-Cobh, when Logb returned and that David frow with Armay-Cobh, when Logb returned and finote of Edom, in the valley of Salt, twelve thousand. There are two seeming differences, betwire that and this place. The are two teeming unterences, netwest that and this place. The fifth, concerning the persons. There the Conqueror is said to be loab; here, Abishai: but both might have a hand in this victory, and thereby that difference reconciled. The other because easily susses again heavere and jumes umj See
victory, and thetery mit difference reconciled. The other
the other entory: and therefore I ou makes this the occulmention is made only of week the boundary is a first advantage to
difference is, in the number of them that were fain. There
mention is made only of week thousand; here designeers
but Abdition implies the part of the entory to flight, and flay for
I on was with easterer. This Helvinium unplyeth, that there
the other days and the part of the entory is and flay week
thousand more: both which make up the number of fighteen were many wars betwire them; and that Tou was forced to | thousand, The slaughter of all these is here attributed to Abishai, because he first put the enemy to flight, and made the first flaughter of them.

V. 13. And he put garifons in Edom, &c. ] This delative, he, hath reference to David, mentioned verf. 11. Every thing, nath recreme to David, mentioned vert. 11. Every tung, here mentioned, of Davids keeping the Edomites under, is also applyed to him, about the keeping under the Syrians; and both of them in the same sence. Here was first shiffled the prophete of stac, Gen 27, 29, 37. This subjection of Edom to Israel, sontinued till the dayes of wicked Joran, See 2 King. 8. 20, 23.

Thus the Lord preferved, &c] See v. 6.
V. 14. So David reigned over all Ifrael This hath relation

o chap. 11. 2. & 12. 38. and executed judgement and justice among all his people] As Da-

and caesarea juagement and justice among all the people.] As Da. wids piety to God is fet out, (chap. 13, &c. & 1, 1. &c. & 16.1. &c. &c. &c. 16.1. &c. &c. and his valour against his enemies, chap. 14.8. &c. and in this chaperer, verf. 1. &c. So here, his justice in well ordering his state and kingdom. Soas he neifrom Edm] Syria, is named in flead of Edom, a Sams, 8.1.5, juffice in will noticing his flute and bingdom. Son he fad bard on glate late from both places: or, Syria and Edom, then willed infollent, not feeting the state of the according to his demerit; by countenancing, and encourage-

ing the good and rightcous ones; and by punishing evil ones: And this he did impartially to all, without respect of

V. 15. And Foab the fon of Zerviab was over the hofte] Sec chap. 11.6. This place he held, from the beginning of Davids reign, till Solomon face upon the throne, 1 King. 2.35, and Jehofhaphs the fon of Abilind, Recorder Or, Remembran-

and Jebelyspost toe gen of лонии, ассотает J O1, асти-сет. Sec 1 King. 4.3. V. 16. And Zadok the fon of Abitub] Sec chap. 6.8,52 and Abimelecb] Heis called Ahimelech, 2 Sam. 8.17.

the [on of Abiathar] Abiathar is faid to be the fon of Ahimelech, 1 Sam. 23.6. And Zadok, and Abiathar are faid to be Prietts, 2 Sam. 20.25. To reconcile these places, it is to be conceived, that both these persons, father and son, were each conceived, that both thele persons, father and son, were each of them called Ahimelech, and Abiathar. Both of them had these two names. In this respect, the same person that is called Ahimelech, (who was the father) 1 Sam, 21. 1. 8.23 6. is called Abiathar, Mark 2.16. 20 here the son that was called

called Abiathar, Mark 2.16. So here the ion that was cauca Abiathar, 1 5am, 23.6. is here called Ahimelech, wire Priefis] These two were of divers stocks; for Ahime-melech, or Abiathar was of the sons of Ishamar; and Zadok melech, or Alsathar was of the fons of Ithman; and Zadole of the fons of Elizard, chapter; a, verf.; 3, Now of the fons of Elizard, the present contention betwier those two facels, David gave them a kinde of cequal juridiction, that one found not never the other; and in that respect, they are both faid to be Prietly, Abathar defended from Elixyho that been Judge, and accounted high Prietly in his-time, a Samt, a, a, b, Eddes, at the fine of Abathar with failing the Samt, a, a, b, And Abathar himself was saffilleded. Min; and all wherein David was fulfilleded. Min; a, b. Therefore, he was forconverse the afflicted,1 King. 2. 26. Therefore he was accounted the high Prieft, till Solomon put him out, and fet Zadok in his

oom, 1 King. 27.35. and Shaufba] Called Serajab, 2 Sam. 8.17. And Sifa, or

was Scribe] Or, Secretary. See I King. 4.3.
V. 17. And Bensiab the [on of Jebojada] See I King. 4 verl. 4. was over the Chrostites, and the Pelethites] See I King.

and the fons of David ] This must be meant of Davids elder fons, such as were born to him in Hebron, chap. 3. 1, 23. The other could not be old enough to manage such places. as they are faid to be in.

Chap, xix. were shift shows the sing.] Heb. at the band of the sing.] This to wrong them.

The distinct expounded, (a Sam. 2:18.) were shift Matter:

Interest them. They had the highest places in the kingdom.

Printer. They had the highest places in the kingdom of the

are to the King himself. This might be one occasion of the

are to the King himself. This might be one occasion of the merging does the king.] Heb. at the burn of the king.] This pirale is than expounded, (2 Sama 2.8, \*\*merching Agters\* in privale is than expounded, (3 Sama 2.8, \*\*merching Agters\* in privale in the kingdom, next to the King himself. It has might be one occasion of the indicatory of four of them, as of Abiolom, a Sam. 35, 10, and of Adonijah, x King. 3, 5. The fore-mentioned, diffused micros an expectly for down, to commend Davids produced. Of the about ordering the affairs of the 2tate and Church, Of the flate for time of war, in ordering Joab to be General, and Benaish over the hoft; and in three of peace, in appointing a Recorder, a Scribe, and fundry Rulers: of the Church, in appointing Pricits.

#### CHAP. XIX.

Vers. 1. | Ow it came topafs after this] 2 Sam. to. 1. &cc.
This hath relation to the former chapter, that lettesh down the victories that David had over all his enemies round about : and his feeling the affairs of his kingdom, concerning Church and flate, in good order. David might think, that now he was freed from all fears of enemies abroad, and tumultuous persons at home. But God sawit autoad, and tunultuous perions at home. But God 1awir meet, yet further, to exercise his valour, prudence, faith, and other graces; and therefore ministreth other occasions of trying the same; whereof an especial one followethin this

chapter.

this Nabili the king of the children of Ammon] This was that
malicious enemy, of whom mention is made, t Sam, 11.1, &c.

did] Kings are subject to the same mortal condition that

others are.

and his [on] His name is fet down, verf. 2. and Sam. 10.1. It was Hanun. There were Ifraelites of this name, Neh. 3

reigned in his flead] Hereby it appeareth, that this kingdom was hereditary

V. 2. And David faid, I will fhew kindness unto Hanun the fon of Nabalb] Gratitude is to be manifelted even to ftrangers. becaufe bis father shewel kin Inefs unto me ] It is not expressed in facted Scripture what that kindness was, which Nahash thewed unto David. It may probably be supposed, that Saul and Nahafh, being utter enemies, Nahaih in ght courteoufly entertain David when he fled from Saul, as Achifh had done,

1 Sain. 27.3.

And David (ent messengers to comfort him concerning his father) Kings, that are not at enmity one with another, use to send Ambalfadors , as to congratulate one anothers good fucces;

Though the Amnonites had in Sauls time, and formerly

Though the Amnonites had in Sauls time, and formerly been enemics to the Ifraelites; yet thefe fervants of David, being fent out on a friendly ambaffage, suspected no such ill

handling, as is hereafter fet down, verf. 4.

10 Hanna To him they were fent, and they rested not until
they came to the Court where he was, even into his pre-

to comfort bim] It is a comfort to such as have occasion of forrow, that others are fensible of their grief, and condole with them. To be altogether neglected in time of forrow, is a wan them. 1000 subgether neglected in time of forlows, to a great aggravation of the forrow, Lann. 1.1.1 it sadded, 2 Sun. 10.1. by the band of bis fervants for bis futbor: That is, by their nimitivery, fee it Kings. 8, 33. What is done by a Kings Ambifadors; as ecounted to be done by the King himfelt. This Epithite, 1btir Lord, is added, 2 Sun. 10. 3. fee 2 King.

V. 3. And the Princes of the children of Ammon faid to Hanun] These were his Courtiers, and of his privy-Counsel, who set themfelves to flatter him, and to put undue jealousies into

Thinkest thou that David doth honour thy father ] Heb. in thise eyes doth David benow thy father. They suppose that howso-

shat be hath fent comforters unto thee ] They do not queftion the intended end; asif it were no honour, for one King to freek to comfort another in his forrow; but they question the truth of Davids intent.

are not his fervants come to thee for to fearch] Namely, to fearch the city, as it is expounded, 2 5am. to. 3. and to overthrow ] Having scarched out some advantages for bringing in an Army, they may feek to destroy the

and to fele out the land ] When they have gotten the city, they may go through the whole land, and spie out what spoils they can, Their evil furmifes make them conceive the worlt

V. 4. Wherefore Hanun took Davids fervants] Thefe being

oth much diffigure the face of a num, making his commen

nance worfe then a fools. and cut, off their gamens in the midf ] They were wone, it

and cut off item generals to the map 1 They were work; it those dayes, so warding dise\_gaments; loss they being cut off in the midft, their lower parts, which used to be covered; were laid open for others to laugh at them. hard by they burnedy! This phratic is added, to aggravate the diagrace, because those parts especially, use to be covered.

See Elia. no. 4.

and four them susey? This implyeth, that he fent foure along
with them, to fee, that all the while they were in his domanion, they should meither the art to other part of their beards,
tomake all alike; nor put on other appared, but be a derifion
and feorm that their dual do to kep to them.

V. 5. Add their sense tensin, and seld. Durid how them the

were [erved ] Some that pitied their case, as soon as they difeerned how they were handled, made post speed to David, that fome courfe might be taken, to foon as politible could be,

to take away their fhame. and be fent to meet them ] David was very fenfible of their difgrace; and therefore fends to them, before they could come

ra him

to him.

for the men were greatly aftermed.] Differace much works on
those that tuffer it, though they have no way deferved it.

and the King [idd, Turny at Jetisho] leichho was never to Jordan, on this fide, Numb. 26, 63, and the land of the children of Ammon was on the other fide Jordan, Judg. 10, 8, 9. fo as they went thorow all the land of the children of Amloas they went thorow all the land of the children of Ani-mon, and over Jordan to Jericho, as they were fisantfully differed by the king of Ammon. Though Jericho lay at this time minated, (for it was not re-built fill Alaba times, this 16.34.) Yet there might be fome honic there, and convenient places of abode for men.

untill your beards be grown] That could not be under two of three moneths. and then return] When they might come without fuch figns

of diffeonour and diffgrace.

or annonour and augrace.

V. 6. And when the children of Ammon [aw] Or, understood, victer by some that told them how ill David took their abuse of his messengers, and what just revenge he intended against of his metiengers, ann what just reverige he internee admirthem; or their own confedence convincing them of their villany, they could not but fear that David would revenge that ungrateful and inhumane act.

that they hat suite themselves of direct to David ] Heb. to fink with, or before David ] So it is translated, a Sam 10.6. They

thought that David could no more endure them, then a filthy thought that David could no more endure them, then a hithy flinking thing, but loathed and deterfled them; and thereup-on,would feek to defroy them. Hann and the children of Ammon] King and Subjects con-

fpire together to their own ruine.

fest a thousand talents of filter ] That is, three hundred seven-

ty five thousand pound sterling. See ch. 22.14. This was a tair bait to allure their neighbors to afford them ayd.

to hire them Chariots and borfemen out of Mesocotamia] Heb. to the total Control and Despitations of Neisposium of The Artificial His was the place from whence flace had his wife; it is called the city of Nahor, Gen. 24. 10. Nahor was Abraham Storher, Gen. 1.1.7. It was that country, out of which God called Abraham, Ad., 7.3. The Hebrew name sheweth, that it was in Syria; and thereupon, the Israelites in their confession of their original, were to acknowledg, that a Syrian was their father, Deut. 26 5. The first king that oppreffed the Ifraelites, after Jothua's time, was king of this place, Judg. 3.8, 10.

and out of Syria Ditaschah] Syria was a large continent, and and one of SPILI OFLIKEORY 5 Syria was a large continent, and contained fundry Dominions in it, whereof this was one. and one of 26bbb] This allo was another part of Syria. Of this, fee chap. 18.3. The persons that inhabited the fore-most contained and allowed the syria. mentioned places, are called Syrians of Berh-Rehob, and the Syrians of Zobah: Berh-Rehob fignifierh the house of Rehob; now Rehob was the father of Hadadezer before mentioned, 2 Sam. 8.3,12. And Zobah was the place of which Hadade-

zer was King, 2 Sam. 8.5. V. 7. And they bired thirty and two thousand Charlets ] Of Chariots for war, fee chap. 18. 4. It is added, 2 Sam. 10. 62 twenty thouland footnen. These were, besides such as rode in the Chariots.

in the Chariots.

and the King of Masschib and bis people] This hath reference
to the werb, bred. The Ammonites hired the king of Mass
chah and his people, which are faid to be a thouland men,
\$2.5 am. 10.8. It is there all oadded, and of librob review
thousand men; these allowere Syrians, 2.5 am. 10.8. All the men that were hired, were thirty and three thousand, be-Ambassadors, it was against the law of Nations, to disgrace, and sides those that rode and fought in Charlots. This was a very

great number, that came out of their own country to help another King. But David had much foptled the Syrians and brought them under full-piction, that, 16, 16, 18 and 16 weight them under full-piction, that, 16, 18 and 18 and

hoped thereby, to break the yoke which Livin and that upon their necks, and to revenge themselves of David,

who came and pinched before dedetal Medeba was in the country of Moab, Numb. 29,30. If al. 15, 2. There by was of the war, to Gods good pleasure. a large place, Josh. 13.19,16. It was on the other side Jor-

And she children of Ammon gathered themselves together from

and eame to battel] To oppose against David and his men, and to defend themselves against them.

and co-detend themelies a gainst favora ann ais tient, and to defend themelies a gainst favora ann ais tient, and to defend themelies a gainst favora and to defend themelies a gainst favora and the state of the wong which the King J. This is it has feed to Davids Ambiguous to the proper addition of the Am Davids Ambiguous to the proper addition of the Am Davids Ambiguous to the proper addition of the Am Davids Ambiguous to the proper addition of the Am Davids Ambiguous to the proper addition of the Am Davids Ambiguous to the proper addition of the Am Davids Ambiguous to the proper addition of the Am Davids Ambiguous to the proper addition of the Am Davids Ambiguous to the proper addition of the Am Davids Ambiguous to the proper addition of the Am Davids Ambiguous the Am Davids Am Davi he fent Foab] The General,ch. 11.6.

being much author, at the forest left, 11.6.

being much author, at the forest control of the sight near Mighty men have an effectal telation to Gapanias and Commandes, fuch as are abstracted. th. 12.1.8c. And it may be, that all Davids one end why the Ammonites pitched the field near to the

hoft confifted of mighty men.

V.9. and the children of Ammon came out] Out from their feveral cities, verf. 7. Or, out of the city Medeba, mentioned verf. 7. Or, out of their tents.

and put the battel in array Readily to fight with David.

and put the battel in array] Readily to hight with David.
before the gase of the city] That they might the better maintain it; and keep it from the flooty, which Davids fouldiers
might otherwise make in it; yea, that also it might be a safe retiring place for the Army in the field, in case it should be put to rout, See verf. 15. They would not put off fo great a charge to the Syrians, who were firangers; but undertook

and the kings that were come ] These are said to be Syrians, of Zobah, and of Rehob, and Introb, and Maachah, 2 Sam. 10. 8. These two places compared together, show, that both those Syrian kings, and their Armies were together. were by themselves in the field] As the Anumonites were by

themselves, so the Syrians by themselves. They made two great Armies, fee verf. 12.

V. 10. Now when Joab fam that the battel | Heb, the face of was [et against him before and behind] The Ammonites being

on one fide and the Syrians on the othe he chose out of all the choice of Ifrael] Or, young men of Ifrael.

be colored at old the consect of first 1] Or, young man of first, for they of the second forward to fee on an enemy, and put them in sersy againft the Syrians 1] clab herein dealt very politickly; for he [upped] of that firangers, who were hired to the war, would not fland to it followly and confantly as the Ammonites, who had done the wrong to first 1; therefore he makes the first affault against them, and that a forecome but the north values of the first way. fierce one, by the most valiant of his army, to put them to rout; that upon their flight the Ammonites might be difmaid, and flye too. This his policy prevailed; for so it sell out, verf.14.15.

verf.1.4.15. V. 11. And the reft of the people] Namely, those fouldiers which David sent our; who though they were not such choice men as the others, yet were mighty men, verf. 8. he delivered into the hand of Abishai] Heb. Abisai. Of him,

his brother] See ch. 2.16.

and they fet themselves in array against the (bildren of Ammon') and any let temperet is a stray against me (bildenin of Amuson).

At the enemy divided their amy into two bodies, of all Joah his army: Thus was body against body; whereby the onemies were keper from helping one another; but they had 
liberty to afford fuscour one to another; were, 1:...

V.1.2. Atal he fail, If the Syriate be too firing for me, then 
thus fluit help me]. For they who affaulted, had more liberty

to leave their flanding, without danger, then they who were

but if the children of Ammon be too firing for thee, then I will bely thee 1 He promifeth this mutual help, to encourage his brother the more; and to move him to be the more ready to

brother the more; and to move him to be the more ready to do the like for him, inca les hottal need help. V. 13. Be #[sest courses]. This very phrasforf encoursegment is ufed by God him/fift, for folhous, three times in one diffounts, John. th. 6.7.9. And by Mosk\_Deux\_17. Yea, enemies have ufed it, to fit my help: own fide, 1 Sum. 4.9. Such cahorations put great life into fouldier. Les before me filter utilizally for sur people. He meaneth hereby their country, the Church and common wealth there:

The hawbon have confidences of the weighter of their in the surprise of their utilization of the surprise of their surprise of the surp

which pleafeth him. This was a pious submission, of the issue

V. 14. 20 foab and the people that were with bim] Of the people here meant, fee verf, 11.

drew nigh before the Syrians, unto the battel They did not Anisocouries among sucrea tongueur regure from the surge supresses of the surge supresses of the surge supresses of the surge supresses of the surge s onset daunted them.
and fled beforethem] When the spirits of men are daunted,

they likewise fled before Abishai bis brother | The Ammonites

city, that it might be a refuge to them, in case they should be

then Foab came to Ferufalem | The main work for which he drew out the fouldiery into the field, being finished, which was a complear victory over the enemy, he returneth to the city whence they came, till there should be another occasion to draw them our

V. 16. And when the Syriaus, faw that they were put to the worst before Israel The Hebrew word, put to the worst, significant to be smitten unto death. Questionless many of them were Icft dead upon the ground.

left dead upon the ground, the first his Syriaus that were legand the fixer? That is, Eurhanse, Coft the River Euphrace, Coft Euphrace, them, for taking part with the enemies of David. To prevent what they feared, they make all the strength that possible they can; and fend up and down to the utmost coast of their dominion, to procure help against the Braclites. It is said. dominion, to procure neipagainit in thractics. Its stade, 2 Sam. 10.15; that they gathered themfelves together; namely, as many as remained of the former Army, which field a and as many as were on this fide the River, table to bear arms, It is further faid, 2 Sam. 10.16. that they came to Beliam; the Syrians that were beyond the River, came thither. This place called, Helam, is not in any other place of facred Scripture mentioned. It is supposed to be a city among the

Scripture mentioned. Lets supported to ea city among the Arabians, called Alamfiam, by Geographers.

and Support Or. Subsato, 2 Sam.10.16.
the Captain of the hoft of Halarcer wear before them] It may be, that a king led the Army of the Alfyrians before. See v.7. Now they supposing that an experienced General might better order the battle, then a king, they chuse this General to lead the army. See 1 King. 20.24.

V. 17. And it was told David ] David being a prudent Prince, had his intelligencers in all countries round about

Pance, lad his metilegeness in all countries round about him, to give him nocice of what was done in feveral Kingdomes, effectally among this enemies, and be gathered, all firefal! David being limbelf a valiant man, (fee a Sami, 1, 8,) hearing of the great preparations that the Syrians andle, gathered a great host together. It was that they would be the greater than the former, with which Josh was the reason of the great that the firefamer, with which Josh was the reason of the great than the former, who meet the greater than the former, which Josh was the reason of the great than the former of the great than the great than the properties of the great than the great that the great than the great than the great that t erson, the more to encourage them.

and pared over Fordan | That fo he might meet them in their own land, before they should come into any part of the land of Ifrael. It is added, (2 Sam. 10, 17.) and came to Helam.

and earne upon them ] This phrase implyeth , that he, with his army, came fooner then they were expected and fet the battle in array against them] David did as Joab had

dan fee tot contretts array against total. Dana unua 3000 11 done before, v. 14. he first ser upon the enemy.

[o when David had put the battle in array against the Sprians they fought with him] They were forced so to do, unless without fighting they would yeeld.

V. 18. But the Syrians fled before Ifrael ] As they had done

before, v. 14.
and David flew of the Syrians feven thousand men which fought
in Charlets This is thus expressed, (a Sam. to, 18.) David
in the string of the Syrians of the Syrians. The annoin. The heathen, by confideration of the welfare of their few the men of fourt hundred chariest of the Syrians. The annotations on our English translation at Geneva, say, that the | be turned from David to Joab, Herein, as in many other parchiefelt and most principal are fer down in a Sam, 10, 18, And the whole number here. Or that the Soulders which were bounded chains, are here mentioned, which is 6.67, 18, 20, 18. were ten in each chariot, and fo make up feven thousand. Or the feven hundred chariots may be taken for fo many ranks of Chariots. Whereof there being 10 in every rank. they make up feven thousand

Chap. xx.

and fourty shouland footmen ] In 2 Sam. 10.18. It is fourty thousand horsemen. There is no contradiction betwist these: for both may fland together. David might flay fourty thou-fand footnen. and also fourty thousand horsemen. Hereby is amplified the greatnesse of the Syrians army, and the great-

is amplified the greatness of the Syrians anmy, and the great-ness of Davids incred. See 1 sking 11.33. and lysiked Sophocob the Capatin of the baff 10-16, fourse 8 should have Capatin of the log 11.31. It seemed, that the Syrians should lost log 10-16, in that 10 many charion-men, horiemen, and foomen, as were before nextly, degether with their General, were flain. They thought that, if they were oversthrown, they hould be amade shave; and therefore flood it out to the uttermoft.

V. 19. And when the fervants of Hadareger | Or , when all the kings that were servants to Hadarezer; Such as Hadarezer had hired, and brought from beyond Euphrates. See

faw that they were put to the worst before Ifrael | See v. 15.

They observing how of the Syrians had been vanquished by the Ifraelites, were not willing any more to fland against

they made peace with David ] Or, with Ifrael, 2 Sam. chap.
10. ver.19. They so submitted themselves to David, as they yielded to fuch conditions of peace, as were put upon

and became his fervants \ See ch. 18.6. Or they ferved them. 2 Sam. chap. 10. verie 19. The Syrians ferved the Ifrael-

neither would the Syrians help the children of Ammon any more] They feared to to do, 2 Sant, 10, 19. They would not help them against the Ifraclites.

#### CHAP, XX.

Vers. 1. And it came to passe, that after the year was expired.]
Heb. at the return of the year. This is not to be taken for a whole year, but to be reckoned from that time that David had overcome the Ammonites and Syrians, which

might be about the beginning of Winter, at the time that Kings uf to go out to buttle.] They that had enciuses, and neither flood in fear of them, or fought to annoythem, ufed to go into the field when they might have hope both of temperate weather, and also of sufficient pro vision for themselves and beasts; and this was about the fpring time, when the dayes began to be somewhat long, and the earth began to bring forth all store of fruit. See

1 King 20,22.

#ash led forth the sower of the Army | It is faid 2 Sam 11.1 That David fent Fost and bis forvants with him and all Ifrael. By ferusuts, are meant fuch Souldiers as were Davids fubjects. By all Ifrael, fuch out of every tribe, as were fit to go forth towar. By these persons is declared the meaning of this phrase, the power of the Army, even such Souldiers as were mighty men, (see chapter 10. vers. 8.) and a great number

and wasted the country of the children of Ammon] Or, they de stroyed the shildren of Ammon, 2 Sam. 11.1. These two phrases thew, that they both destroyed the persons of their enemies, and also demolished their towns and cities, and did other

fpoyl in the land.

and came and befieged Rabbab Rabbah was the chiefest City
in the land of the Ammonites. It was an ancient city, Deut. 3.11. When judgments were denounced by Prophets against the Ammonites, they were wont to be directed in particular against Rabbah, as Jer. 49. 2, 3. Ezek. 25. 5. Amos 1. 14. Rabbah was to the Ammonites such a city, as Jerusalem was to the men of Judah, Ezek. 20.20. It appeareth, that the For Molech was the Idol of the Ammonites, I King. 11.7. Ifractices had much prevailed against the Ammonites, in that they came so far into their land with their whole army, as to beliege the chief City of the kingdom.

but David tarried at Ferufalem | Davids tarrying at Jerusalem proved to be a matter of a very fad confequence. What fell out betwist the besieging of Rabbah, and taking it is distinctly set down, 2 Sam. 11.2, &c. to the end of that chapter, and

and Fost [mote Rabbab] Before this was done, Joab having taken part of the city, sent to David, to inform him how far he had prevailed, and withal, to advise David to come with agreator Army, and to take this city, left the glory of taking it, should

and destroyed it ] Though it be faid, that David, with all the and adjusted if Integrit to easily that David, with all the people that were with him, fought againft Rabbah, and took it; yet Joab having long befieged it, might with his army be the principal in finiting and deflroying that city. To David this is afferibed, becaute he was the chief Commander there prefent. To Joab, because he was the chief actor, and venturd his person furthest therein.

V. 2. And David took the Crown of their king from off his head]
As a fign of an absolute conquest of the king of Ammon, he
might be brought before David, and the crown then put upon his head, and withal, taken off again from his head, and put upon Davids. For it was fo maffie and weighty a crown, as one could not long bear it on his head.
and found it to weigh? Heb, the weight of

a talent of gold This the weth how maffie and weighty a Crown it was, A talent of gold, according to the weight of the Sanctuary, is an hundred twenty five pound in weight, twelve ounces making a pound, which was double the weight of a common talent. The value of a talent of gold, was three thousand seven hundred and fifty pound sterling. See chap. 22. 14. According to the common account, a talent was but half as much in weight and worth, which was fixty two pound and an half in weight, and a thouland eight hundred feventy five pound in worth. According to this common and leftle ccount, it was a great weight for a king to bear on his head t Crowh weighing threefcore two pound and an half, and there were prictions flones in it ] What kind of precious

ftones they were, and how many, is not expressed. But it is very probable, that they being put into a kings Crown; were of the choyceft fort, and not a few in number; fo as this adof the chayest jort, and not a tow in number; to as this ad-cth exceeding much to the worth of the Crown. It hugh to the weight of the Crown it adds but little, if any thing at all; for it is faid, a Sam, chap, 12, ver. 30. That the weight of the Grown was attain of gold, with the prettors floner. The gold and pretious ftones together, made up the weight of a

and it was fee upon Davids head ] Or at leaft, held a little over his head by others, as a fign, that the Roalty of the king of Ammon was now transfer'd upon David. See the first note

and be brought alfo exceeding much floyl out of the city] By this is appeareth, that they plundered the whole city, which was a

V. z. And he brought out the people that were in it] He brought them as prisoners and captives out of the City, at leaft fo many of them as he intended to make examples and pectacles of his just revenge; and it is to be supposed, that they were fuch as he had learned to be Counsellers, executioners, or abettors in that fhamefull aft, which was done

tioners, or abettors in that manifest make much was done upon the fervants of David, chap.19.4.

and cat them with fames! Or, lawed them alunder, which could not be but a very painful kind of death. Sowere professors of the truth used, for their profession sake, Heb. 11.

and with Harrowes of iron ] It is faid, a Sam. 12.31. That they were put under barrowes of iron: Whence we may gather, that they were laid naked upon the ground, and heavy harrowes with sharp pikes of iron, were dragged over them, to tear their fleth therewith.

and with axes Or, under axes of iron, 2 Sam. 22.31. This they implyeth, that were howen in pieces with heavy axes, as r gag was, 1 Sam. 15.33. It is further added, 2 Sam. 12.31. That he made them patte thorow the Brick-kilne. This was an hot burning furnice, fuch an one as the midft of a brick, or rile kilne, when they burn their bricks or riles, ufeth to be. It might be like to the furnace whereinto Nebuchadnezzar aft the three companions of Daniel. Dan. 3.20. Some from the notation of the Hebrew word, 1973 stallben, do take it for the place where they used to burn their children to their idol Molech, and translate it, the furnace of Molech. and children used to be offered up in the fire to that Idol Levit, 18, 21. See 2 King. 16.3. & 23.10. The fore-mentioned kinds of handling enemies, may feem to be very cruel and inhumane. But fundry reasons may be given, to justifie David herein; as first, it is to be supposed, that he had some warrant from God, thus to deal with them; either by inward inffinet, or by some Prophet. Secondly, their villa-nous sact deserved as much, it being against the law of nations, and the rule of amity. See chap, 19,2,4, Thirdly, these Ammonites had exercised great cruelty upon the Israelites. Amos 1.13. Fourthly, they were most barbarously critel to Cécec

their own children, in factificing them to their Idol Mo-

even to dealt David with all the Cities of the children of Ammon] I suppose, that this hath especial reference to the latter end of v. 2. Where it is faid, that David brought much spoyl out of the city. There is no mention made of that effate wherein David left them; but it is probable, that he made them tri-David left them; be tritisprobable, that he made them tri-butaries, and put garrien over them, as he had dealt with the Mosbies and bysina; chap. 18.3,6. For we read after this, that shobsts the North hered gene countefe to David when he full from his fon Abdalon, a Sam. 17. 27. Whence we infer, that David took all kind of government from Hannut here for Rabalin, ch. 19.3. And made his bro-from Hannut here to our engage the Ammonities. In ut tributary ther Shobi a governour over the Ammonites, but tributary

and David and all the people returned to Jerusalem] See chap.

V. 4. And it came to page after this] Another battle against the Philistins, wherein a Gyant was slain by Abishai, is see be-

forethis, 2 San. 11.15,86c, this phrase improvement of the step and of the sense of the step and the step and

Davids Worthies: Of whom, fee Chapter 11. Verfe

flew Sipps, ] Or , Saph, 2 Sam. chapter 21. verf.

ibut was of the children of the Gyant ] Or, Rapha. Rapha is an Hebrew word, which fignificth a gyant, as Deut. 3. 11,13. an Hebrew word, which nignificin a gyant, as Deut; 3.11.13.

Philifthins had fundry Gyants, and oft brought them into the war. See 1 Sam. 17.4. but they were made objects of the valour of David and his Worthies, by whom they were

and they were [ubdated] For when their Gyant, in whom they trufted, was flain, they prefently fled, I Sam, chap. 17.

V. 5. And there was war again with the Philistims ]

# ver. 4.

11. 26.

the fan of Jair ] Called also Jeare Oregin ] 2 Sam. 21. 19.

He is there said to be a Bethlemire, and he is said to be the

fon of Dodo, 1 Chr. 11.26. ed the Gittite, because he was of Gath. This Goliah here mentioned, was he whom David slew, 1 Sam, chapter 17.

whose jest-flaff was like a Weavers beam] See chap. 11. ver.

23.
V. 6. And per again there was was at Gath] Gath was one of the principalities of the Philutims, 1 San. 6.17.
where was a man of greas flaure] Heb. 4 man of messure. See

chap. I 1.33.
whole fingers and toes were four and twenty ] Six on each hand and fix on each foot. As he was a monster in his stature, so in the number of his singers and toes sfor on each hand and foot he had a finger or too more then ordinarily men have and he alfa was the fou of the Gyant ] Heb. born to the Gyant, or

V. 7. And whom he defied Ifrael ] Or, reproseded Ifrael. He upbraided them with their impotency and pufillanimity, as if there were none that durft combate with him. So did Go-

it there were none to as that the lish, 1 Sun, 17.8,9,10.

Jonathus the [on of Shimes] Called Shammab, 1 Sun, 16.9, and Jonathus is called Jonadah, a Sun, 13.3.

Davids worker flow him] This relation hath reference to Davids worker flow him] Shimea, for he was Davids brother, I Sam, 16.9. David was uncle to this Jonathan, but there was another Jonathan that

uncle to this Johanna, but was Davids uncle, chap, 17-32.

V. 8. Thefe were born unto the Gyant] Heb. Raphs. Rapha may be here taken for a proper name, and pur for the father of five Gyants; one was that Goliah whom David flew, the five Gyants; one was that Goliah whom David flew. r Sam. 17.50. For he was brother to Lahmi, v.5. The second was Ilhbi-benob, 2 Sam. 21.16. The third was Sippa, v. 4.
The fourth was Labrii. The fifth was the monther that is

1 m contra was selected of the selected of the selected of the selected of David J. The first only was dain by David bindist, as on the other are attributed unto him, as to the chief countainder.

and by the band of his fervants | Such as were before menti-

#### CHAP. XXI.

Verf. 1. A N48 am 1 This is an Hebrew word, and pro-portly fignifich adverfary, and foir is transfa-ted, Numb, chap. 22. verf. 23. But it is most frequently put for the Devil, job 1.6. Pall. 109. 6. Zach, 31. It is in all languages used for one of the Devils names; and it is a nume futiging bit matterious disordings. The below a dangeness. fitting his malicious disposition; for he is an adversary to

God and man.

flood up sgainft Ifreel] Though he tempted David only,
yet he is justly faid to fland up againft Ifreel, both in regard of his own intent, and also in regard of the event
tollowing thereupon. He well knew, that the fin of a King would bring judgment upon a people, and so it fell out,

and proviked David so number Ifract] This must needs be a finful act, because the Devil tempted and provoked David thereto; for all the Devilstemptations are to fin. Simply to that they are 1 Or, sentimed. Heb. flood. This phrase implyts, either was, and that with the same persons that are here menioned.

\*\*The sentiment of the sent of Series were flain twenty thousand, by reason of conspiring with Absalem, 2 Sam, 18.7. and when a samine of three years continued among them, 2 Sam. 21.1. Though the particular titud among them, a Sam.21.1. Though the particular fin, for which God was anguy with fired, be not experfiled; yet by the inference of this hiftery upon that which goeth before, it may more then probably be collected. In a Sam.23. 8cc. the hittory of Davids Worthies is fer forth. Now If. 8, &c. the history of Davids Worthies is fee forth: Now If-racel might be over-proud and confident in fact Worthier, and thereupon the Lord was angry. Sundry victories which the Ifractites had against their enemies, a rerecorded, chap. 20. Upon those victories the people might grow too infolent and secure, and thereupon the Lord be angry with them. That which is here attributed to Saran, is in 1 Sam. 24.1. at-tributed unto God, namely, that be moved Devid. Some apply that relative, be, to Satan, as fit had been thus expressed, The anger of the Lord was kindled against Ifrael, prefied, The anger of the Lord was sinance against inteed, and Satan moved David against them; but there is soching in the text (fet down, 15 am. 14.1) that can give an hint of fuch a reference; therefore it is to be taken for truth, that both God and Satan moved David. God, as a just Judge, using Satan as his minister therein, that he might punish both David and his people for other fins. See 1 King. 22. 22.
Satan did it on a mifchievous intent, to put on David to fuch saturi due it on amisentevous intent, to put on David to fuch a fin, as might bring vengeance on the people. This phasely, He moved David againty I first, the weth, that fins of Kings prove prejudicial to their people. Befides Davids own fins, the peoples fins moved God to give David over to Satan; for Davids fins were the people punished , verse

V. 2. And David faid to Josh] For Josh was Commander in chief over all the men of Ifrael that went to war. So much is expressed, a Sam .24.2. The King faid to Fost the Capain

and to the Rulers of the people] These were such as are set down, ch.27.16,&c. These Rulers were every of them in down, ch. 37.16,86. Their Rulers were every of them in their leveral times, to number the people, and Joaho take care of having it done fathfully. It is added, a Sam. 14.17 the holy substitute with him, analy, with Joah. Soft part of the holy with the with the king arcending him, and fome part their with the king arcending him, and fome part have the substitute of the part which was with Joah, was in this part to be affiftant to part which was with Joah, was in this part to be affiftant to

Go member Ifrael and Fudab] 2 Sam. chap. 24.v. 1. There Go number Ifract and 3-udab) 2 Sam, chap. 24.V. 1. Induce was at this time no just occasion for him to require this was at this time no just occasion for him to require this halt the encuies were finduced, and the land enjoyed good All the encuies were finduced, and the land enjoyed good peace. To fay the least, it was over-much carriofity in him, peace the substitute of the last the substitute of the last the las peace. To tay the least, it was over-much currotity in him, to know the number of his people fit for war. But with that currofity, there was also, without question, much arrogancy and pride mixed. Under that word, I free, fact, as were fit togo to war are comprised: for they are faid to be men nt to go to war are compered: for they are must be sales that drow foord, wrife 5. It is added, 2. Sam. chapter 24. werf. 2. Thorous all the tribes of Ifred. For all the tribes were in subjection to David; he reigned over them.

from Berefiebs even to Dan's Sen z King, chap.4. 25. and

Chap. xxi.

N. 2. And Foab answered Or, and Foab said unto the king,

the Lord Or, now the Lord thy God, 2 Sans, 24.3. This phrase of relation, thy God, carrieth an argument in it, to daiwade David from perfifting in his purpole. For to fin against the Lord, who was in special manner his God, was a ercat aggravation

make his people an hundred times fo many more as they be \ Or add unto the people (how many forcer they be,) an hundred fold. This loab premifeth, to flew, that his unwillingnels to number the people, was not from any envy, because they were so many; for he could well wish them very many more, Besides, it intimateth a second argument to disswade David from his purpose; because, whether they were many, or few, the Lord could much increase them. It is added, 2 Sam. 24.3. And that the eyes of the lord my King man jee it; namely, if there should be any need of a great multitude, or occasion

but, my lord the king] He speaketh thus sweetly and sub-missively unto him, the more to work upon him. are they set all my lords servants?] This is a third argument

to diffwade the king from his purpose, Hereby Joab implyth, that all the people were as fervants, faithful to Da-vid; foas there was no need of numbring them, as if there were fear of any unfaithfulnes. For when Souldiers are numbred, foare new oath or bond ufeth to be imposed upon

Why then doth my lord the king require this thing? ] Or, de-

Why will be be a cause of trospasse to Ifrael Here Joab thew eth, that he apprehended Davids defire to be finful, and that it would prove prejudicial to his people.

V. 4. Neverthelesse the kings word prevailed against 50.26

The king was no whit at all moved with Joabs arguments; but was peremptory in his refolution, and would have Joab to do what he commanded him, This much aggravated Davids fin : for the good counfel of a fervant is not to be despifed, from profecuting his purpole, but he would hearken to none

therefore fosts] And the Captains of the boff, 2 Sam. cli. 24, ver. 4. Josh and they all agreed, both to diffwade the king, and also to obey the king when they saw he would not be re-

and allo to oney the still when they have the woman into the te-moved from his purpole.

departed Tor, we not out from the presence of the sking to number the people of street, a Sam, 24.4. When they saw that they could not prevail with David, they tarried no longer with skin, but went to execute what they had given them in charge. A question is here moved, whether they did well, or no, in obeying the king. They who hold, that Joab and the other Captains did not well in obeying, alleady these reafons: First, it is unlawful to be accellary to a fin. Secondly, they did it against their conscience. Thirdly, they then-felves judged that some vengeance would follow thereupon. A general answer may be given to all these, that the act required of them, which was to number the people, was not famply finful. See v. r. The fin was in Davids mind, and in the end which David propounded to himself, to which Joab and the other Captains were not accellary. Neither can it be faid, that they finned against their conscience; for howfoever they might think that David did not well, in prefsing the thing to far as he did, yet in their conscience they might be perfuaded that they ought rather to obey their king in his refolute command, then fitr up his wrath, and incur his displeasure, by an utter refusal to do it. As for the vengeance that they might judge would follow upon it, they were not fure of it, but only feared that fuch a thing might fall out. If they obeyed the king meerly upon a flavish disposition, to do any thing, though it were finful, upon their So-versigns command, questionless, they finned. Josb finned,

15, &c. and went shroughout all I/rsel] They went from one tribe to another, till they had taken the number of the people in the feveral tribes. In 2 Sam, 24, 5, 6, 7. The particular places they ended, are expressy for down.
and came to ferufalem] When they had gone through all the land,

Ejad fring the number of them to me, that I may know is 1 Or; the same for the people, that I may know is 1 Or; the people, a special from the people, that I may know the number of the people, a special from the people, and the people, and the people, and the people, and the people is a several people of power than the people of people of people of power than the people of was to compass, and by the long time that he was forced to fpend therein, which was more then three quarters of se car. The kings royal Palace was at Jerufalem; from thence therefore they went to begin their work, and thither they re-

V. 5. And Joah gave the fum of the number of the tesple tinte Pavid Or, mue the king, a Sam, chap, 24, ver.9. This he did, to tellifie his faithtulnels to David, in obeying his command; and that David, if he pleafed, might make a pub-

command; and that David, the please, inguinance a pos-like record of them.

and all they of Ifriel] - Under Ifrael, here are meant the ten tribes; for mention is afterwards made of Judah and Benja-

min, in this and the next verfe. were a thousand thousand, and an hundred thousand] Joyned

together, they make up eleven hundred thouland, which is a million and an hundred thousand. There are but cale hundred thousand mentioned, a Sam. 24.9. For reconciling these differences, it is said, that there were eleven hundred thouland men numbred by the feveral rulers that went into feweral tribes; but because the matter seemed abominable to Joab, v. 6. he was not careful to put all into the publique records of the King; he only put down eight hundred thous records of the King 3 he only put down eight hundred thou-fund. This Joan might do 3 partly through pation 3, and partly because he had intelligence of the beginning of the plague, which made him leave off before he had finished all. See chap. 27.24. But the Pen-man of the Chronicles, find-ing other records, put the cotal sim together in his lacred history. Others answer, that the tulers numbered all the males, whether they were fit for war, or no, which amountlight in this thing. By this it appears, that David was lome-ed to eleven hundred thousand, and that Joab registred what tickled in his mund, with an high conceit of the multinor but vallantmen, which were but eight hundred thou-fand. But it is £ld, that the eleven hundred thou-fand. But it is £ld, that the eleven hundred thousand were men that drew (foord; and in that relighet, fit for war. 16 as this answer will not well reconcile the case.) A third answer is, that the Rulers brought in the mutber of all that were. fit to bear armes, whether they were before enrolled, or nog and that Joab left out the trained bands, which were before enrolled, and did their fervice in Jerusalem every moneth. Of thefe, there were four and twenty thousand they ferred each moneth; in all twelve times four and twenty thousand. over user, which make up in all, three numbed thouland. Add thefe three hundred thouland, which before were regis-fixed in public records, to the eight hundred thoufand, meationed, a Sam, chap. 24. ver. 2, and they will make up the eleven hundred thoufand mentioned in this

werte,

men that drew frortd See 2 King, chap 3. v. 26. Or, valiant men that drew fword, 2 Sam, 24.9. That Epithite, vahant, the weth, that they were men of courage, and had been

Hant, newern, that they were then occurage, and man ten-before treed, and Judah was the bundred franfaire and ten thoufand.] Five hundred thoutand are mentioned, a Sam, 24,9. These are thirty thousand more then are set down in this place. These thry mouland more then are let down in this place. These thry thouland might be of the tithe of Benjamin, which are not here fee down, verf. 6. But are numbred with the men of Judshy a Sam. chap, 24, ver. 9. Or the three hundred thouland here left out, might be those who were under the command of those Worthese, which are fee down, ch. 17. to &c and here omitted, because they were before enrolled in a publike record.

men that drew [word] See the note about this before. The totall of all the forc-mentioned numbers, was fixteen hundred thousand men. Though the whole kingdom of David were but finall, in comparison of other kingdoms; yet I suppose, scarce a kingdom in the world, yielded to many valiant exercised Souldiers

V. 6. But Levi and Benjamin counted be not among them] Some thus interpret these words, that Joab did not put those that we're of Levi, and Benjamin, into the kings records; whereupon they were accounted but eight hundred thousand that were put into that account, z Sam, chap, z4, verfe g;
Whereas, if all the Levites and Benjamires had been added. thereunto, they would have made up eleven hundred thoutwhen, upon Davids letter, he put Urish in the fore-front of the bartle, whereby he was flain, a Sam, chap, 11, verfe expressed words, (chap, 27, ver, 24.) Flash beam to mumber. expresse words, (chap. 27. ver. 24.) fests began to number but he finished not, because there fell wrath for it against Hraci imply, that these two tribes, Levi, and Renjamin, were non numbred at all. He might forbear to number Levi , because they were to attend the fervice of the Tabernacle; and he where they began, and where they proceeded, and where they began and where they began and where they proceeded, and where they ended, are expressly fee down. VCT. BAL

force Kings werd was abominable to Toda!] His heart and Gods decree taken was unterly against that which the king commanded him. What he did, he did against his own inclination and will, being, in a manner, forced thereto by the kings unterlined to punish David to punis

alterable relation.

V. 7. And he was difficulted with this thing.] Heb. and it was earlies the eye of the Lord ancertaing this thing. See 1 king. 16.

25. 82.1.52. 2 king. 3.2. Confidence in the arm of field, and pride in the multitude of men. God cannot endure, therefore be finate [first]. He since them with a great pestimater for the finate first?] lence, v. 14. This is here fet down by way of anticipation;

for the plague began after this. Or here, in general it being faid, that God smote them; the order of Gods smitting them,

faid, that God imore them; the order or Gods initing them, is afterwards more particularly fer down.

V. 8. And David faid unto God ] Before this, it is premifed,
2 Sam. 24.10, that Lavids beart face bim after he had numbred. 2.5 m. 14.10. that Levist heart from the after blade numbers the replic. This finding of the heat amply the a tenderent of the replic. This finding of the heat amply the a tenderent of conficience, whereby a man the confideration of fome evit that he hard done, check the confideration of fome evit that the hard done, check the confideration of the hard done the confideration of the same that the same throughout the whole Stripture, though the even many of very tender confiderace. It was the fin the first and versible David; when he law just the first that now troubled David; when he law judget, the first confined hardened all the time that Joah 17.7. The confideration of t ufeth the confcience to be troubled.

I have finned greatly] His tender conscience makes him aggravace his fin, but not beyond his own just apprehension of the greatness thereof. For he was conficious to his own in-

because I bave done this thing ] Joah intimated as much to him before, v. 3. But a touched confeience works more upon a man, then all the arguments that other men can use. but now I befeet thee, ] O Lord, is added, 2 Sam. 24. 10. His guilty conscience makes him humble, and carnest in his

de away the iniquity ] Or, pardon the fin. This is it that an humble pious heart more defireth, then preventing of judg-

of the [crupus] He mentioneth this relation betwixt God and himfelf, both to aggravate his fin, in that a fervant of God thould fo transgress; and also to firengthen his faith in ob-

taining partion.

for I have done very foolifely] He hereby condemneth himfolf of unadvisedness, in attempting such a matter so rashly as he did ; himfelf not well adviling about it, nor hearkening

he did himself not well advining about it, nor heatening the good advice of his fevrant was the good advice of his fevrant was the sound to the soun is not in the original. Its is only a copulative particle, thus, and J. Duid role. This monning was questionatels, the next morning after Josh had given up the number of the people to Brid, and David had deprecated pardon. Though conteiling on it in, and deprecation for pardon be acceptable to Gray the many in fifty indigence for its, and the ten gain in the conteiling the content of the conte and to vindicate Gods justice. Davids Seer, (sping This is thus expressed, 2 Sam. 24.11.

Davids Seer, Jaring I This is thus experied, 2 Sam. 24.11. the word of the Lord came unto the Prophet Gad, Davids Seer, Jaying. Here we fee, that the fame man may be both a Prophet, and a Seer. Of the difference betwist them, See

V. 10. Go and tell David, fajing, Thu faith the Lord] Sec

I King, 12,24.

I offer theel Heb. I firetch out over thee. For the holding I of a their field. I pressed at over thee, For the holding forth of a thing to another, is an outward offering of it. God might have fee before David many judgments, more in number, and terribler in kinde, but this reftraining theat to three, is an evidence of his fatherly indulgence to David: yet of, as hereby he sheweth, that David had deserved all those three

judgments.

604 the own of them This further amplifieth Gods tenderness to David, in that he would not instict all the three judgments on him, but only one; and that one to be chosen by ments on him, hut only one; and that one to be cholen by himself. Known unto God are allhis works from the begaing of the world, Art. 1s. 1s. and he doth nothing in time, what he hath not detected before all time; yet he putted this to Davids choyet, to fleet, that he over-ruleth the free and volumery instantions of men. Prov. 1s. 1, 2s. and that mans shoofing this, or time, doth not crofk the detree of God; nor

for the Kings word was abominable to Josh) His heart and Gods decree take away freedom of will, or election of this or

that I may do it unto the ]. This thews Gods refolved purpose to punish Davids sin, notwithstanding his penitency, v. 8. But it was only with a temporary punishment, vo make the the more watchill for the future; to warn others also, and make them fear; and to flew, that God will not bolfter up

his dearest children in fin.

V. 11. So Gde same to David Though it were a very fid message that he brought to the king; yet this faithful Prophet

menage that he brought to the amps yet has a land a topped being fent of God, came to David, and faid unto bim, Thu faith that wall fee v.10, buf ether Heb. take to the. This fully answers the former Hebraifm, v. 10. He that offers, ftretcheth, or holderh out-

He that chuseth, taketh to himself.

rie that counten, taketh to named!

V. 12. Ethyristes year famica! This in 2 Sam. 24. 13. is
thus fet down, fold few years famica! This in the steade.

The difference betwist the three years, and feven years famine, may thus be reconside. There had been three years
famine before, 2 Sam. 2.1. This was the fourth year from the beginning of that famine. If there had been three years the beginning of that tamine. It there may been three years famine more, it would have been accounted a famine of seven years. In this place, the Holy Ghoft hath reference only to the time to come, and therefore mentioneth but three years in the other place he hath reference both to the time paff, and also to the time to come; and in that respect, extendeth is

to form a chief manishi to ke defined kelpers thy fars] Or, will thou fig three months before them camete? a Sam. 4.13. If a pany fit before their cennies, many of them must need be defined as for continue to to be force, and cruck, the first of the continue to the force, and cruck, the first of the continue to the force, and cruck, the first of the continue to th enemy to be three moneths purfuing of the adverse party, must needs infer a great destruction of them that are pur-

while that the [word of thine enemies overtaketh thee] Or, while wonternation [word of these elements overtaken over JOT, while they puriue thee, 1 Sam. 24. 13. To be overtaken by the fowrd of an enomy, is to be wounded, or flain thereby; which defiritation, they that fice before an enemy, and are purfued

him, can hardly avoyd.

loy linn, can hardly a royed, or distributed by the Lord] Even the petitiones in the land; this is thus plainly fee down, (a. S. m., 24, 13). Or that there is there do not plain to the land; this is thus plainly fee down, (b. Charle is called the fownd of the Lords in opposition). The petitiones a material flowed, by the hand of the many of manner they have the land to the land the land to the land man; namely, by fuch inftruments as man uleth. Famine also useth to be by the means of other creatures, as extream hear of the fummer, there being no moisture to refresh the earth, of the nummer, there being no monture to retresh the earth, a King 17.1. Or overgreat violence of waters, Prov. 28.3. or by Caterpillars, or other like fruit devouring creatures, Joel 1.4. But the petitlence of cometh fo, as no man can Joel r. 4. But the petitience of comen to, as no man can differen any external cause thereof; and many times some are fo defireyed, and some so preferved thereby, as no man can give any outward reason of that difference to as this kind of judgment is more immediately ordered by God, then either famine or fword.

and the angel of the Lord defiroring ] Great question is made, and the angle of the Lord Anglering.] Great quefficin is made, whether that this water properly one of the Angles, or no ? whether that the water properly one of the Angles, or no? without all quefficins, that are new proper Angle, may in the space of three dayses, and lefs, go thonow a whole land, and deftroy a many as are here defroyed. For an Angles; and the angles of the control of the control of the control of Divine vengages. God alloway of an en'l Angle to execute the Judgments. But whatfoever it be that God imployeth in the performing of his will. It envis in the refresh, the filled an the performing of his will. It envis in the refresh, the filled an

his Judgments. Dut ubacfecere it be that God imployed in the performing of his Will, it may inh art refeet, be third an anything the performance it is first of God. For the word, Angel, and the proper notation of the original, it figures the proper notation of the original, figurities for the most in the case of the first in find, (s. Sam. 2a.1.2.). That the anger of the Lord was kindled spaining the three points of the case of the first in find, and the case of the case of the case of the first in find, and the case of the case of the first in find the case of the case of the case of the first in find the case of the case plaister might be as large as the fore, this large commission

was given to this destroyer.

now therefore advice thy (clf] Answers returned to the Lord,
must not rashly, but with good counsel and advice, be re-

turned.

\*\*Meas word I field bring again to him that fem me ] Or, fee what assure I field return, &c. 2 Sam. 24.13. Hereby the Prophet implyeth, that he will not be mocked, or dallied with, by

children of men. They whom he fendeth, or to whom he , vid humbled himself, ver. 8. The execution therefore of the

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all : and for him to chule any of them, was a kind of terrour unto him; and this brought him into a great fitait.

let me jalk now] Or, let us falk now, 2 Sam, 24.14. Of fuch a kind was every of the judgments, as neither of them could fall upon him alone; and therefore it is faid in the plural number, let us fall. Befides, he was the principal caute of the judgment, and he himfelf was in danger thereof; and therefore he faith also in the fingular number , let me

into the band of the Lord] By this phrase, he submits himself and his people to that kind of judgment, which was most immediately ordered by the Lord : This was the Pestilence.

for very great are his mercies] (or many are his mercies.) This is added, as a reason, to thew why he chose that judgment which God noth immediately ordered; because he knew that which God most immentately ordered; because he knew that God was pixitil and mercitul: and that if, in the midt of judgments, he saw a people penitently humbled, he would cease to timite, and spare his people. but the men full into the band of man By this phrase he depre-

cateth the other two judgements, of war and famine Or, he prayeth against them, that neither of them may fall upon hin, or his people. It was shewed before, that man had his hand in war; man smiteth with the sword; man easteth the javelin; man theoteth the arrow, or the bullet; man order eth all warlike instruments: Yea, he orderesh the beafts that are used in war: So as, according to the minde of man, greater, or less cruelty is used in war. But men, for the most part, are very cruel against their enemies. Of them, thus faith God, I was but a little difficult and they beloed forward the af-Hillion, Zach. 1.15. Ifai.47.6. 2 Chron, 28.9. Something allo may be attributed to man about famine, in that they who autom by the attributed to this about tannier, in that truey with the canquile by how doing and theraping pot of the future, both the canamate of the canquile by the configuration of the configurati enactey. Of piery, in that ne would have God onely fought upto for deliverance in the judgement, and all the praise given unto God, when they thould be delivered from it, but he few would be done more in a plague, then in a famine or war. Of charity he giveth evidence, in that he chujeth fuch a kinde of judgement, as would oppress the poor men no more then the rich men; and subjects no more then Princes. All are alike fubicationhe pestilence. But in famine the greater and wealthier fort of men may better pro vide for themselves, then the meaner and poorer fort. In war also, the greater fort may get castles and other places of frength to defend themselves in, from the enemies; or, they may give ransons for themselves; when the poor have no means at all, to help themselves from the enemies

V. 14. So the Lord fent pestilence upon Ifrael A pestilence is a kinde of venimous difease, which is not onely very dange-rous to such as are infected therewith; but also to all that are near them. There is no disease more morral to the per-

ago negar timen. There is no disclate more mortal to the per-fon himfulf, or more infectious to others, and there fell in Ifreel fourns thoufand men) Here was a won-derful great flaughter on fuch a fudden. We read of four-teen thoufand and feven hundred, deftroyed by a plague, on fach a fulden, as Aron could not, time enough, prepare inenefit or make an asonement for them. Numb. 16, 47, 48, 49
There died twenty four thoufand, as another time, in the
wildernels, and on a fulden. Numb. 24, 9. I none in the
wildernels, and on a fulden. Numb. 34, 9. I none in the
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fuller and the state of the state of the state of the state of the
fuller and the state of the state fuch a fudden, as Aaron could not, time enough, prepare inherein. God is faid to do this, (2 Som. 24, 15.) from the morning even to the time appointed. He means from the morning, after that Gad had brought Davids answer to the Lord, till the end of the three dayes, appointed of God for this plague, verf. 12. It is further added, (2 sam. 24. 15) that there dayed of the people, euen from Dan to Beetflebt; that is, from one end of the land to the other, fee verf. 2. Hereby is verified the extent of the threatning, ver. 12. in these words, throughout all the coafts of Ifract,

V. 15. And God fent au Angel unto Ferufalem to destroy it] This V. 35, and Gra Jones a regional granular designing 11 fine accordance.

Though the commandament, for numbring the people, were given in jerulation, we the case of the commandament, for multing the people, were given in jerulation, we the execution of the commandament, yet the execution of the commandament, and in jerulajem, was put off to the laft, yet, 4. And in Jerulajem is the six of God Coverana, then jet, 2. San 3, 4.1.7. This was the Arket God Coverana, then jet, 2. San de the multiplying of phrafes, thus, fixed, thus was the Arket God Coverana, then jet, 2. San 3, 4.1.7. This people is the commandament of the control of the commandament of the control of the commandament of the commandament of the commandament of the control of the commandament of t

Amoreus, must be careful to fatisfie his expectation.

V. 13. And David fail mus Graf. I am in a gress flexified for the following free for the following flexified flex the rod was shaken over them.
the Lord beheld] This is spoken of God, after the manner of

man. It sheweth that when God lendeth a messenger of his wrath to punish man, he giveth not over the whole power to that messenger, but observeth how he useth the power given unto him; and reftraineth, or putteth on that meffenger to do his work, as feemeth good to God himfelf.

and horepented him] This phrate alto is applyed to God, fter the manner of men; for God is not as man, that he flould repen; 1 Sam. 17, 29. But when he leaveth off to down he hat hegun, he is faid to repent, Gen. 6.6. Exod. 32.14. Judg. 2.18. God may alter a course which he hath begun is the heath begun; but he never altereth his minde; for he meant, in the

begun; but he never altereth his minde; for he meant, in the beginning, to forate Jertaldem. of the cwil By cwil is meant the judgement inflicted, not because it was evil in the nature of it, (for it was an execu-tion of Juffice, and in that respect good) but in regard of the pain and lofs which men felt thereby; it feemed to them vil. Thus God is faid to create evil, Ifai. 45.7.
and faid to thee Angel that deftrojed] This word, the people,

isadded, 2 Sam, 24, 16. Deftrovers of mean are at Gods disposing.

it is enough | The Lord well knoweth what kinde, manner. and measure of affliction is fit for his people, flay now thischand | God will not fuffer his to be punished

above that that is meet, and fufficient. This reftraint was, questionless, after Davids prayer, yer. 17. It is usual, first to set down the thing it set?, and then the means, or occasion of effecting it. See ver. 7.

And the Angel of the Lord flood by the threshing floor of Ornan the Jebustie] Or, Araumab, a Sant. 24.16. Ornan is a name contracted of Araumah; the same radical letters are in both

to destroy Israel, appeared in a visible shape; how could else David see him with the eigs of his body? and it is probable. David fee min what the cies of his body? and it is probable, that he appeared in the fispe of a man, as Angels, at other times, used to appear, Gen 19.1.5. Whether this Angel, in fuch an apparition, went through the whole land or no, is questionable.

fland between the earth and the beaven] Thus he flood in the and was thereby the more visible, and the more terrible. and had power to destroy the more.

having a drawn [word in his hand] A (word is a usual instrument of destruction; by drawing it, an intention to destroy, is implyed. Hereupon this destroyer is thus presented to

firetched out over forufalem] This implyeth, a threatning of destruction to Jerusalem.

Then David ] When he faw the Angel that smote the people, 2 Sam. 24.17.
and the Elders of Ifruel] Of Elders, fee 1 King 8.1. Thefe

and the Little flatter of tipsets, for its light, I find the Elders either faw the afore-laid Angel, as well as David; or elfe, were moved with the judgement on other places; or were, by David, commanded to do what they did.

who were daubed in factation. This circumstance apparently sheweth, that the judgement, on other places of the land

3, 17. Levit. 9. 24. Numb. 14. 5. & 16. 22. Joh. 5. 14. Judg. 13.20.

V. 17. And David [aid unto God ] David, as a King, as a Prophet, and as the principal in this fin, doth most of all de-

precase the judgment, and pray that it may be removed.

Is it not I that commanded the people to be numbred ?] Here prudently, he taketh notice of and confesseth that special particular sin which was the niest immediate cause of the judgement; and patiently acknowledgeth himself the chief actor therein.

La isted 3, feeing down the points interrogatively, It is Questionless both Ornan and his four fors, were in their 1180. do all amphifice a deep apprehension of his own leading, threships orgether. They expected no such sight, we found that the point of the deep and the such made the more terrible unto the threships on the such as the such penitency, and a means to move God to pity a diffressed soul. God useth to ease those who load themselves; and to load

those, who seek unduly to ease themselves, but as for the [effect] Hereby he means his people, whom he filleth sheep. First, in relation to that charge he had over Rifeth theep. First, in relation to that chatge he had over them. For a King is as a Shepherd to his people, and in that respect they are theep to him, I King, 22, 17, Idai, 44, 28. Secondly, in regard of the great flaughter made amongst Secondly, in regard of the great laughter made amongst them, to remany like pwere wont to be Jain together for sacrifice, 1 King. 8. 63. 2 Chron. 15, 11. and 29, 33. and 30. 24. When wolves enter into a flock of fineep, they afte to devour many. Sunday provertial phrases, are raifed from the vour many. Sundry provertial pricates, are raited from the deftruction of incep; as face papointed for meat, Pfalim.44.

11. Like theep they are laid in the grave, Pfalim. 49: 14Like theep their laughter, Jer. 12.3; Pfalim. 44. verl; St. Thirdly, in regard of their innocency in this caufe, particular-

ly; for theep are counted innocent creatures, What have they done : ] David doth not here acquir them of all fin; but onely of that particular fin, for which the plague

au m; out onesy or tast particular int, for when the pague was fent; namely, in numbring of the people. It at thise hand, I pray the, O lord my Gol, be on maj Or, againff me, a Sam. 14.17. He doth not here fimply pray tor vengeance on himitel's but comparatively, rather upon himitels, who had committed that fin, then upon the

people, and on my fathers bufe] By his fathers house, he meaneth his kindred, his houshold servants, his counters, his counsellors; fuch, as by any special bond of relation, were knit unto him:

professed his name the bagued or, that they should doe of the plagued. That destruction which had been of seventy thousand before, ver. 14. formoved his bowels, as he wished that he himfelf might dye of the plague, rather then any more of the

people.
V 18 Then the Angel of the Lord That Angel, which was before an executioner of Gods vengeance, now is a messenger to direct him how to pacific Gods wrath.

commanded Gad to [sy to David] God fo far honoureth fons command Gas 10.9 TO JANUA | One to rar monourcers nons of men, that are his Prophers, and Ministers of his word, as to fend his Angels to instruct them in what they are to direct his people: rather then to make his Angels, themselves, immediately to instruct, or direct his people, Acts 10. versimmediately to instruct, or direct his people, Acts 10. versimmediately to instruct, or direct his people, Acts 10. versimmediately.

5, 6.
that David [bould go up] The place whereunto David was directed, was on an hill, namely, the mount Moriah, 2 Chro.

3.1. Therefore he was to go mpto it.
and [et up an Altar unto the Lord] This was a means of makeana jet up an Aust unto tot Lora 1 1 his was ameans of make-ing an atonement, pacifying Gods wrath, and removing the plague: for on that Altar facrifices were to be offered up, ver. 22, 23, 16. By the Altar the facrifices were fanctified,

Math.23.10.

in the ibrefiring floor of Orusnithe Jebussic I In that place Ornan used to thresh his wheat, vers. 20.

Therefore it was called, his threshing-shoor. There shood the Angel with his sword

and the shoot of the Angel with his floord

and the shoot of the Angel with his floord

and the shoot of the Angel with his floord

and the shoot of the Angel with his floord

and the shoot of the shoot drawn, when he was about to destroy Jerusalem, ver. 20. Therefore there must the means of atonement be erected, that so the plague might be there staid, and spread no farther. It is noted, 2 Sam. 24.18. that Gadeame that day to David, and it is noted, 2.3011.44.18. that Guarant 1031 ag 10 2048, and 1631 faid to bim, Goup. &c. True Prophets are faithful in delivering the mellage, as they have received it, (1 Cor. 11. 23.) For God delivereth his mellage to David, in the fame very words in which he had received it from the Angel.

now Ornan was threshing wheat ] Ornan had been a King, 2 Sam.24.23. But being lubdued, and brought under by David, he was content to perform a mean subjects part, which was to thresh his wheat: or at least, he was there, over-seeing his fons while they did it.

V. 21. And as David came to Ornan ] For Ornan was at the place whither Gad directed David.

Ornan looked and fare David 1 to is added (2 Sam. 24. 20.)
The King and his fervines coming on towards him. For David came as a King with his attendants.

came as a King with his attendants.

and went out of the thressing floor] For he would not tarry till
the King should come to him; but in a good and dutiful respect rowards David, went out to meet him. and bowed bimfelf to David with his face to the ground] Of

this phrase, see 1 King. 23.
V. 22. Then David said to Ornan] Before this it is noted, 2 Sam. 24.21. That Araunab said, Wherefore is my lord the king 3 ann. 24.11. Inat. arange jest, in vertices in its own of the come to bis forum? A A raunahas gefure, 6 his wordsmanifeft a very great and good refpect that he bore to David; for he acknowledgeth David to be not only a king, but all of his Soveraign, and himself to be Davids fervant. And that he might the better know wherein to rethife further refpect for the company of the to David, he diligently enquireth after the occasion of Davids coming to him, that he might know what fervice he might do ro David.

grant me] Heb, give me. He did not require what he asked upon a free gift, but only he defired a readiness in Ornan, to

fuch, asby any special bond of relation, were knit unto him; who, haply, might, some way or other, be accessive to he in a stead, by where neer relation to him, the punishment would more appear to be on him.

I was a stead of Davids coming to Araunah, (a Sam. 14, 12). Their is this word, give, used, 1 king. 41. A him for the preparation to on him.

I have in this phrase that God would spare the people. Under this tertainer, they direct is an argument counted a maney, and so will distribute the the things given of the Both the time and would find the properties of the world will be the standard of the sound of the standard of the sound of the sound

that I may build an Altar therein, unto the Lord] See the reason hereof, v. 18. thou shall grant it me for the full trice This showeth, that he

defired northat place grath; no, nor yet for a small matter, but for a valuable and full confideration.

that the plague may be flored from the people ] This was the main and of building that altar. See v. 18.

V. 23. And Ornan faid unto David, Take it to thee] His mind

V. 2. And Granufaid unto David, Take it as the J His mind is, that he should have in grait.

and day my far at the King do that which is good in the circl. Or, and the roy to at the King do that which is good in the circl. Or, and the rows content that the King should offer what Orman in the fall and by him; or, when at left David pleased with my content that the King should offer what Orman himself that dy him; or, when at left David pleased with the circle when the circle with the content of the circle with the circle when the circle was we want to

Le, f pier the tabe own alfo] He meaneth those exen with which he was threshing our his where; for they were wont to tread our their corn with oven, Deut. 5.54.

for barn dfiring! For their were an especial kinde of beath, officing, by the law, enjoyned to be officed up for barn of the second of

ns cotn: Presuncato or manea wood man upon the Anda's to burn the facrifices withal, Levit. 1.7,8 and the wheat for the meat-offerings] Of meat-offerings, fee 1 King. 3.17. Among other things, wheat was a kind of meat-offerings, Numb. 18.12.

I give it all. This plainly through that he offered all gradients of the control of the contr

give it all.) This plainly throwth, that he offered all gra-its, as amere tree gift. He freewed himself in liberal, boin to entitline ling out refer to David; and also to add what he could consult in removing of the plague, where the and his form the great fart, ver. 20. It is added, 2 Sam. 24, his form the great fart, ver. 20. It is added, 2 Sam. 24, which is a great fart, ver. 20. It is added, 2 Sam. 24, the great farth which is a great farth, as a Wing, give unto the King, and Arismals fall matthe King, the Lead by Ged scene been farther former now of the work. words in the head received in the medical from the Angel.

18, to the Grant of Grant David were the string of Grad Dot, seem to the training of the training of the String of Grad Dot was conditionable in observing the direction, as Gad was in deliverings. For its users to grant of the training of Grad Dot was conditionable in observing the direction, as Gad was in deliverings. For its users were direction, as Gad was in deliverings. For its users were direction, as Gad was in deliverings. For its users were direction, as Gad was in deliverings. For its users were directly as the training of the property of the strings of the str

verse, in these words, the Lord thy God accept thee, giveth fur-ther evidence, that both a fear of God, and also fauth in God, pofferfied the foul of this man; and it theweth that he carnell. ly defired the prefervation of David, and of the remnant of lirael that were spared, as well as his own: And that he believed, that the prefervation of them all depended upon Gods gracious acceptation of that offering that David should Gous gracious acceptation of maroticing that David mone offer up unto God; which was a type of Christ. He faith of the Lord, in relation to David, thy God, because he know that David was a faithful fervant of the Lord; and that the Lord was, in special manner, the God of sire a further, because he himiels was a stranger by birth, though now incorporated into the Church of God, he jaith thy God. This corporated into the Chitten or God, no tailth my God. Ans example of Araunah, was a fign of the calling of the Gentiles; and that God would be worthipped where they were, as he was worthipped in the threshing-floor of Araunah; and that they would offer what they had to the fervice of God.

Chap.xxi.

V. 24. And King David faid to Ornan, Nay] David would not receive fo great a gift, freely, at the hand of Ornan; be-cause he being a great and wealthy king, could better pay for it, then Ornan part with it for nothing a besides, he would not render tervices, and offer facrifices to God upon another mans coft, left fuch offerings should rather be accounted his that gave the things to be offered, then his that offered the same. It may be also that David was not willing to be beholding to Ornan for so great a courteste, see Gen. 14. 21,

for I will not take that which is thine for the Lord] He intended not to buy that place for his own profit or pleasure, (as Ahab defired Naboths Vineyard, 1 King. 21.2.) but for the Lords fervice : and therefore he would not have it at another afraid. mans coft ; See the first note on this verse.

nor offer burnt-offerings without cost? He meaneth without

his own coft, or his own paying for it. He was not like that man, who took a poor mans theep, to entertain his friend therewith, a Sam, 12.2, 3,4. Of burnt-offerings, fee I King.

V. 25. So David gave to Ornan for the place Under this word, place, is comprehended all that building where the threflying floor was, and all the land about it, that belonged to Ornan; for the Temple was there afterwards built: so as Ornan, after this, possessed neither houses nor land thereabouts. By this large signification of the word, place, the great difference that is mentioned, 2 Sam, 24. 24. may be cafily reconciled.

eafily reconciled.

for burder flowless gold by weight.] It is thus faid, 2 Sam.

14.14. So "aud bought the threshing flow and the ween, for fifty
flowless of flows. There is a great difference between their
two prices. For fifty flockels of fliver, amounts to fix pound five thillings flerling: but fix hundred shekels of gold, amounts to seven hundred and fifty pound. See 1 King. 10. 16. The lefs price was paid onely for the oxen, inftruments, and threshing-floor; but the greater price was given for all the land and houses, that belonged to Ornan, thereabouts. It may be, that Ornan fer the price of all that David defined to have, onely as fifty flekels of filter; but David, of his royal bounty, would give him fix hundred fiscles of spot by weight. It it isfaid of Solomon, (r King, 10. 13.) that he gave unto the Queen of Shebs all her define, whatforever fite: asked, besides that which Solomon gave her of his royal

bounty. So might David here do to Ornan.
V. 26. And David built there an Altar to the Lord This he

\*\*Addisopat del ard] Proper must be joyned wichall other surrannable fervice. By proper, a blefing on all is obtained from the Lord. Therefore it is faid, a Sam. a4, 23, Than the Lord was entracid for the Land. The contract of the Land of the Lord was entracided for the Land.

and be answered bim from heaven by fire I See 1 King. 18.14. and 2 Chron. 7.1. The fire, wherewith facrifices were to be offered up, was at Gibcon, where the Altar for burnt-offer-ings then was, chap. 16.40. thither none durft go, bocaule of the plague, verf. 30. and with no other fire might a facrifice

and be put up bis fword again into the sheeth thereof] This hath relation to the drawn sword, ver. 16. As that purale, set our destruction by the plague; so this phrase imports a ceasing to deftroy by the plague; and thereupon it is faid, (1 Sam. 24,25.) the plague was flated from Ifrael. This shows, that that which is noted, veri. 15. is to be referred to this place. and that it followed upon Davids offering, and calling upon the Lord.

V. 28. At that time Or, after that time. For this hath rewhen David faw that the Lord had answered him ] This hath

reference to v. 26. in the threshing fivor of Grnan the Febusite | Sec v. 18.

then he jacrificed there] He did not only offer up those so-can burnt offerings, which are mentioned v. 26, upon that extraordinary occasion; but also afterwards on other occasi-fions, he there sacrificed. This was a place of old fanctified, by Abrahams building an Altar there, Gen. 22,2,9. and atterwards, 2 Chr.3.1,

V. 29. For the Tavernacle of the Lord, which Mofes made in the Wilderneffe | Hereof, fee Exod. 36.8,&c. and the Alter of the burnt offering Hercof, fee Exod. 38, 1,

were at that feafon] While David reigned, and when this plague was inflicted.

in the high place at Gibeon ] See chap. 16. 39. & 1 King.

V. 30. But David could not go before it, to enquire of God ] V. 30. But Deviational and go office it, to enquire of Goa ; The Tabernacle was the place where the Pricts attended their feivice, and by the Pricts, both the king and others used to enquire of God; but the Tabernacle being at Gibeen, David could not go thither,

for he was afraia | Even as Ornan and his fons were, ver. 20. for the plague when it rageth, maketh all of all forts

because of the sword of the Angel of the Lord] That is, the plague. See v. 14,15,16. It appears by this, that many fell by the plague at Gibcon.

#### CHAP. XXII.

Verf. 1. Hen David [aid] When God had teftified his acceptation of the facrifice which David offered to God, both by that extraordinary fire from heaven, and

allo by removing the plague, that state them seaven, and allo by removing the plague, that state the bufe of the Lard God] This is the place where the Temple of God is to be built. God had of old declared, that he would have an efpecial houle for his fevrice, Deut. 1.1.1. And he had allo told Devid, that his fon should build that Gods accepting his facilities in this place, together with the charge that the Propher of the Lord gave him, to erect an Altar there, chap. 2.1.8,19. He gathered, that there must be the house of God. Which he might the rather do, by calling to mind the Altar, which of old, Abraham erected in this place, and the facrifice which he thereupon offered Gen. tus pace, and ore actince which ne increupon otheres Gen.

22.2.9,13. Befides, David being a Prophet, might have fome fipecial revelation of Gods Mind concerning this. Or God might from the Lord, declare as much.

and this is the Alian I in this place fiall an Alian be built. For Solomon, when he built the Tumple, made another Alero Solomon, when he built the Tumple, made another Alero Solomon, when he built the Tumple, made another Alero Solomon, when he built the Tumple, made another Alero Solomon when he built the Tumple, made another Alero Solomon when he built the Tumple, made another Alero Solomon when he built the Tumple, made another Alero Solomon when he built the Tumple, made another Alero Solomon when he built the Tumple Solomon when he built the Tumple Solomon when he was the Solomon when he was the

tar, 2 Chr.4.1.

of the burnt offering for Ifrael] Whereon the people of God

finall time after time, offer all their burnt-offerings.
V. 2. And David commanded to guider asguber the strangers
that were in all the land of Ifrael] The strangers here mention. V. 5.6. And Detail mits some an other total a fine in the state of the

ple himfelt, chap.17.4. But he prepared funch things as might be fit for his fon to build it withal. Why the Temple is call-ed the house of God. See 1 King.3.1. V. 3. And David prepared from in absundance? For there is

great use of Iron in all forts of building

for the mailes for the doors of the vates ) The gares here memore the finding version may may no other are might a statement be ordered up, level, to a , a therefore Dard payed for the contract of the Courts; for the doors of the finds never and the Lord fenter, is which repected is find, much holy, and holy places, were hung on hingest of gold that he melitered find from heaven by fire. room between, and the Lord incret: m writer repeter is stad, much not, and not p paces, were mang on mages as gos and filter, of which nead were the nails also, it king 7,50.

V. 27, And the Lord commanded the doged I that Angel which is immentioned, yet. I. 6. I the Lord han a command over the control of the command of the state of the commanded of the command

and breffe in aboundance without weight ] His meaning is that , which he himself could not do, though he defired it. the brass provided for the house of God, was laid up, and the brats provided for the houle of God, was laid up, and committed to over-feers, without weighing it. For it would have been too great a task to have weighed all, and too great a charge to have been accountable for all by weight. See: King.

4.47. 2 King 25.16:
V. 4. Also Cedar trees in abundance] The greatest part of the timber that was used about the Temple, was of Cedar. See

I King. 5.6. & 6.9. for the Sydonians and they of Tyre brought much Gedar wood] Lebanon, where Cedars grew, was in the dominion of the king of Tyre. See r King. 5.6.

to David] For Hiram, the King of Tyre and Zidon, was ever a lover of David. See r King 5, 1, 2 Sam. 5, 11.
V. 5. And David [aid] This might be an holy foliloquic,

betwirt David and his own foul. Or otherwise, he might iay

betwike David and the own foul. Or otherwise, he might lay it rofuch a congregation, as is mentioned, thep. 3-9.1.

Solomos my for it young and tender? In what respect he is faid on young, been King 3-7. He is faid to be tender, in regard of the mildness and meckness of his disposition 3 and in that he had not been accustomed to war, or to any great affairs or imployments.

and the house that is to be builded for the Lord ] For the service of the Lord, for his honour, for the evidences of his presence, and means of worthipping him. See I King. 3.1.12.

wonders. As it was far more excellent then the Tabernacle; womens. As I was not more extended that the factoring of the was but cloth; this of hown thone; this, in all the load, and the dimensions, fair exceeded that: So the Cherubins, Sea, and and just execution of death on capital malefactors, be lawful; other things in the Temple, were much larger and fairer, then those that were in the Tabernacle. See 1 King. 6.23, &c. and 7. 23. Besides, there were in the Temple, ten Tables, and ten Candlesticks to one in the Tabernacle, 1 King. 7. 49. 2 Chron. 4. 8. As for other buildings, though there might be fome higher, or larger or wider, yet there was never any that had tuch coffly materials, fuch curious workmanship, which were for fuch divine fervices; and wherein were fuch representations of the divine Majestie and mercy, as in this: And which presigured forth such mystical, spiritual and celestial rouths as this did.

of fame | Heb. for a name. To be highly accounted of all, and of greater repute then any other building.

and of glory] Or, and for ornament. Some joyn this epithic with the former; as if it had been faid, a most glorious name. He intends such an excellency of the boule, which was to be built, as by words could not be fufficiently expressed; and therefore heaps up these many epithites one upon ano-

thereof thould come. The report of the excellency of this houle, when it was finished, fpread abroad throughout all nations. See I King, 8.41,42. This was one thing that struck the Queen of Sheba, into a great amazement, I King, Io.

verf. 4.
I will therefore now make preparation for it ] Herein he manifested his zeal to Gods glory. Though he were forbidden to build it himself, (chap. 17 4.) yet he would do what he could; he would prepare what was requifite towards the building thereof. And because it was to be such an house, as is before described, he thought it would be too great a task for his fon, both to prepare materials, and also to build the house;

he doth the former. This was a point of great prudence.
So Danid prepared abundantly before his death] He had not onely pupofes to do such a thing, but while he had time, he

indeed did what he purpoted.

V. 6. Then he called for Solomon his [on] This might be betweet Solomon and himfelf alone, that so Solomon might give

the more heed to his words.

### charged bin to build] He left it not to his fons choice, to do it, or not to it; but laid an express command upon him,

that he might not fail to doit. anboufe forthe Lord God of Ifrael | See verf. 5. Of this title.

Lord God of Ifrael. See 1 King. 8.15.
V. 7. eAnd David faid to Solomon, My fon This title uttered by a father, is an evidence of great favour; and thereby he draweth his fon to attend to him the more diligently. Some read it in the third person, thus, to Solomon bis son. The for-

mer reading bath the greater emphasis. as for me) This theweth, how greatly he defired, if he might have had his own will, to have done it himfelf,

It was in my minde to build an houfe] See ch. 17. 1. This he maketh known to his fon, to move him the rather, to do that

unto the name of the Lord | Sec 1 King. 5.3.

uny God | Sec ch, 13.4. 1 King. 8.28.

V 8. And the word of the Lord came unto me, saying | This

ath reference to chap. 17. 3, &c.

Thou haft fleed much blood abundantly ] This is not expressed Too half fleet much blood edundanty] This is not expredied in thatamitors, which Nathan brought to David from God; but is implyed, by the mention of those entering which were out of the foot David, than; 19. The blood that is here faid to be fined abundantly, is not ubraided untro David, as a matter of injury, or cruelty; but it is alleadiged only as a reason of its unitaries to build the house of God.

and haft made great wars ] No King of Huael fought more battels, nor had more mighty enemies then David . He first began with a Giant, 1 Sam. 17,50. He subdued all the nations round about him, see chap. 14.8,&c. and 18.1,&c. and 9.1.&c. and 20.1.&c.

shou shalt not build an house to my name ] See vers 7. chap. 17. 4. This inferrence implyeth, that a man of war, who sheddeth much blood, is not, in that respect, fit to do that which

fould typife Christ, our peace.

because about hash sheat much blood upon the earth in my sight 1

Either this is set down as a repetition of the same thing, and
fo it adds much emphasis. See I King. 8.13. Or essentially reference to another kinde of shedding of blood; namely, to and means of worthipping him. See I king 3.1.1.1.

mult be executing magnified Heis, or make great, to be about.

such an one, some appear to be every great nadeed, excelling in the case of the control the presence of God, in whose fight it is committed, 2 King, 21. yet God taketh not delight in shedding of blood, simply, and indefinitely confidered

V. 9. Behold a fon fhall be born to thee] This hath reference to the promife made of Solomon, before Solomon was born, 2 Sam. 7. 12,13. For at this time, Solomon was prefent before

who shall be a man of rest ] Free from wars, and from all molestation of enemies. For by rest, peace is here meant.
and I will give bim rest from all bis enemies round about] It is God that causeth wars to rest, and setleth peace in a land,

for bis name [hall be called Solomon ] That is, peaceable. Questionless this name was given unto him, in relation to the peace of the land in his time. It was David that gave him that name, 2 Sam. 12, verf. 24, but by a prophetical

and I will give peace and quietnesse unto I frael in his dayes] This clause showeth the kind of rest that was mentioned in the former part of this verse. This promise was verified, 1 King. 4. throughout all countries) He would have it such an one as as, in regard of this peace, Solomon was a fit type o IChrist should not onely be admired by the Israelites, among whom the Prince of peace, Image, 6, and he fit to erect that Temple, it was a but also among other nations to whom the report which was a type of the Church, the proper subject of peace; thereof fhould came. The report of the excellency of this whose true members are all peace-makers, and in which the glad tydings of peace is preached, and wherein we are brought to eternal peace

V. 10. He shall build an house for my Name ] See v. 8. and

and be shall be my fon, and I will be his father] See chap. 17.

and I will establish the throne of his kingdom over Ifrael for ever] See chap.17.12. & 1 King.9.5.
V. 11. Now my [on] See v.7. Hitherto David hath related

what God faid to him concerning the building of a Temple. Now David directeth his speech to Solomon, by way of prayer

the Lord be with thee By his gracious favour and affiftance. This phrase fets out the fountain of all good success, fafety; and fecurity, Rom. 8.21.

and profper thou] This word implyeth good fuccess in the and proper 10001 1 nis word implyetin good luccess in the things that a man undertaketh, Gen. 39.1. Deut. 19.9. Joh. 1.7. 1 king: 2.3. This phrafe, as here ufed, implyeth both a prayer for good fucces, and also a prophecy that he shall have

good fuccess.

and build the house of the Lord This also may be taken as an exhortation to do his best; or as a promise of Gods en-

thy God ] David putteth his fon in mind of that special relation that was betwixt God and him, both to quicken him up, the more to do that work, and also to firengthen his faith in Gods prospering him.

as be bath [aid of shee] As he hath foretold that thou shouldst do, chap.17.12.

do, chap.17.12.

V. 12. Only the Lord give thee] This word, only, is not to be taken exclusively; a sif he defired nothing ellefrom God, but by a way of excellency; a sif he had faid, above all: and

Chap, xxii.

hence learned to ask these gifts of God, 2 Chron, chap, 1, ver. 10. See i King 3.9,12. As these graces were in genethings fit for the pretent worthip of God, and also to be pertinent types of future truths.

tinent types of tuture truths.

and give the charge contening [firest] Here David extendeth his prayer further, then for the buildings of the Temple, analy, for the good of his whole Kingdom. By giving hin charge, he means Divine direction and counted; with which he defires that his for may be furnished, fo as he may be enabled thereby to infract and direct still his

that thou mayst keep the law of the Lord This implyeth a prayer of David for his own fon, that he may keep the law ; and also a direction to his son how to prosper, namely, by keep-

ing the law regether with an incitation to do it.

10 Odd] Seev. 11.

11 John skyll bed to fulfill the Statutes and Judgments] Of the

difference between Statutes and Judgments, See I King.

which the Lord charged Mofes with] Which God first revealed to Mofes, with a charge, that he should declare them to others. Deut.s.z 1. Mal.a.a.

concerning Ifrael ] David teacheth his fon to apply in particular to himself, the lawes which were given to all the people

Be strong, and of good courage The former word implyeth a putting forth all the strength that he could, to that work whereunto he was fet apart. The other implyeth a confident, and an undaunted spirit. See chap. 19. ver. 13. and 1 King.

dread not, nor be difmayed] These negatives added to affirmatives being directly opposite and contrary to them, shew, that fuch corruptions and infirmities as hinder the work of any grace, must be removed, for the more kindly work of grace in us. The former phrase, dread not, may have relation to oppositions that might be met withal. The other phrase, nor be difficulty of the

work.

V. 1.4. New behld, inny trauble] Or, in my pourty. The
Hebrew word is uted for any kinde of trouble or affiction; it
tree is implyed those continual molefations which Dav'd
had by wars with enemies abroad, and by rebellions in his
own land; as a long white against the house of Saul, 2 Sam.
2.1. yea also against his fon Absolom; 2 Sam. 5.1. & C. and
article Schebe. Sam. 2.8. against Sheba, 2 Sam, 20, 1,&c. The judgments also that were inflicted on the land in his dayes, as three years famine. 2 Sam, 21.1. and the plague, chap 21.14. may be comprized under this word. The word is used, Gen. 29. 32. Deut. 26.7. Exod.3.7.

I have prepared for the house of the Lord] See v.s.
an hundred thousand salents of gold, and a thousand talents of filver Because an estimation must be according to the shekel of the Sanctuary, (Levir. 27.25.) the flickel is fitteft to be the rule of all other accompts. Our English word, feele, feems to be thence derived; The flakel, in Hebrew, fignifieth to weigh. Many make two kinds of shekels; one sacred, the other common: The facred is as much more as the common: the facred is, for the most part, meant in facred Scripture. The shekel contained two bekah's, Exod 38.36. For beliah, fignifieth half a shekel. A bekah weighed an hundred and threefcore barley corns; a shekel, three hundred and twenty, which answereth to our half ounce of troy weight; in worth, two shillings and fix pence. A talent containeth three thousand thekels, which may be collected from Exod. 28, 25, 26, where fix hundred thousand, and three thousand, and five hundred and fifty men, are taxed by the poll, at fo many bekah's, or half shekels; a bekah for a man; which are half so many shekels, namely, three hundred thousand, and one thousand, and seven hundred threescore and fifteen. Put three thousand and leven hundred threeteore and htreen, but three thousand hekels to one talent, and the fum there mentioned, will thence arife, namely, an hundred talents, and a thousand seven hundred threescore and fifteen shekels. Thus it appears, that three thousand shekels made a talent. A shekel then being half an ounce, three thousand shekels produce three hundred feventy and five pound flerling, at five shillings per ounce in filver, which is the value of a talent in filver. The Hebrews valued gold ten for one of filver, that

fand talents of gold, and the thousand thousand talents of 61ver, 10. Dec 1 mile 3 y 3.25. As timete garees were yn game- y er, are ern nor one; ann ont no one vaute, namely , nene rain, necediary for the ordering of rise laditives of his eldere; ja la indicad deverupt free millions, or ethree lundered iteventy in fapecial for the building of the Temple, wherein no endy five times an hundred thousand pounds. And both finns of much huntered and first per and shall were no be riefd, in appointing etsi milet and good tegether, a mounts to eleven hundred and fifty. ver, are ten for one; and both of one value, namely, three In Ipéen for the outaining of the semple, wherein not only invertines an influence nominate pounts. And bout that of much human et and skill was to be fired, in appointing the filter and gold tegéther, amount to feven hundred and fifty rious matters to be made, and fifty to be fet out by another, but in illions. Gold's now in Christendome at a higher rate; alfoDivine knowledg of the mysteries of godlinels, formaking after which, if the talent should be reckoned, the sum would be so much the greater. We do not read else where of so great a treasure laid up upon any occasion. David herein thewed the great and good respect that he bare to Ged, and to

ns tervice, and of brafs and tron without weight] That which was before 1.3. Ipoken of braffe, is here also ipoken of iron, for it is in abundance] There was so much of those metals

prepared, as they exceeded all weight timber alfo and flone have I prepared | For these materials also

were requifite. and thou may \$1 add thereto ] He supposed, that notwithstanding the great provision that he had made, something might

be wanting; and therefore he adviseth his fon to add more as he should see occasion. V. 15. Moreover there are workmen with thee ] Heb. doers of

the more; Under these, are comprized all that might do any fervice thereabout. in abundance] David had as great a care about the multitude

of workmen, as about the abundance of materials,

of workmen, as about the abundance of macress, howers! This is applyed to hevers of timber, a Chr. 2.10. and allo to hewers of flone, a King, 12.12. and varies of flome and timber! That is, Mafons and Caspun-ters. Such as might not only figure, and otherwise fit these materials, but also to carve and grave them.

and all manner of canning men] Which might work the most

curious works that were requifite. for every manner of work [ For there was great variety of

orkmanthip about the things of the Temple, 1 King. 7. 17.

24, &c.

V. 16. Of the gold, the filter, the braft, and the iren, there is no mumber] What was faid before, v. 14. Of braffe and iron, is here also faid of gold and filver, to amplifie the great provision that Day'd made Arifetherefore] This is a phrase of quickning, See 1 King,

and be doing ] This implyeth, that he should take the first opportunity of fetting upon that great work. Such abundance of materials being provided, he would not have his for wanting in his endeavour and the Lord be with thee? See v Tr

V. 17. David also commanded all the Princes of Ifrael to belp olomon bis fon] He knew that the work was too great for one nans head and hands; and therefore he taketh care that all that were of place and parts, might be helpful to his fon.

V. 18. Is not the Lord our God with you | He wieth that word of relation to them, your God, to show, that they had as great reason to add their help as he and his son had. This he sa th, to assure them, that God also would be affistant to them, if they used their endeavour, and put forth their

strength.
and but be not given you rest on every side? ] Freedom from all enemies; so as they were not like to meet with any impediments. See v.9. These interrogatives are strong affirmations, and add much emphasis.

for he hath given the inhabitants of the land into mine hand \ So as they are subject to my government, and are not forced to ferve others

and the land is subdued before the Lord 1 It is freed from all enemies, fo as it may freely give it felf to Gods fervice, and to his work

to his work.

and before his people. So as Gods people may peaceably and
quietly enjoy their own possessions.

V. 19, Now fat your bears and your foult to feek the Lord your
Gods I megenral, to learn and do Gods Will; and in particular, to pray for his grace and ayd. See chap. 16. 10. and

cusa, so parties and parties and building what you can, and buildy on Help on the building what you can, the Santhury of the Let a God | See chap 9.29.

to bring the art of the Covenant of the Lord ] See I King, 8.4. Sam. 7.2 and she boly veffels of God ] Such as Mofes made, and fuch as

were afterwards to be made by Solomon. See t King. 8.4. into the honfe that is to be built to the name of the Lord | See

# CHAP. XXIII.

Verf. 1. O when David was sid and full of days? See ch. 25.

28. 2 Kinga. 1.

be made Science by my king over I free! He. declared, or appointed him too his histocition after his death, See chappainted him too his histocition after his death, See chap.

28.5. This verfe is to be referred to the former chapter, and 28;5. This verte is to be recerced to the former chapter, and that as a reation of the charge which David gave, both to his fion Solomon, and alfo to all the Princes, chap. 2.2.6.17. For those things that follow concerning the Officers of Church and State; were fet down at fundry times before the fore-mentioned charge given to his fon. See Chapter 28.

V. 2. rind be gashered sogesber all the Princes of Ifrael] Thefe V. 2. sina be gainered together aline Frances of [1941] There Princes were governous of the civil flave, and had fundry offices committed must them, chap 2.1.48c. alcoldes, Da-vid would have them to be witnesses of such things as he gave in charge to Prichs and Levites; for they allo were to come to their Temple, to bring their factifices, and to fee them offer-

chup in a right manne.

why in a right manne.

why is a right manne.

"The state of the state of fuchas delcended from Aaron: Levites were all the others that delcended from Levi, and in their feveral functions ar-

tended upon the Priefts, v.28.

V. 3. Now the Levites were numbred from the age ] Heb. from

of shirty years] This was according to the law, Numb. 4-3.
At thirty years they were capable of an office, but at five and ewenty years they might come into the Temple, and do infe-rior fervices therein, Numb. chapter 8. ver. 24. See ver.

and upward] Some take this without any limitation, as if fo be they were numbred to the uttermost of their age. But fo be they were numbred to the uttermost of their age. to be they were numbred to the uttermost of their age. But the law reftrains it to fifty years, Numb. 4.3. After thole fifty years, having attained to good experience, and maturity of judgment, they went to their feveral Cities in their feveral tribes, and there tryed and adjudged matters brought, before them; for Levites were well experienced in the judici-al laws of Soarthe law of cealing to work in the house of God might well be observed in Davids time, and after his

gayesano: and their number by their polls ] Heb, their skulls, or, by their dayegaho:

an terr monitor of non-phasic is an exposition of the for-mat by man? This latter phasic is an exposition of the for-mer. The numbring of the people, chap-state of period or, cur-rolive, but on period people, chap-state on the con-trolive, but on period of the people of the con-clined. See a Chrasport of the control people of the ring the number of the find the control people of the them into their Gereal orders; and the people of the wat they are dependent of the control people of the con-trol people of the control people of the con-trol people of the control function of the find looses.

particular diffribution of them followes. V. 4: Of which, twenty and four thoufand were to fet forwards

she work of the boule of the Lord] The Coattended on the fer-

vices of the Temple, about facrifices, lights, wathings, and other things to be done in the house of God.

. \* and fix thousand were Officers and Judges ] These had a charge over others, chi26,29. Of thefe, lome night be fuch as were fent abroad into the land to hear and determine causes, Deut.

16.18. 2 Chr.19.11. See ch.26.29.

No. 90 Mercover four thousand were posters] Of their office, effee chap, 9. ver. 17. Of their orders, fee chap, 26. ver. 1,

8cc.
11: and for thousand graifed the Lord with instruments.] These were in-Musicians. (The subject-of-whose musick was Divine Plalms and Hymnes, which set forth the praise and glory of God. and Hymnes, which fet forth the praise and grory of God.

They are called fingers, chap. 9.33. and fingers with influentents of murch, chap. 15,16. For they praifed God both with vocal and inframental quark. See the Orders of these, ch. vocal and inframental muter. See the Oracis of their, of \$1.7,827. The twenty, and four thouland, over-feets, and hist rhouland. Officers, and four thouland Potters, and four thouland muficians, make up the thirty eight thouland Le-

which trusts (sidd David) as prairishmenth). David was a skiftid Mulicianteen bis youth, 's Sam, Jef. 18,3,3,4, he is skiftid Mulicianteen bis youth, 's Sam, Jef. 18,3,3,4, he is carrested in other studenment, earn this skift, and being a man filled with the real of the good gover, urned all his skift in manifelden the feeting strong the prairies of God, winnels the best of Bellius. In several the stilled, the Feeting Highlight book of Bellius. In several the stilled, the Feeting Highlight of Feeting Code Spirit, Sam, 3,1,3,2, Chr. 19, dead by July 18, and the stilled for the stilled the stilled the stilled the stilled that the stilled that the stilled the s vites, mentioned v.3.
which I made (faid David) to praife therewith David was a

They were so divided into certain ranks, and distinct functi-

RBOOR Of the Coronactes.

Chapter is a very one might know what work he built in doe, and one, as very one might know what work he built in doe, and what time he tooghe to wait. David all this as a Prophet shall what time he tooghe to a work of the too other Prophets; had not a support of the prophets of the prophets

V. 7. Of the Gorphanies Chap. 26. ver. 21. That general, which was before fet down of the Levites couries, begins bere particularly, to be applyed to the feverall four of

were Landar Or, Libni, chap. 6. ver.17. Numb. chap.3.

and Shime! There were two of this name living together, and neer of kin: One was Laadans brother, whose posterity is for down, v.10. The other was Landans fon, whose posterie

the civity may fibit, and 2cthem, and Jet, three] This word, objet, (Heb. head.) Is to be applyed to every of these three Every of them were leads in their toweral families.

ry of them were heads in their reveral families.
[V. 9. The [ous of Shimel] This Shimei was either one of the three (one of Laadah, mentioned, v.8; therebeing two names given to one and the fame person. Or else he was a fourth son

of Laadan.
Shismith, and Hariel, and Harin, three, This were the chief of
shismith for the data in the failure of Laadan, the means the families that came from
Laadan, whereof those three were the heads. By this it appeareth, that Landans flock was divided into two forts of fapeareth, that Laggans Hock was arrived into two lotts of ra-nulles; one sprouting out from himself another from thimet. V. 10. And the sons of Shimei were gabaib, Zina Or, Ziza,

. 11. and Jeufh, and Berish. These four were the sens of Shimei] This and Juijh and Berish. There four were the fens of Dimme! I his was another Shimet then he that is mentioned v. 9. See v. 7.

V. 1. And Johah was the chief; For he was the eldeft.
and Zrzinbe feend! This is he that was called Zina, verf.

but Feush and Beriab had not many Jone 7 Heb. did not multiply Cons. This is to be taken comparatively, in relation to their two elder brethren, who had many more fons then these two

ounger. they were in one reikoning ] They were reputed for

one family according to their fathers house] That one family came under

their fathers name and title.

V.i.: The font of Kebath, imr. m, &c.] See ch.6.2.

V.i. The font of Angram, Auron, and Mojes] See chap.6.3.

Exod 6.10. and Assonwas [eparated] He and his posterity, Exod. 28.1,

8c. Heb. 5.4.
that he fhould functifie the most bely things ] Heb, bely of bely
things. Such things as belonged to the most hely, and holy

are in that respect, called the loves of Mostes, Levit. 16-48. See 1 King. 2-3. God never ipske may man formaliny be be day with Mostes, Num. 1-2. See Exact). 2. day with Mostes, Num. 1-2. See Exact). 2. Be for were named of an influence of Condo Araon, (Exod. 4-2) Prince, (Adv. 1904) and influence of God to Araon, (Exod. 4-2) Prince, (Adv. 1904) and influence of God to Araon, (Exod. 4-3) (1904). The see that Mostes in factions of Araons. For Araons from Numerical Condo Mostes, (1904) and Mostes in factions of Araons. For Araons from Numerical Mostes, (1904). The fact is of the See Condo Mostes (1904) and Mostes in factions of Araons. For Araons from Numerical Condo Mostes (1904). The fact is of the See Condo Mostes (1904) and Participation of the See Condo Mostes (1904) and Participation of the See Condo Mostes (1904) and (

2. 22. & 18.3. 4; V. 16. Of the fors of Girshom] One of the fors of Levi had a name very neer to this, the names differed only in the last

a name very neer to this tite names affered only in the last lefter, feeved, by Finnishing this very name; Gerthon, it given to the label for loTLev; Chr. 6.17, 20. ven to the label for loTLev; Chr. 6.17, 20. Sebale was the did J. This plate amplyeth, there Gerthom had more for sich for Slebyal, though Sheburel only be menti-

V. 17. And the four of Ellary were Redubith the chief] Or, the first. Under this word, form, grand-children, and other posterity must be meant. Divers of these are by name set

Chap, xxiii.

and Elieger had no other [one] This confirms the former

but the fone of Rehabish were very many ] Heb. were highly multiplyed. God in this made a kind of compensation to Eliczer, who had but one fon, in that, that one fon had many

V. 18. Of the fons of Izhar] Izhar was the second fon of Kohath, v. 12. Shelomith the chief ] See v. 16.

V. 19. Of the [ons of Hebron] Hebron was another of the

V. 20. Of the four of tizziel] This was the youngest son of

Kohath, v. 12.

Mithab the first, and Jesiab the second.] Some had more, some fewer families, according to the blessing of God.

V. 21. And the sous of Merati.] Merati was the youngest

Mabli and Mu[bi] Exod.6.16. See ch. 6.19. the fons of Mahli, Eleazar, and Kifh] These two came to be

of one family. See v. 22.
V. 22. And Elias ir dyed, and had no fone but daughters] Such was the case of Zelophehad, Num. 27.3.

and sheir breibren | Or , hin/men, Such as were conzen

sbesons of Kish took them] They married them. This was

according to the law, Num. 36.10, t1.
V. 23. The four of Mushi J This was Merari his younger fon, Mabli, and Edar, and Jerimoth three] This Mahli was nephew

to Mahli, mentioned, v. 21.
V. 24. These were the sons of Levi] Numb. 10, 17, 21. This hath reference to those who are reckoned up from the fixth

verse to this. After the house of their fathers \ Sec v. 11.

even the chief of the fathers ] Chief in dignity, and in autho-

as they were accounted by number of names by their polis] See v. 3.
that did the work for the service of the bouse of the Lord] See

from the age of twenty years and upward] Of other tribes, all that went forth unto the war, were numbred from twenty years old and upward; but Levites were not in the time of the law, admitted into the house of God, till they were at least five and twenty. See v.3. Indeed we read, that under the law the number of them was taken from a moneth old and upwards, Numb.3.15. But this was only to know how many there were of that tribe, and to confectate them to Gods fer-vice. It may be that David, guided by Gods Spirit, faw caufe to admit them into the house of God at twenty years old, because the fervices of Levites required not so great strength when the Temple was built, as they did when the Tabernacle, and all the holy things belonging thereto, were to be carried upon mens shoulders from place to place. See ch. 6. 31. Or, because now more were put into service, then in 31. Or, because nowmere were put into service, then in former times. David might ordain, that the Levites from twenty years old to five and twenty, should be admitted into the Temple, to behold the service of the Lord, and so to acquaint themselves the better therewith. And from five and twenty, to thirty, affift elder Levites in their fervices, and after thirry, to bear offices.
V. 25. For David faid, The Lord God of Ifrael ] See 1 King.

8. 15: but given reft umo his people] See chap. 21.9. that they may dwell in fronfidem] Or, and he dwellab in foru-fidem. The former reading implyeth, that the children of lifael were now to fetted, as they should not be forced to go from place to place, and to carry the, Ark with them. The which used to be a feltival day. See Numb. chap. 10. veri rom parce to parce, and to carry the first of God, and other repreferations of his prefence, were folested in Jerusland, as,
not to be removed from thence. In this respect, God himself
and to the furfield. Of the feveral following feaths under the

inplyed conduct up the fance, namely, that which is in the fed own the order, and commanded it to be observed from the leginning of the st. verie. David field, As if it had been thus

especies; And also Lava and unco the Lewer.

the plath wave early the Televants, we sty weight of it, for
the plath wave early the Televants, we sty weight of it, for
the foreign threefy This hash reference to the cultome of the
finally, and at other times appointed. See chapter 16. Ifractites in the Wilderneffe, and afterwards, Num. 4.5, &c. ver. 6.

thing next following was then new, and had not been done

the Levites were numbred] Heb. the fons of Levi were a numb ber. They were taken into the catalogue of Levites, that were admitted into the house of God. from twenty years old and above] Sec v. 24.

V. 28. Because their office was to wait on the font of Auton] V. 28. Because their office was to wait on the sons of Airon] Heb, their station was at the band of the sons of Aaron. A like phrase is used, Nch. 11.24. The Levies were to attend the Priests, to sit and prepare for the Priests such things as belonged unto them. Sundry particulars are mentioned in the words following, wherein Levires were to attend the Priefts.

for the fervice of the benfe of the Lord Such publique fervices

for the letruce of the boufe of the Loral Such publique fervices as were done in the Temple, are here mean, as preparing off for the lamps, and bringing intenfe to the Priefts, together with the Centers, and other like fervices.

with the Centers, and other meterwise, in the tourth; See 1 King, 6.36.
and in the chumbers] See 1 King, 6.5,
and in the profifting of all they things! Wathing and cleanfing all fuch things as were used in Gods house, is here meant, and the works of the forcit copy to the force of the bound in the head of the seed. In this general was before specified in the beginning of this yerse. It is here repeated, as an head of those particulars which follow in the

V. 29. Both for the flow bresd ] Sec ch. 9.32. 1 King. 7.48. 29. Both for the form oreas 1 Sec cit. 9.32. I King. 7.48. and for the fine four for meats offering 3 Sec cit. 9.29. Levit. 4. t, &c. Of meat-offerings, ice i King. 3.15.
 and for the unleavened cakes 3 Sec Exod. 12.39. Levit. chap.

-4,). and for that which is haked in the pan Or, flat plate. See Levi

and for that which is free! See Levic. 2.7. & 7.9, 12. These were several kinds of meas-offerings. Whereof some were baken in the oven, others on a slice, others in a frying pan, Levie, 2, 4,5,7.
and for all manuer of measures and size The former word, in

Hebrew, is put for fuch measure as declareth the quantity of Hebere, is put for fitch meature as declared; the quantity of things, whether they bed yor liquid. It is put for ameature of water, Ezek, 4,11,16. The latter word; for fisch a meature as declareth the length or breadth of a thing. It fets out the meafure of the cuttains, Exed, 2,62,69. Tall mean are in Hebere called, men of measures; ch. 2,06. Numb. 13-23. where there is difference made of measures; the form-day of the measure of the cuttains. er of these words is translated measure, in distinction from weights, and meteyards; and the latter is translated meteyard, Levit.19.35. By the phrate here used, is implyed, that the Levices were to fee that all things were done with a fit proportion; as fo much flour, fo much wine, fo much oyl, yea alfo fuch a length or breadth of all things that ufed to be nica. fured with a meteyard. All manner of just measures for the things appertaining to the house of God, were to be tryed and proportioned by the measures and fizes which the Levites kept; and these were called the measures of the Sanctuary: whether the Levites had the ordering of civill measures and fizes, or no, is uncertain.

V. 30. And to fland every morning] At the time of offering

the morning facrifice, Exod. 29.39, to thank and praise the Lord With finging and playing on instruments. See v.5.

offerings on the Sabbaths, see Num. 28 9,10.

id the new moons] Of offerings on the new moons, see Num. 28 11,&c. New moons were every first day of the moneth,

not to be removed from timene. In this respect, tool number is fail owherful theer. From both this fer adings, the fall owherful theer. From both this fer adings, the fall law, See Event 2.4, See This fall and the fall law, See Event 2.4, See This fall of the fall law, See Event 2.4, See This fall law to the See Event 2.4, See

Ddddd 2

# CHAP. XXIII.

Vers. 1. Onwhen David was old and full of dayer | See ch. 25.

Dan : King a L.

bemade Selamon bis fon king over Ifrael | He declared, or

appointed him to be his fuection after his death, See chap. a8.5. This verte is to be reterred to the former chapter, and that as a reaton of the charge which David gave both to his fon-Solomon, and also to all the Princes, chap.2.2.6.17. For those things that follow concerning the Officers of Church and Strice, were, fee down at fundry times before the formentioned charge given to his son. See Chapter 38.

V. 2. sind be gathered together allthe Princes of Ifrael] Thefe V.2. And be gashered together attent of juryary I take Princes were governous of the civil flate, and had fundry offices: committed unto them, chap. 21.1, &c., Befides, Da-vid would have them to be witnesses of such things as he gave in charge to Pricits and Levites; for they also were to come to their Temple, to bring their facrifices, and to fee them offer-

cdup in a right manner.

cdup in a right manne Such as delcended from Aaron: "Levites were all the others that delcended from Levi, and in their several functions atrended upon the Priefts, v.28.

V. 3. Now the Levites were numbred from the age ] Heb. from

of shirty years! This was according to the law, Numb. 4.3. At thirty years they were capable of an office, but a five and ewenty years they might come into the Temple, and do inferior (ervices therein, Numb. chapter 8. ver. 34. See ver.

and upward] Some take this without any limitation, as fo be they were numbred to the uttermost of their age. But the law restrains it to fifty years, Numb. 4.3. After those nne law reitains it to nity years, Numo, 4.3. Arct mole fify years, having attained to good experience, and maturity of judgment, they went to their feveral Cities in their feveral cribes, and there tryed and adjudged matters brought before them; jor Levites were well experienced in the judicious of the control of the property of th allaws: So as the law of ceasing to work in the house of God might well be observed in Davids time, and after his and their number by their polls ] Heb. their shulls, or, by thei

heads, v.24.

mas by man] This latter phrase is an exposition of the former. The numbring of the Levites here see down, was not as his numbring of the people, chap. 21.2. On pride or curiofity, but on piety and prudence; and that by a Divine in-find. Set 2 Chr.29.25. The end thereof was, that by knowing the number of persons, he might the better distribute

ing the number of perions, ne might the better diffribute them into their (everal orders). This was the total fum. The particular diffribution of them follows:

V. 4. Of which, twenty and four thoufand were to fet forwards]

Or. to over-lee. the work of the boule of the Lord ] The Coattended on the fervices of the Boule of the Loral Theleattened on the left-vices of the Temple, about facrifices, lights, washings, and other things to be done in the house of God.

over others, chi26:29. Of these, tome might be such as were fent abroad into the land to hear and determine causes, Deut. 16.18. 2 Chr.19.11. See ch.26.29.

ce Noge Mercover fear thousand were porters] Of their office, cafee chap, 9. ver. 17. Of their orders, see chap, 26. ver. 1,

ec. Ils and for houlded posified the Lord with infiramental. These were infinutionars. The subjected whose murfac was Divine Pfalms and Hymnes, which see forth the praise and glyry of God, a They are salted supers, chap, 9, 33, and singers with instruments of mustice, chap 13, 46. For they praised 60 show with volds and only praise with the Contract of the subject vocas and infections and four thousand over-seers, and 25.17866. The twenty, and four thousand Porters, and four thousand Porters, and four thousand musicians, make up the thirty eight thousand Le-

vites, mentioned v.3.
whith to seed (faid David) to praise therewith ] David was a which Lende (faid David) to praifeitherenhb] David was a week pickle, buit Mofes his this deddning Levines, chap. 18.2.4, as he self-ind Muffeian-fromthis youth, 1. Sami, 16.13, 13.2., As he secretafied to other endowments, for introducing the secretary of the

Annotations on the first Book of the Chronicles. ons, as every one might know what work he had to do; and what time he ought to wait. David did this as a Propher and that also by advice and counfel with two other Prophets, Nathan, and Gad; and all by Gods command; 2 Chro. 29. 25. The courses or orders here set down, Solomon His son

25. The courtes or orders here fee down, Solomon fils for punchually recinined, a Chr. 8.14, among the fun of Levil For they only were to attend the fervice of God in the houle of God, Ninn. 15.7 minds, Gerlam, Robbit, sind Mediri) All title, and thefe only, were the fons of Levi, Exod. 6.16. 1 Chron, chaps,

1, &c. V. 7. Of the Garlhonitis] Chap.26. ver. 21. That general, which was before fet down of the Levites courses, begins here particularly, to be applied to the feverall sons of

were Laadar Or, Libni, chap. 6. ver. 17. Numb. chap. 3.

ver, 18.
4nd Shimel] There were two of this name living together, and neer of kin: One was Laadans brother, whose posterity is fet, down, v.10. The other was Landans fon, whose posteries

16. 21.

the cief was Jehiel, and Zethem, and Jeel, three] This word, chief (Heb. head) is to be applyed to every of these three Every of them were heads in their several families.

V. 9. The lons of Shimer ] This Shimer was either one of the three fons of Laudah, mentioned, v.8. there being two names given to one and the fame person. Or else we was a fourth son

Shelomith, and Haziel, and Haran, three. Thise were the chief of the faibers of Lasdan He means the families that came from Laadan, whereof those three were the heads. By this it appeareth, that Laadans flock was divided into two forts of families; one sprouting out from himself, another from Shimel.
V. 10. And the sons of Shimei were Jahath, Zina] Or, Ziza,

and Feufb, and Beriah. Thefe four were the fons of Shimei] This and Jeulo, and Berish. These four were the son of Shimei] This was another Shimei then he chast is mentioned v. 9. See v. 7. V. 11. And Jehnih was the chief. For he was the eldest. and Zizishe seeind] This is he that was called Zina, vers.

but Teufh and Beriab had not many fons | Heb. did not multiply for. This is to be taken comparatively, in relation to their two elder biethren, who had many more tons then these two

ounger.
therefore they were in one rechoning ] They were reputed for

one family. according to their fathers house That one family came under their fathers name and title.

V. 12. The fons of Kobarb, Amram, &c. ] See ch. 6.2. V. 13. The fons of Amram, Aaron, and Mojes ] See chap.6.3.

Exed.6.20. and Aston was [eparated] He and his pofterity, Exod. 28. 1,

8cc. Heb. 5.4.
that he should functifie the most bely things. Heb, boly of holy
things. Such things as belonged to the most hely, and holy

things. Such things as belonged to the moth holy; and holy places, and holy let rives.

be and by fast for ever! Exo. 2843. 8. 29.28,344.

to hum interfective the Lord! See 1 king. 9.21. Temple as natingle and holy 1 do in this levices. But it is not a limit for expecting the good of the first thing of the first had immediate respect unor God. the firewhered in order before the Lord, and the firewhered in order before the Lord, and the firewhered the control of the firewhered the f are in that respect, casted the lawes of moles, Levit. 26.46. See King. 2.3. God never spake with any man so familiarly is she did with Modes, Num. 1.3. See Esta 3.2. his some named of the tribe of Levil Thought Moles were

a Prince, (A& 7.35.) and inflead of God to Aaron, (Exod.4. 16.) yet his lons were inferiour to Aarons. For Aarons fons were Priefts, but Mofes his fohs drdinary Levites, chap. 26.24,

V. 6. And David anylact term two estifet free. arrayous. Observe two teetings 1 this parate improve, the extension of the years to divided interesting ranks, and diffinit function had more for their Skebyel, though Skebuci only be menti-

V. 17. And the four of Elizare were Rehabiah the chief ] Or, the first. Under this word, sons, grand-children, and other posterity must be meant. Divers of these are by manie set a

and Elieger had no other fons This confirms the former

but the font of Rehabiah were very many ] Heb, were highly multiplyed. God in this made a kind of compensation to bliezer, who had but one fon, in that, that one fon had many

V. 18. Of the fons of Izbar ] Izhar was the second fon of Kohath, v. 12. Shelomith the chief] Sec v. 16.

V. 19. Of the fons of Hebron ] Hebron was another of the fons of Kohath, v.12.

Teriah the fift, &cc.] This hath relation to the other three

V. 20. Of the four of #22iel] This was the youngest son of

Konath, v. 12.

Michab the first, and Jestab the second Some had more, some fewer families, according to the blessing of God.

V. 21. And the sour of Merari Merari was the youngest

Mabli and Mushi] Exod.6.16. See ch. 6.19. the sons of Mahli, Eleazar, and Kish ] These two came to be

of one family. See v. 22. V. 22. And Eliagar dyed, and had no fous but daughters ] Such

was the cafe of Zelophehad, Num. 27.3.

and their breibren Or, hinfmen. Such as were couzen-

the fons of Kish took them] They married them. This was according to the law, Num. 36.10, 11.
V. 23. The fore of Mulhi J This was Merari his younger for,

Mabli, and Edar, and Jerimoth, three] This Mahli was nephew to Mahli, mentioned, v. 21. V. 24. These were the sons of Levi] Numb.10, 17,21. This

hath reference to those who are reckoned up from the fixth

after the house of their fathers | Sec v. 11. oven the chief of the fathers | Chief in dignity, and in autho-

as they were accounted by number of names by their polls ] Sec v. 3 that did the work for the fervice of the boufe of the Lord ] So

from the age of twenty years and upward] Of other tribes, all that went forth unto the war, were numbred from twenty years old and upward; but Levites were not in the time of the law, admitted into the house of God, till they were at least five and twenty. See v.3. Indeed we read, that under the law the number of them was taken from a moneth old and upwards, Numb.3.15. But this was only to know how many there were of that tribe, and to confectate them to Gods fervice. It may be that David, guided by Gods Spirit, faw cause to admit them into the house of God at twenty years old, because the services of Levites required not so great strength when the Temple was built, as they did when the Taberwhen the I couple was putit, as they due when the I apper-nacle, and all the holy things belonging thereto, were to be carried upon mens shoulders from place to place. See ch. 6. 31. Or, because now more were put into service, then in 31. Or, because nowmore were put into service, then in former times. David might ordain, that the Levices from twenty years old to five and twenty, should be admitted into the Temple, to behold the service of the Lord, and so to acquaint themselves the better the twith. And from five and twenty, to thirty, affift elder Levites in their fervices, and after thirty, to bear offices,
V. 25. For David faid, The Lord God of Ifrael ] See 1 King.

8. 157.

that they may detail in Frontiera Or, and the decilibin in fam. The former reading implyers, that the children of Ifrael were now fo fetted, surely flowed and energy the Ark with them The other treading implyers, that the find frontier treading implyers, the trief of Gal, and other representations of the preference were fo fetted in Jerusland, and other representations of the preference were for fetted in Jerusland, and other representations of the preference were for fetted in Jerusland, and the representations of the preference were for fetted in Jerusland, and other representations of the preference were for fetted in Jerusland, and other representations of the preference were for fetted in Jerusland, and other representations of the preference were for fetted in Jerusland, and other representations of the preference were for fetted in Jerusland, and other representations of the preference were for fetted in Jerusland, and other representations of the preference were for fetted in Jerusland, and the preference were fetted to Jerusland, and the preferenc not to be removed from thence. In this respect, God himself is faid to dwell there. From both these readings, the same

thing may be inferred, namely, that Levites of twenty years old and upward, might be admitted into the Temple. fer ever ] See 1 King S. 1 3. V. 26. And also unto the Levites ] Here must somewhat be

the faulte thereoff. This hash reference to the custome of the standy, and at other times appointed. See chapter 16. Ifrachtes in the Wildernesse, and afterwards, Num. 4.5, &c. ver. 6.

V. 27. For by the last words of Divid ] Hereby is mean; Davids last ordinance about setting the Levites in their severall courses; and mention is here made thereof, because the thing next following was then new, and had not been done

the Levites were numbred] Heb. the fons of Levi were a number. They were taken into the catalogue of Levites, that were admitted into the house of God.

from twenty years old and above | See v. 24.

Jeon twenty years out and never y eee v. 24.
V. 28. Because their office was to wait on the sour of Aaron] Heb, their flation was at the band of the fons of Aaron. A like phrase is used, Nch. 11.24. The Levites were to attend the Priefts, to fit and prepare for the Priefts fuch things as belong-Prietts, on an an prepare for the Prietts fact things as detong-ed unto them. Sundry particulars are mentioned in the words following, wherein Levices were to attend the Prieth-for the fraction of the based of the Lerd. Such publique fervices as were done in the Temple, are here means, as preparing oyl

for the lamps, and bringing incense to the Priests, together with the Centers, and other like fervices,

in the courts | See 1 King. 6.36. and in the chambers ] See & King. 6.5.

data in the enamors 1 Sec 1 king, 6.5. and in the parifying of all boly thoug! Washing and cleaning all such things as were used in Gods house, is here meant, and the works of the service of the bouse of God.] This generall was before specified in the beginning of this verse. It is here repeated, as an head of those particulars which follow in the

nextverife,

V. 29. Both for the form bread] See ch. 9.32. 1 King. 7.43.
and for the fine four for meat offering] See ch. 9.29. Levit. 3.
88c. Of meat-offerings, fee 1 King. 3.15.

and for the unleavened cakes | See Exod. 12.39. Levit. chap.

and for that which is baked in the pan ] Or, flat plate. See Lev.

.f. & 6.21. and for that which is fried] See Levit. 2.7. & 7.9, 12. These were feveral kinds of meat-offerings. Whereof fome were baken in the oven, others on a flice, others in a frying-pan,

and for all manuer of measures and size of The former word, in Hebrew, is put for such measure as declareth the quantity of Hebrew, is put for fuch measure as declareth the quantity of things, whether they be dry or liquid. It is put for a measure of water, Ezek. 4.17, 16. The latter word is put for fuch a measure as declareth the length or breadth of a thing. It fets out the measure of the curtains, Exod. 26. 2. & 36. 9. Tall men are in Hebrew called, men of measures, ch. 20.6. Numb. 13.32. where there is difference made of measures; the former of these words is translated measure, in distinction from weights, and mercyards; and the latter is translated mercyard, Levit.19.35. By the phrase here used, is implyed, that the Levites were to fee that all things were done with a fit pro-Levices were to tee tratail traings were done with a fit pro-portion; as founds flour, fo much wine, fo much oyl, yea alfo fuch a length or breadth of all things that ufed to be nea-fured with a meteyard. All manner of just measures for the things appertaining to the house of God, were to be tryed and proportioned by the measures and sizes which the Levites kept; and these were called the measures of the Sanctuary: whether the Levites had the ordering of civill measures and fizes, or no, is uncertain,

V. 30. And to fland every morning At the time of offering

the morning facrifice, Exod. 29.39,
to thank and prise the Lord J With finging and playing on instruments. See v.c.

and likewife at even] When the evening facifice was offered up,Exo.29.39.Yea fometimes they did folemnly praife the Lord in the night time, Pfal. 134.1.

the Lord in the night time, p(al. 134.1).

V. 3. And soffer all burn farifices unto the Lord in the Sabbutbl. The Pricels were to offer up those facilities on the Altar (Lev. 15, 8c.). Yet the Levites were to fit and prepare all
to their hands. Of burnt offerings, see r King. 3.15. Of

and on the [etfesfis] Of the feveral folern feafts under the law, See Levit, 23.4, &c. This hath relation to the feveral ranks, courfes, and orders which David had fet down; in every rates, couries, and orders which David had let down; in every of which, there was a fee number which waited, and did the fervice belonging unto them. See v.6. according to the order commanded unto them] It was David that

v. 16., this agonutes no Leuner J. Here mult formewhat on fupplyed on suke up the fence, namely, that which is in the beginning of the 25 verfe. David field, As if it had been thus specified. And all of David field must one Le Levies. They field norme carry the Telegrande, nor any wifels of 15, for the field norme carry the Telegrande, nor any wifels of 15, for constituting 11.

continually] That is, every day, morning and evening, coh-

Chap. xxiv.

before the Lord In the honfe of the Lord, before the Ark, which was an especial representation of the Lords pre-

V. 32. And that they should heap the charge. That they should observe that duty and place which was given them in charge.

observe that duty and place which was given them in charge. See I King. 1.2. Levit. 8.35. Num. 1.53.

of the Tabentacle of the Congregation of this phrase, fee I King. 8.4. The ordinances which the Levites were to obferve, were given by Moles; and they were to be observed in the Tabernacle which he made, and therefore it is stilled, the charge of the Tabernacle; but that charge was also to be

the charge of the sapernacie; but that charge was another kept in Solomons Temple.

and the charge of the body place; I the word, place, is not in the Hebrew. Many therefore apply it to holy things; as if it had been faid, the charge which was to be kept about holy

things.

and the charge of the fort of Maron That was to be helpful
to the Priefts about those things which the Priefts did, Num.

their brethren] This hath relation to Levi the third fon of Jacob, from whom came Priefts and Levites; and in that refpect, were all brethren. in the (cruice of the house of the Lord] See v.28.

# CHAP. XXIV.

Verf. I. Ow thele are the divisions of the form of Auron. In the former chapter, the number, couries, and fervices of the Levices being fet down in general; in this chapter the orders of the Priefts and Governous of the families of the Levites, are diftinely registred. By the divi-fions, he means the diftinel orders or courses whereunto they were divided; and they were in number four and twenty, v. 18. The fons of Aaron were all of them Priefts.

The fous of Aaron, Nadab, and Abibu, Eleager, and Isbamar] Exod. 28.1. Num. 26.60. These four sons are set down by couples; for the two first that are coupled together, dyed together, Levit. 10.1,2. The two younger, who are also coupled, lived long together, to execute the Priests function,

V. 2. But Nadab and Abibu dyed They dyed an extraordinary death, and that for offering incense with strange fire, I evit. 10-1.2

befors their father] While their father lived. Thus it is faid, that Haran dyed before Terah his father, Gen. 11. 28. See

and had no children] Num.3.4. Anon after they were confecrated Pricits, even when they were young men, before they were married, they were taken away.

therefore Elesgar and Ithamar executed the Priefts office] This, being made an inference upon that which goeth before, theweth, that they alone, with their father while he lived, and afeth, that they alone, with their rather, while helf-ne, and ar-ter their death, their pofferity only were Priefls. Had not Nadaband Abihu dyed without iffue, they had been Priefls as well as Eleazar and Ithamar, and that together with them; and fo they were, Esoa. 8.1. Yea Nadab, if he had lived, had been High Prieft after the death of his father. Mention is here made of these two, Eleazar, and Ithamar, because all the Priests in Ifrael, throughout their several generations, defee nded from them.

V. 3. And David diffributed them] Under this particle, them the posterity of Eleazar and Ithamar, is comprized; particularly, such of the posterity as were in Davids time. David netty, such of the pointersy as were in Davids time. David is faid to do this, because by his appointment, and in his perceiver it was done. See v.6.31.

bub Zadel of the few of Elegant Zadok was the eldeft at that time, that descended from Elezzar. His sons were distri-

and Abimelech of the fons of Ithemar ] Ahimelech was the eldeft

then living of the posterity of Ithamar. And his sons were then distributed. See 2 Sam. 8.17.

then distributed. See 2 Same 17.

according to their effices in their fervice. There were fundry
Offices belonging to Priefts. There was ever one high
Prieft, whose office it was to offer incense, and to go in to Priett, whose other it was to orier incense, and to go into the holy place, Levit. 16. 3, 12, 13, Heb. 9. 7. The other Prietts offered up all manner of Jacrifices, Heb. 1.5. drefied lamps, and fet the flew-bread in order before the Lord Levit. 24.3,6. together with other services in the holy place, Heb.

V. 4. And there were more chief men] Heb. for beads. Such as were fit to be Governours over others.

found of the loss of Eleager Of the posterity that descend-ed from Eleazar, more of these were living together in Da

what sime, she fens of Itherson. Then of his policity, and then they mere divided. They were divided according to the number of chief men that were of either flock.

among the fort of Elemen there mere fixteen] Thele were as

many more as defeended from Ithamar.

this fines of the buffe of sheir father.] These were governours of those families that descended from Eleazar. and eight among the (ons of libsmar) These were but half as many as descended from Eleazar.

according to the house of their sathers ] See the former note.

V. 5. This were they divided by let ] This means of division

by det, was used to take away matter of envy from those that did divide them, and matter of discontent from those that were divided. For by Lot, Gods mind and Will thereabout was manifested. See ch 6.6.

one fort with another] Or, one from another. They were pre-ferred all rogether before the Lord, but by the lot were divided one from another. The diffinction and diffrabution of the persons, was referred to the Lord, which should be first,

or fectord, orthird, &c., for feet of white Agent of the general of the feet o or fecond or third, &c.

claule which mentionen the nouse of voo. In this right-cution of the word, the governours here meant, were fuch as had the charge and over-fight of holy things. and Governours of the boules God ] The word, boule, is not in the original, only God is expressed thus, government of God, which some expound to be about Divine things. Others, to

be appointed of God. were of the sons of Eleager, and of the sons of Ishamar] Some of the fore-said governours were of the posterity of Eleazar,

or the tore-lang governments were and forme of Irliammars potterity.

V. 6. And Shenaids the fore (FM, athanael) There were other Lewizes called Shemaiah), as Shenaiah the forn of Hahtub, chap.9.14. and Shenaiah the forn of Elizaphan, ch.1.7.8. and Shemaiah the forn of Obed-Edom, ch. 26. 4. But this Shemaiah the forn of Obed-Edom, ch. 26. 4. But this Shemaish was the fon of Nathanael.

the Scribe | See I King.4.3.
one of the Leviter | This diffinguisheth him from other themaiahs of other tribes, as 1 Chr.4.37. & 5.4.

wrstethem] These distributions of the Priests and Levites,

were matters of good use, and publique concernment. Such

things use to be put into publique records.

before the king | He was the chief, both for Ecclesiasticall and Civil affaires.

and the Princes] They were under the King for affaires of

and Zadok the Prieft, and Abimelech] These were chief about the affairs of the house of God. Of these two, see v. 3.

the son of Abiather ] See ch. 18.16.
and before the chief of the fathers of the Priests and Levites ] There were fundry orders of Priests and Levites. They were diffinguished intofamilies. These families had over-feers, or governours. And there were some over those who are here called, the chief. It was a great honour to the Scribe, to have

fuch honourable witnesses of the thing which he recorded.

one principal housead] Heb. bouse of the faiter. Or family. Under this phrase, so many were comprized, as were set apart

to one of the four and twenty divisions.

being taken for Elestar Tobe accounted in the number of those that descended from Eleazar.

unite unit entenance from nienzar, and ne nature illustre clause the Hebrew word translated, atten, is wire fer down together, thus, raden, taken, This doubling of the word, hash its emphasis. See 146, 15. This plot, that as great reflect was had to Ithamars positerity, as to Elexars. So as they were no only when for Electron and the construction of the constructi taken for Eleazar, butalfo, and in like manner, for Ithamar. The emphasis useth to be thus expressed, one saken, I say, one taken for Ithamar.

V. 7. New the first los came forth to Jehoiarib] Lots uled to be mingled, and pur into a veffel altogether, and thence taken out one by one. In which respect, the lot is said to come forth. This Jehoiarib may be he that is mentioned, chap. 9.

the fecone to Hedeiah] In the place before quoted, Jedaich is for before Jeholarib.
V. 8. The shird to Harins Frequent mention is made of

V. 8. The tobe as Having | Frequent mention is made of this mans poferity after the captivity, Erra 2, 2,39, & to. 2,31. Noh. 2,11. & 10,517.

V. 7. The form to scherin, Ret. | We find no other mention of this man, and the three other following, namely, Mullib jab, Mijamia and Faleky, but in this place.

V. 10. The tight to Alfijab | By this mans name, the long continuance and orders of thefer courties is manifested. For its failed of Zacharias the father of John the Baptift , this is the was of the course of Abijah, Luk. 1.5.

Chan.xxiv. V. 13. The four and swentieth to Masqish] This being the

V. 13. 100 four and avenuesto to assigning a nos using the last, showeth the just number of the several couries of Priefls, which were four and eventy. So as they were as many again as the moneths in the year. The courie here the tended, is called sometime (Luk.1, 5.) Which simplyesh an execution of a function by turns. The notation of that word, doth further import a daily attending upon ones work, while

his courfe or turn lafteth. V. 19. Thefewere the orderings of them ] This hath reference to the four and twenty courses diffinely fet down in the verles going before.

fee going before.

in their private to conte into the budge of the Lot'd) When they in their private to conte into the budge of the Lot'd). When they were to perform those feervices which particularly belonged anto them, according to their diffinite thamilies, they came feverally in their couries into the Temple.

according to their manner? Their manner or could may so come upon a Sabbath day, and to continue their fervices in the Temple.

the Temple a whole week together; then they went to their City, and the next company or course succeeded them in that Tervice. See chap.9.05.2 King.11.5.

Huder Aaron their father] As Eleazar and Ithamar did their

fervices in the house of God, under their father Aaron, fo the posterity of Eleazar and Ithamar did their fervices under

the polterny of Lieuzza and Human Ha men new review under that fon of Aaron, which was High Prieft in their time, as the Lord God of Hynel] See r. King, 8, 15, 19 bad commended bim { That course which the inferiour Prieft observed under the high Priess, was no humanse invention; but by Gods appointment.

V. 20. And the reft of the fons of Levi were thefe] The Privits v. 2.0. Analog Tips of person person mercology a mercinal is informed in the purious at mapyorus exercision who were recknoned up before, very, Rec. were all foils of off inch and finch a rank. The meaning of this later clause is that didn't what follow were also loss of Levi yer no Pirelis; and therefore are fail to be betryl. And whereas there were three foils of Levi, Gerthon, Kohath, and Merani, there were three foils of Levi, Gerthon, Robath, and Merani, there were three foils of Levi, Gerthon, Robath, and Merani, there were three foils of Levi, Gerthon, Robath, and Merani, the control of the places wherein they ferred. chap. 23.6: The pofferity of Gershon were before set down, chap. 23.7, &c. Therefore the posterity of Kohath, and Me chap.13.7, cc. Incretore the potterty or konath, and he rari, who cipically attended upon the Picfis, may here allo be comprized under this phrase, the reft of the some fuel, of the some of Aman, Shubat! He is called Shebuel, chap. 23.16. Amram was the father of Moses, and Aaron, Moses

was the father of Genhon, and Gershon the father of Shebuel

So as Amram was the great grandfather of Shebuel, of the fone of Shubsel, Jedajuh) This was another Jedajah, then he that is mentioned, chap. 27. 30, for they were of feveral tribes

V. 21. Concerning Rebabiah] This is he that was before mentioned chap. 23.17.

of the sons of Rebabiah, the first was Isshiah ] He was the

chiet:
V. 22. Of the Iquiste, Shelomoth] Or, Shelomith. He was
the chief of the fons of Izhan, chap. 23.18.
efibe [ons of Shelometh, Jahrib] He was also one of the

V. 23. And the fone of Hebron, Jerish the first Hebron is not mentioned in the original but well supplyed out of chap. 23,19. and 26 31. Neither is this phrate, the first, in the original; but well supplied, by reason of the words of number following: the three other persons following, are before

ter tomornig: in centres outer persons rottowing, are occore for down, chap, 23, 19.

V. 22, Of the four of Uzziel, Mitchel) Michal: is faid to be the first; and a second is added to him, ch. 23, 20.

V, 25, Of the four 1/hinh) Heb. the four of 1/hinh. The 19,35. O tes pur 1999as preno. 100 pm e 3 1990as. 1 nc. | fedudors | Their three were madlero of missiles, and set puricie, ef.) is well implyed by our tearnflators. See chap, 1. | system control beginning of the 20, verse, to the end of this former, Alaph and Hennan, had many of the libiline committeed see the second of the second property o refract fedown the potterior of shoath who was the fecond for of Levichian 2.5.6. There were four head - or chieff a chast among them. First, harman ander who whose the based pickish, and Ishiaki, verf. 20, 21. Secondily, Jahar, under who were Stephen (-12. Eliathy, Hettorn, under him Jerish, harmafel, and Jelamesh, Werf. 22. Eliathy, Hettorn, under him Jerish, harmafel, and Jelamesh, werfix; required of the must be the prophetic first, in regard of the muser of their musical way and when the prophetic first, in regard of the muser of their musical way to a drive prophetic first, in regard of the muser of their musical way to report the musical way to the musical way to the musical way to the muser of their musical way to the musical way to the muser of their musical way to the musical way to the muser of their musical way to the musical way to the muser of their musical way to the muser of their musical way to the musical way to the muser of their musical way to the musical way to the muser of their muser of their musical way to the muser of their muser of the muser of their muser whom were sneconorm, jamen, ver. 32. Finning, precion, under him Jeriah, Amariah, Jahaziel, and Jekameans vorf. 23. Fourahly, Azziel, under whom, Michal, Shamir, Johinh, and Zochwinh, thirteen in all.

V. 26. The fons of Merari were Mahii and Mushi | See ch. 23. 21. In this, and the verses following, the posteries of Me-

the fons of Jasqiah, Beno] Either he had more forts, or elles the plural number is pur for the fingular. See ch. 2.8. It is supposed that this Jazzieh descended from Mahli. Of Beno,

pellatively, there were but three that descended from ja-

V. 28. Of Mabli came Eleazar] ch. 23.21.

who had no four] Set sh. 29, 22, V. 29. Concerning fills with was the fecond fon of Mahit

the fon of Kish, was Ferabmeel] Heb. the four of Kish. The

the food Kiffs was freedomen! Herb. the food of Kiffs was freedomen!

Nowithfree, is there siden in it was before vertice.

V. 30. The food of food freedomen in the freedom of the distribution of the distribution of the freedom of the distribution of the freedom of the freedo rebrence to all mole that are ict nown from the beginning of the 10, refle to this place; whereof there were thirteen Koathies, yerf, 23, eleven Merarites. So as they were, in all, four and twenty heads of Priefts, verf, 7, &c.

after the boufe of their fathers ] See vet. 4. after the boile of their fathers] See ver. 4.

V. 31. The likewife aff lest] Their courses were diffinguished by locas the Priests were, ver. 5.

overagainst their breibens the four of Atrin. The fons of

Aaron were all Priefts. Priefts and Levites are here called brethren, fee ch. 23. 32. The Levites, before mentioned, were so divided into courses, as the Pricits had been: that the first course of Levites, might attend upon the first course of Priests: The Levites coming into the Temple, when the Priests did; and leaving their attendance in the Temple, when the Priests went our.

in the presence of David the King, and 2 ddok, and Ahimelech, and the chief of the fathers of the Priests and Levites ] See v. 6.

and toccope of the justice of the stricts and security 2002 vs. to count the strictural fathers, over the strictural fathers, over the strictural fathers, who seek again their pumper brether. The fingular number is just below you tiled for the plutal. It implies the very been of fuch, and fuch a rank. The meaning of this latter clause

## CHAP. XXV.

Verf. 1. Mortover] There were three general fundtito attend the Priefts, and to be helpful unto them In their feral services. Of those, there were sundry orders fet down, ch. 23, and 24. A second, to solemnize the service of God, with all manner of musick. Their orders are set down in this chapter. The third was to be porters, of whom ch. 26.

David and the captains of the boft By Captains of the hoft,

are meant heads and chief Commanders amongst the Levites. are mean heads and chief Commanders amongff the Levites.
This tide, Capaths, is given unto their in relation to the
now word following, billy 5 nor the company of Levites where
sam holy hot. Brith, because is, foulders, they had there
watches and ward win and about the house of God. Numb. 2mad. 4, 5, 6c. Secondly, because there were many comresponsible to the commander of the common terms of the com them, ch. 10. 26, 27, 28. chap: 26. 6. Fourthly, because they was e-ready, as occasion was offered, to execute the judgment of the Lord, Exod 32. 26, &c. 2 Chron. 26.17. This title, Captains, is oft given to the heads of Levites, as chap. 12.

28. 2 Chron. 23. 1,9. The'e Captains of the hofts, are added to David, to flew, that the King did nothing about the courses of the Levites, without the advice of the chiefest of contines of the review, wanted the advace of the innerest of them. See chap, 24,6, feparated to the fervice of the four of Afapb, and of Henham, and of Jeduthum] These three were masters of mustel; and ofe

cies, or predictions of things to come. Secondly, in regard of the manner, in that their mulick was afted with am holy zeal, fuch as Prophets in their prophecies used.

with batps, withpfalter et, and withtymbatt] Of thefe three

with half n with plante et, and with the men's the three tines inftruments, see chap. 13.8.

mat the mush of the work men, il Heb. men's work. That is, men skilful, and fit for that task whereunto they were put. fupploid, that this Junies to defended from Malth. OF Beno her than the west faster with 15 states and 15 states a

one before mother, awhere they are fet down. For Zaccur was of the third ratile, v. 10. Joseph of the first, v. 9. Nethas nish of the first, v. 12. Afarelah of the feventh, v. 14.

the four of Alaph under the bands of Alaph] These four being fons of Alaph, were by Alaph ordered to sing or play, what Pfalms, and after what manner he faw meet.

Plaims, and arter wind minister in an under-which prophofod ] See v. r. . according to the order of the king] Heb. by the hard of the king. Of this phrase, (see r King. 8.33. King David appointed what Plalms should be fung, and musical instruments used by Asaph, and such as were under him; and Asaph appointed

fuch particular men as should observe the kings rules. tuch particular men as fhould observe the kings rules. V. 3. 07 feelubm, the first of feelubm, feelus of feelubm, feelus of feelubm, feelus of feelubm, which may thus plainly be expressed. Concerning Jeduthun, his fors were Gedalish. Of Jeduthun, feev. 1. Gedalin was of the Grond rank, v., and Zerij Orjeri. He was of the fourth rank, v. 11.

and Jeshaiab] He was of the eight rank, v.15. Hashabiab] He was of the twelfth rank, v.19.

Hallhabiab] He was of the twelfth rank, v.19.
and Messithiab] He was of the fourteenth rank, v.21.
[x] With Shimei, mentioned, v.17. who was of the tenth
rank; for without him there are fet down but five fons of

under the bands of their father feduthun As the fons of Afaph were under him, v. 2. so the sons of Jeduthun under him.

who prophesied with a harp] Sec v. I.
10 give thanks, and to praise the Lord] Sec ch. 23.5.
V.4. Of Heman 3 the sous of Heman] Of this hebraisme, see

Buktish] He was of the fixth rank, ver.13.

Massanish] He was of the ninth rank, verf.16.

Vizitl] Or, Azaret. He was of the eleventh rank, verf.

Shebuel ] Or, Shubael. He was of the thirteenth rank, verf.

and Ferimoth 1 He was of the fifteenth rank, verf. 12. Hauaniah | He was of the fixteenth rank, verf. 23. Hanani] He was of the eighteenth rank, ver. 25. Elistbal He was of the twentieth rank, ver.27. Giddalii] He was of the two and twentieth rank, verf. 29. and Romanti-Ezer] Some divide this word, and make it two names; but we finde it fet down for one person, verse 31. And if so be it should make two names, setting forth two persons, there would be more then four and twenty

#olbbekalbab | He was of the feventeenth rank, ver. 24. Mallothi | He was of the nineteenth rank, ver. 26. Hothir] He was of the one and twentieth rank, verf. 28. Mahazieth | He was of the three and twentieth rank, verf.

V. c. All thefe were the fons of Heman ] The fourteenth, men-

v. s. An unje were toe jost of Heman] The fourteenth, men-tioned, veri. 4.
the kings Serf See ch. 9, 22. 8. 21. 9, 2 King, 17. 13.
in the words of God] Or, menters of God. He was as a Pro-phet, to declare the will of God.

to lift up the horus ] This phrase is added to shew, that he was appointed to set our the mighty acts of God, and great conquests that God had given to Israel. Such things are comprized under the metaphor of an horn, wherein the strength of an horned beast lyeth, I Sam. 2. 1, 10. Luk. 1. Some think that Heman is called a Seer, because he was imployed about such Psalms as fet forth prophecies, and preimployed about their raines as action profiler and dictions of future things and times; and that concerning the stability of Davids kingdom, and the power of Christ; in which respect, he is said, to life up the born. Others take this for lifting up a musical instrument, called a horn.

and God gave to Heman fourteen four and three daughters ]
This is added to thew, Gods bleffing on Heman: whereas Afaph had but four fons, verf. 2. and Jeduthun but fix, v. 3. Heman had more then both of them.

V. 6. All thefe were under the bands of their father ] Sec for fong in the house of the Lord] To fing with voyce, and play

on intruments.

with symbal, pfalteries and harps | See ch. 13. 8.
for the fervice of the baufe of God | Such fervice as belonged
to their particular function, which was mufick,
according to the Kings order | Heb. by the band of the King. See

ver. 2. and 1 King. 8. 53.
to Alayb, Fedulbus, and Henris David gave instructions to them; and they to fuch as were under them.

V. 7. So the number of them] Namely, of the four and twenty fons of Alaph, Jeduthun, and Heman.

with their brethres! He means in general, fuch as were of the

tribe of Levi , but particularly the twelve that were in each

of the Lord,

evenall that were cunning That excelled others in the art of mulick, and had more then ordinary skill therein. For of fuch as were not focunning as these, (at least whereof, there were many not fo cunning,) there were four thousand, ch.

was two bundred four (core and eight] Twelve in every of the four and twenty ranks, make up to many.
V. 8. And they saft loss | Namely, David and the Captains,

v. o. . And 1007 (s) 10071 Namety, David and the Captains, mentioned, v.1. See ch.24.5.

ward againft ward By ward, is here meant, a diffinct company or claffis; soas hereby is implyed, that the several company or clatits; to as hereby is implyed, that the feveral com-panies flood there together, fome on one fide, fome on ani-chet; and according to the drawing forth of the lot, they were fer in their feveral orders, or ranks. Or this nuy have reference to the four and twenty orders of the Priefts, chap-27,45,8c. aniversable to which, these musicians were placed; as the ranks of other Levites were before, ch. 24, 31.

w well the [mail, on the great] In the lot there was no parti-

ality at all, nor respect to greatness; whatsoever they were, great or mean, they were ranked as their lot fell upon

the teacher as the [cholar] That that is faid of great and mean. is alfo to be applyed to infiructors and learners.

is also to be applyed to instructers and scatters, V. 9, Now the first lor came fair b for Asiab to Fospel ] Joseph was Asiaphs second son, v.2. He with his brethren and sons made twelve, as all the rest that follow did; or else the sum of two hundred fourfcore and eight, (v. 7.) cannot be made

p. he (econd to Gedeliab) He and all the rest that follow to ver. 31. were of the fons of Afaph, Jeduthun, and Heman, before

V. 31. The four and twentieth] This number of the courses of fingers sheweth, that there were just as many companies of musicians, as there were of Priests, (chap. 24, 18.) and as there were of Levites attending on the Priests, and helping them, ch.24.31.

# CHAP. XXVI.

Ver. 1. Oncerning the divisions These were the third kind of divisions of the Levites. See ch.25.1. of theporters] The notation of a porter, in Hebrew, Greek,

of importers] I he notation of a porter in Hebrew, Greek, Latine, and English, (befides other languages, b)s racken from adoor, or gares and the phrase used, implyeth, that they were for the gates. Now there were many gates appertaining to the Temple, porch, and feveral courts. Their gates, their Porters were to shut and open at fedonable times. They were also to wait and watch at the gates, to keep our all unclean persons and things, that nothing might enter, or be brought in, but such as by law might. See 2 Chr. 23.4,5,6,19. brought in, but lucins by lawingur. See 2 (111.24/1935)29-18.

8.35.15. They were likewide to keep peace, and to prevent unults; and in cafe any were, to thruft the tumultous perfons out of the courts of Gods houle. Porers allo had the charge of the treafures of the house of the Lord, v.ao. Their work was a work of great industry and diligence, and therefore they had their times of waiting, as well as other Le-

of the Korbites The Korbites descended from Kore, and he from Korah, who descended from Kohath, that was the second fon of Levi, See ch.6.1,22. & 9.19.

was Mefhelemiab] Or, She'emiah, v.4.

the same of Asph Or, Abis sph, chap. 6.37. & 9 19. The ifferent functions shew, that this Asph is not the same that mentioned, chap.25.1.

V. 2. And the fors of Meshelemiah were Zechariah, &c.] There are seven sons of Meshelemiah here set down in order. All of which were heads of formany divisions of the Porters.

V. 4. Mercover the [ons of Obed-Edom] This Obed-Edom was he, in whose house the Ark rested for a time; whereupon God is faid to bless his house, ch. 13.14. For he himself was a Porter, ch. 15.18. & 16.38.

were Shematab, &c. ] There are eight fons of Obed Edom here fet down in order; every of which also were heads of

other divitions of the porters.
V. 5. For Ged bieffed bim] That is, Obed Edom. This inference implyeth, that an especial blessing here intended, was a numerous progeny. For besides that there were eight was a numerous progeny. For pendestriat there were officed for sof his own; there were also fix grand-children, which are named in the verses following. They were in all four-teen, and all called the sons of Obed-Edom, v. 8. Yet without question, other blessings are intended, ch. 13.14, then this of children.

cutterous and eventy ranks.

\*\*shawer infinited is the forge of the Lord.] All that were rainfined up to fingo p lay on infinuments, fuch Pfalms as were valued by the Spirit of the Lord, and fet forth to the honour land by the Spirit of the Lord, and fet forth land by the Spirit of the Lord, and fet forth land by the Spirit of the Lord, and fet forth land by the Spirit of the Lord, and fet forth land by the Spirit of the Lord, and fet forth land by the Spirit of the Lord, and fet forth land by the Spirit of the Lord, and the Lord by the Spirit of the Lord by the grand-fons.

that ruled throughout the burled that father] Or, were life to the foreign that the burled of that father. The former reading implyeds, that they were feast and Governous were all those that were of this phase and Governous were all those that were of this phase admin a double interpletation. One, that the their courfe, furth as their moles were. The latter reading in plyceth, that they were of fuch valour as their progenitors.

I amplitude admits for warding, 'as the Singers and order Levites, their brethren, bad; insidely, for and twenty

Chap.xxvi.

for they were mighty men of valour] Of this phrase, see chap. 5.24. 2 King. 24. 14. This is here brought in, as an evidence, to shew wherein they were like to their fathers. Of all the Levites the porters did most need valour, for they might of meet with many affronts.

V. 7. The fors of Shemaiah, Othni, &c.] Here are four of those sors set down, which were said to be born to Shemaiah,

whose brethren] This relative, whose, hath reference to the four sons of Shemaiah before mentioned.

were firong men] Heb. men of firength. Both strong in their limbs, and couragious in Gods caufe, and in executing their office. It being before faid of all the fons of Shemaiah, that they were mighty men of valour, and here again added, concerning two of them, that they were firong men; it is implyed, that they herein were more excellent then their bre-

Elibu and Semashish] These are the two brethren that were fo ftrong.

V. 8. All these of the sons of Obed-Edom] The fourteen before

they and their fons, and their breibren] Brethren is here taken in a large sence for kindred, or for such as were of the same

able men for strength] Heb. men of valour in strength. That

is, very val ant and strong. for the fervice ] This implyeth, that they were the more fit for the duties of their function, by reason of their great ffrength and valour.

were threefcore and two | Thefe were under those that are of Obed-Edom? The threefcore and two last mentioned, a

well as the fourteen before, descended all from Obed-

V. 9. And Melbelemiah]. This was the fon of Kore, v. 1.
bad fons and brethren ] Brethren is here to be taken, as ver. 8.

from men] See v. 7. make up these eighteen. V. 10. Alfo Hofab of the children of Merari] Hofah was one

of those porters that was appointed to be before the Ark,

chap.16.38.

hat [6m] Namely four, which hereafter are named.

simit the thief] There was fone excellency in Simri, that
made his father prefer him before his brothers; and it may be alfo fome fault in the elder, that moved their father to prefer the younger; for by the law, the first born was to be the heir and to have the preheminency. See Gen. 4.7. Deut. 2 v.

here fee down together. Every of them were chief ones in their, courfe, or divition, though Simri had by his, and their father, a preheminency given, unro him. all the fons and breibren of Hofab] Brethren are here taken

were thirteen) Thefe thirteen, as the threefcore and two. ver, 8, and eighteen, ver, 19, were under fuch as were called

V. 12. Among these were the divisions of the Porters ] He means such divisions, as were before noted of such as arrended upon the Prieft, chap 24.31. and of Singers chap. 25.

spen among the third near ] Such as were means, are in their feveral divisions. "The chief men here means, are those, who are before naqued ja namely, Jeren fors of Kore, ver. 3.5. Eight, fons of Obed-Edom, ver. 4.5. Six fons of Shemikhi, ver. 7. And four fonsof Hobbi, ver. 1.1. All their guide five and twenty; but because Shemikhi, ver. 3. And Obed-Edom, ver. 4. was the fisher of fix of those that are reclored up by name, ver. 7. It is to be repured as Metherland, ver. 3. And Obed-Edom, ver. 4. was the fisher of fix of those that are reclored up by name, ver. 7. It is to be repured as Metherland, ver. 3. And Obed-Edom, ver. 4. Six for some fine of mention of the word in fightification o ver, 4; and Hofsh, ver, 10. to be an nead, not over one cuvefon, but over all the dividings, where of his fon seven heads, 1,
254 Colored is over all the Capetine and Companies that are
in his Regiment. And the the quanties of courses, among of
can hill, they were up to it, and at this give there was a state,
254 Colored is over all the Capetine and Companies that are
in his Regiment. And the the quanties of courses, among of
can hill, they were up to it, and at this give there was a state,
254 Colored in the Capetine and Companies that the colored in the Capetine and the Capetine and the Capetine and Capetine
255 Colored in the Capetine and Capetine and Capetine
256 Colored in the Capetine and Capetine
257 Colored in the Capetine and Capetine
258 Colored in the Capetine
258 Colored in

diffinet divisions. The other, that the Porters, in warding, food one company against another; fonic at one door; fore at another.

sominifier in the house of the Lord ] To do those special fervices that belonged to their function, in the Temple and courts appertaining thereunto.

And they cast total See ch. 24.5.

And they cast total See ch. 24.5.

And well the small as the great of Or, as well for the small, as for the great. See ch. 25.8.

according to the house of their fathers ] See ch. 24.30. for every gate Heb. for gate and gate. Some at one gate, o-thers at another gate; and that both in the Temple it fulf, and

also in all the courts appertaining thereunto.

V. 14. And the lot Exstantal At the entring in of the Temple ; for they entred at the East.

fell to Shelemiab J This is he that is called Methelemiah. ver. 1. he was the father of the first feven Porters, that are

ver. 1. The was the father of the first Foreign and feet down by naine, ver. 2, 3, then for Zacharias his [oi] His eldest fon, ver. 2. a roife Counfellow? Heb. agiver of consists with wife on the house of the hous

is another commendation given to a Porter of the house of of valour, frong men, ver. 6,7. Here it is faid of another, that he was wife; and to fixe, that he was wife; and to fixe, that he was wife; and to fixe, that he was wife in and to fixe, that he was wife; affairs, but also about publike affairs, he is allo faid to be a Counfellour. ' He did with others confute about publike matters : yea, he gave countel and advice to others

they cast lots] See chap. 25.8.
and his lot came out Northward] That was on the right hand, as they entred into the Temple. V. 15. To Obed Edom ] Of him, See ver. 4.

Southward] That was on the left hand, as they entred into the house of God.

the houte of God.

and to bis four! Those that are mentioned, ver, 4, &c.
ibe binse of Assayim Heb. gatherings. Because they were
places for gathering rogether, and laying up treslittes, and
unenfils of the house of God! and also places for men to
assayim the binse of God! This phrase is diversly taken, by attemble together therein. I his phrale is diverfly taken, by divers Expolitons. Some take if for a treating, where the trea-fures of the house of the Lord were laid up. To this they are the rather induced, because it is faid, (2.6.1...4). The tall the gold and filver veilels appertaining to the house of God, was the Charles I appear to the house of God, and the Charles I appear to the house of the house of the Charles I appear to the house of the house of the Charles I appear were with Obed-Edom; namely, under the keeping and charge of his posterity. Others take it for a Convocation-houle, where the chief Senators of the kingdom, or thief gowernours of the houte of God, siled to meet regenter, to con-ful about public a slaw. For this fines, New 1,5,2; is a nored, where it is thus find, that Torters sure ketping the ward, at the thresholds of the gazer. The word of this treet, Applyin, is liner trainslated, thresholds is but in the margin, treatures, or is here traillaced throphet; Burin, the margin creduttes, or anotherly by the ordinary course of law; but upon some special and exacordinary reason.

John he statements bus the chief.] He thrust nor himself time the pittless that the chief of the doublet in the course of the chief of the ch

of Benjamin called, shippin, ch. 7.12, 15. But we finde nor this name elfe, where given to a Levite. Some take Shappim in this place to be the father of Hofah," Others to be his brother; and that the families were traited in one; and in that respect onely one lot is given to them both:

the lot came forib] See chap. 2.4. 5.

Westward] This must needs be meant of one of the gates

of the courts. For at the West end of the Temple was the most holy place, and into it there was no gate at the West most noy place, and into it there was no gaze are the ver-end. Neither were there any gazes 'MerWard, 'in any 'of the courts, except the courts of the Gentiles.' So as they who were under Shippim, and Hofelt, 'bad this gaze committed unto them.'

cauley, by which not onely paffengers were up and were of the speciety of Landan; though it were by two dedown, but allo furth things as were brought in, and carried feets. Jehnell one, pamely, his fon. Zicham and Joel and the cauley of song a fixen 3.4 has a fixen the causer of th was from the Kings houle, towards one of the fore gates of | fures. So as these two, might well be colleagues, and be the Temple: fo as this causey cannot be thought to be that. | joyned in the same trust. There is another causey mentioned, 2 King, 12, 20, and

causey, or common way Caurey, or common. way.

V. 17. Ediward were fix Levites] The royal gate, through which the Prince passed, and where he sate, (Ezck. 44, 1,3.) was Eastward. More therefore attended at this gate, then at

Nerthward feur a day, Southward four a day ] The gates, or these two sides, were of like use, and had like attendants.

and soward Apppint 3 Sec ver. 15.

Tran and two 3 Some expound this place, of two waiting in their courie, two one day, two another. Others that two, out of those four, that waited arthe north and Sorth gates, were of the four that waited arthe north and Sorth gates, were treasures; namely, over those that had a charge of the treasures; namely, over those who are hereafter mentignates. taken to wait here. Or rather, it may be taken, that two waited without, and two within the gate: so as there might be as many at this Western gate, as at the North and South gate. Or, if there were two gates Westward (as some hold, ver. 16.) then two might wait at one, and two at another,

V. 18. And Parbar Westward] Some take this to be another gate, then that which was called, Shallechesh, ver. 16. Many take this word, Parbar, appellatively, for a place, where fundry things that belonged to the Temple, were laid up.
The word is a Chaldee word, and compounded; it fignifieth the outward part; and thus it may well agree to that which was before ipoken of the gate, Shallecheth, being fet Westward, ver.16.

four as the caufer ] These were the two and two, mentioned, and two at Parbar | Which was the other gate, or place

that flood Westward. V. 19. Thefe are the divifions of the Porters ] Sec ver. 12.

V. 19. Tote are too analysis at volvey, among the long of North Sec ver. 1. and among the long of Merail Sec ver. 10. V. 20. Aπά σίνε Lewise J The Levites intended, under this word, and hereafter mentioned, were, questionless, Porthis word, and hereafter mentioned, were, questionless, Porthis word. ters as well as those that were before mentioned in this chapter. For make those Porters, to be as many as the Singers were; namely, four and twenty courses of them, and twelve were; namely, four and twenty courtes of them, and twelve in a courfe, they amount onely to two hundred fourfcore and eight, as chap. 25. 7. But there is mention made of four thouland Porters, chap. 23.5. So as they must be many more then those four and twenty courses; among which, those that follow, are to be reckoned.

Ahijah] Here others of the posterity of Merari are set down; some of them were mentioned, ver. 10. Ahijah is

comprized under him. For he alone was not over all the treafures that are mentioned in this verfic.

was over the treafure the bufe of Geld ) Sc 1 King. 7.51. There were fundly forts of treatures of the house of Gold. There was a treafury wherein farcted verbies, and all manned treafulls of the Temple were laid up, 1 King. 7.51. The was allo atreafury for all fuch things as were freely given and dedicated to oth Lond. Yea, Howeville they does not simply a find the state of the control of the control of the was also attended to the Lond. Yea, Howeville there does not make the state of the control of the control of the control of the was also attended to the control of the was also attended to the control of the control of the control of the control of the was also attended to the control of for fuch money, as was upon occasion gathered, for repairing, and maintaining the Temple. See 2 King. 12. 4. There was need therefore of many treasurers.

and over ] Some make this that followeth, to import one and the same treasury, with that which goeth before; and thus translate it, evenour. Others, turn the copulative, and, into

a disjunctive, or. the treasures of the dedicate things ] Heb. boly things. See

I King. 15.15.
V. 21. As concerning the fons Landan Or, Libni, chap. 6.17.

Of Laadan, fee ch. 23.7.

the foru of the Gersboute Laadan Laadan was called a Gershonite, because he descended from Gershon, the eldest son of mentioned. Levi, ch. 23.6,7. The word, fons,is to be taken for poste-

rity.

cbief fathers | Such as had power and authority over others and heads of companies. even of Laadan the Genftonite | It is an Hebrew pleonafine,

thus to redouble the fame words and phrases. His meaning is, that they which follow, descended from Gershon, by Laadan

V. 23. Of the Amramites, &c. ] Kohath, the fecond fon of translated Silla That, and this,may implye one and the same Levi, had four sons, Amram, Izhar, Hebron, Uzziel, ch. 23.65 12. Of those four came those who are here named, Amramites, Izharites, Hebronites, and Uzzielites. These being here fet down, were Porters; but imployed about the trea-

V. 24. And Shebuel the fon of Gerston, the fon of Moses This relation is here added, to diffinguish this Gershom from anorelation is here added, to diffing unit this Gerinom from another Gerfhom, or Gerfhon, the clideft fon of Levi, chap. 23.6.05 Shebuel, Seech. 23.16.

was rater over she treasures. This phrase implyeth, that She-

oned. V. 25. And his breihren by Elieger] Elieger was Gershoms brother, ch. 23.15. The fon and fons fons of this Eliezer, are here called Gershoms brothern, in a large extent, being

Rebabiah bis for Kehabiah was Eliezers onely fon, chap.

23. 17. and Jeshaiah bis son, &c. ] Rehabiah, Jeshaiah, Joram, Zichri, and Shelomith, are some of the brethren intended in the beginning of this verse. They were all of the posterity of Eli-

V. 26. Which Shelomish and his breshren] Those before menwere over all the treasures ] These were other treasures, then

those which are mentioned, verf. 22.

note which are mentioned, veri. 22, of the declearethings] See ver. 20. while David the Kings] See chap. 18.11. 1 King. 7.51. and the chief fathers] Heb. heads of fathers. Or, heads of families; Princes and great men.

1be Captains over thousands and bundreds] That is, Colonels

ver Regiments, and Captains over companies.

V. 27. One of the Boots were to attent 1 Heb., and of the Bankis and Boiles. Such ispoiles belonged to the foundaires that took them from the enemy. Among them they had, many times, gold, filters, precious jewels, and other commodities of worth, Judg. 8, 21, 24, 26. 2 Chron. 20.25. Of these they did tile

voluntarily to give a portion to the Lord. Abyao] Here others of the politerity of Merrar are let.

down 1 fome of them were mentioned, ver. 1.0. Abijahi is

would be the discussion of the Lord. He have been feet down as a head over others; and those others are lifting. Rec. See 2 king, 12.6. This shewsone end, why they empiriced under him. For he alone was not over all the gave, what was given to the Lord. There were also other ends thereof, as facrifices, and other fervices appertaining to Gods house.

V. 28. And all that Samuel the Seer ] Of Seer, see chap. 9. 22. 2 King. 17.13. Samuel was a Judge as well as a Prophet, and great victories over the enemies were obtained in his regency, 1 Sam.7.10.&c. He might therefore well confecrate ipoyls to God.

and Saulthe fon of Kifb] He also had fundry victories, I Sam. II. II. & 14.20, &c. & 15.5, &c. and chap. 17. ver.

and Abner the fon of Ner] He was General over Sauls hoft, sam. 14.50. and 17.45.

4ud Jab the fon of Zerviab] He was General over Davids

hoft, ch. 11.6. had dedicated ] By the fore-mentioned examples, he proveth

that general, which was noted, v. 26.

and whosever had dedicated any thing.] This implyeth, that
there were many others that had brought treasures, and confecrated them to the Lord, then they which were before

it was under the hand of Shelomith, and of his brethren] This sheweth, in what respect Shelomith and his brethren are

theweth, in what respect one continuand and its oreunest are faid to be over the treastures, v. 26.

V. 29. Of the Industries] The Inhanites came from Izhar, the second son of Kohath. See v. 23.

Chematical and the sour] There was one Chemaniah a master.

of musick, chap.15. 22,27. but this was of another functi-

niston.

1 V. 25. The Gos of Jobieli, Zaham, and Joel his brother] All these three are faile to be the sons of Landan, ch. a.3.8. But these three are faile to be the sons of Landan, ch. a.3.8. But the country were to be done, gathered and prepared for the there the word, four, is taken for possering. They all three house of God, and for the service thereof; as all manner of

provision of wood, coal, oyl, wine, tythes, first-fruits, with the

Chap.xxvi. 1

like. See Neh. 11. 16. 2 Chr. 34. 13.

over I [reel] Such Hracines as dwelt in the country up and down. By comparing v-32, with this, we may gather, that their jurisdiction was on this side Jordan. Though the number of them that were for these outward works be not exber of tiem, that were for these outward works be not ex-jectify fet down, yet by comparing yo.33,24, which takes 12,44,6 bouts the fevrice of God. In this chapter the Millia of the we may gather what their number wat, annively a thousind fix hamites. For this number, added on a thousind even that the supplementation of the supplementation o dred, v. 30. and two thousand feven hundred, v. 32. they manner of enemier abroad, and suppressed fundry insurrectimake up the fix thousand, chap.23.4.

for officers] Which might over-see the outward businesses

and Judger It was the part of a Judge to hear complaints. to refolve doubts, determine cales, to right wrongs, and to order to every one his own. Now the Ifraclites were governed by the judicial law; and Levites were best exercised theretribes, ro be Judges, Deut. 16. 18. 2 Chron. 17. 8, 9. and

V. 30. And of the Hebronites These were the posterity of Hebron, the third son of Kohath. See v. 23.

Hashab and his breathers By breathers, he means such as

were of his kindred and office

men of vilour | See v.6.7.
a thousand and seven huntred | They had many things to do, and that in many places; and fome were to reft by intercourfe, while others were imployed in the fervice, and therefore there was need of many.

were officers ] Heb. over the things, Such things as are mentioned, v. 29.

among them of Ifrael] See v. 29.
on this fide fordan westward] This is opposed to that pare which the Reubenites and others inherited on the other fide

Jordan, v.32.

in all businesses of the Lord] Such as were counted Ecclesiaficall, and appertaining to the house of the Lord, and the

and in the fervice of the king ] This may be taken for civil af-faires. (Such a diffinction betwirt the matters of the Lord, and the king, is made. 2 Chr. 19. 11.) Or this phrase may imply the kings ordaining and appointing them to fuch and fuch businesses of the Lord; which they doing upon the kings command, are faid to do the service of the king. V. 31. Among the Hebronites was Ferijab the chief | See ver.

even among the Hebronites according to the generations of his fathers] Of all that were descended from Hebron, and then living, he was in greatest place, and of highest ac-

in the fourtieth year of the reign of David | This was the laft year of Davids reign, 2 Sam. 5.4. when he was feventy years

they were fought for ] At this time David deputed Solomon to be his successor; and thereupon appointed distinct orders among Levites and others, for the well ordering of Church and Common-Wealth; and having affembled them together, he declared his mind to them, than 28.1, 2, &c. In this respect, they are said to be sought for, namely, to come

and there were found among them mighty men of valour] See at Juzer of Gilead ] This was a city belonging to the Mera-

rices, Joih. 21.34,39.

V. 32. And his breshren] The kindred and colleagues of Jerijah, v.31. men of valour] Sec v. 6.

were two thousand and seven hundred] These were a great many Levites, to be in two tribes and a half. Though all the Iz-Levites, to be in two tribes and a half. Though all the 12- of loab, 1 King, 2.33. This relation, the fon of Jehoiada harites and Hebronites were joyned together, yet these make distinguisheth him from another of Davids Worthies, who was more then a half part. See v.29.

chief fathers] Or, chief of their fathers families.

whom king David made Rulers] He, as the fupream Sove-

raign on earth, had the disposing of the orders, even of the Levites; but yet he did it not without Divine infliner, and counfel with the Lords Prophers.

out the Reibenites, Gadites, and half tribe of Manifeld] These dwelt on the other side of Jordan, Numb. 32. 33. Now because they were far remote from the house of God; therefore they had the more Levites among them, to instruct and di-

for every matter pertaining to God] Sec v. 30. and affairs] Heb. thing. of the king | See v. 30.

#### CHAP, XXVII.

Ver, i. Ow the children of Ifrael after their number] In the four chapters immediately before this the orders of the Levites were fet down, wherein David shewed his piezy about the service of God. In this chapter the Militia of the mainer of enclines-aproad, and suppressed strings insurrects-ons at home; yet he knew that new wars, and new conspi-racies might beraifed: therefore in this time of his peace he tacies might beraited: therefore in this time of his peace, he for fettleth the Militad of his kingdom, as they might be in a readinelle, on all occasions, so defend the kingdom. This first clause hath reference to the last words of the verse, to wit, the chief fathers! Heb. beside of fathers, or families, and appairs of thoughts! I hele we call Colonels of Regis

of companies. According to the last notation, they are called Centurions.

and their officers] Such as were under them, as Lievtenant Colonels, Majors, Lievtenants, and divers others.

that ferved the king These attended the court, where the

find provided they guarded his person, they were ready to be sent out at his command. See 2 Cht. 17.19.

in any matter of the courses I many imployment that belong-

ed to their function, for the time that their feveral companies were to wait in their course. which came in, and went out, moneth by moneth ] Every monetiz

they changed their courfes. They that had waited a moneth, returned to their houses to follow their own particular imoloyments, and then another course, or company, came in their stead, to wait,
throughout all the moneths of the year] i.e. twelve moneths.

There were twelve companies or courses, vers. 15. In each moneth one company kept his station, and was about his own mployments eleven moneths. of every courfe, or, of each courfe, were twenty and four thousand I

There being twelve courses, the totall number ariseth unto two hundred eighty and eight thousand. V. 2. Over the first course of the fifth moneth] From this verse

to the end of the fifteenth, is a particular exemplification of that which was generally noted of the last clause of the for-

was fashobeam the fon of Zabdiel ] This was that worthy cap. tain, whose acts are set forth, chap. 11.11.

and in his course were twenty and four thousand] See the last

V. 3. Of the children of Perca This Perca is called Pharea, he was the fon of Judah, Gen. 30.29. & 46.12. This hath

relation to Jashobeam, verf. 2. who was of the posterity of Dharez was thechief of all the Captains of the hoft for the first meneth I In every course there were fundry companies which had their captains, but he was a general commander over them all,

V. A. And over the course of the second moneth was Dodai an Abohite] He is called Dodo, ch. 11.12. 2 Sam, 23 9. His fon was one of Davids Worthies and of his courfe was Mikloth also the Ruler I He was a chief

Commander over the fecond courfe, after the death of Dodo; or elfe he was a Lievtenant Colonel under Dodo, or fome other officer under him.

other officer under him.

V. 5. The bird espitain of the hoft for the third moneth was Be-naish the fon of Jebviada] This man was a great Commander in the beginning of Davids reign, 2 Sam. 8, 18, and he continued faithful to David all his dayes, and to Solomon also, I King. 1.36.38. He was made the General of all, in the room a Pirathonite, ch. 11.31. And from certain Levites, as ch. 15.

18. 2 Ch. 20.14.
a chief Priest Or, principal Officer. See ch. 4. 2.
V. 6. This is that Benaish who was mighty among the thirty, and above the thirty ] See chap. 11. ver. 24,25. 2 Sam. 23. 20,

and in his course was Amisabad his son This is here to be taken. as that was, which is noted of Mikloth, v.4.
V. 7. Afabel the brother of Josh] See chap. 2. yer, 16, and

and Zebadiah bis fon after bim] Afahel was flain in the be-

ginning of Davids reign, 2 Sam 2.1,8,23. After his death his fon was substituted in his room ; but because Afahel was a valiant man, one of Davids Worthies, brother to Joab and Abishai, and of kin to David, his name is put both into the catalogue of Davids Worthies, ch. 11.26. and here, into the catalogue of chief Commanders.

V. 8. Shambub the Irrabite] Some take this man to be the, they were of another parentage. This was the eleventh gov. 8. Symmous Dec 19782016 | Some taxe: this man to be to the fame that is called Shammoth, chap. 11. 27; and Shammah, 252. But they were of different families. He that is fet down in the catalogue of Davids Worthies, was an Harodite; but this man was an Izrahite. There was also another called Shammah, in the catalogue of Davids Worthies, but an

Hararite, 2 Sam. 23.33.

V. 9. Itathe (anof likkel) the Teknite This also was one of Davids Worthies, chap. 11.18.
V. 10. Heleq the Pelonite Or, Peltite, 2 Sam. 23. 26. This

was another of Davids Worthies, ch.11.27.
of the children of Ephraim] This is added, to diftinguish him from another Helez, who was of the tribe of Judah, I Chro.

2. 39. V. II. Sibbacai the Hufbathite ] He was one of David Worthies, ch. 1 1. 29. & 20. 4.
of the Zarbites These descended from Zerah, who came from

Simeon, Numb. 26.13.
V. 12. Abiever the Antesbite | Sec ch. 11.28.
of the Benjamites | He was of that tribe.

V. 13. Maharithe Netophathite | See 1 Chro. 11.30.
of the Zarbites | There was such a family of the tribe of Ju

dah, Numb. 26.20. Joh. 7.17.
V. 14. Benaish the Pirathenite] This was another Benaish then he that was mentioned, v. 5. These two are distinguish-

ed, chap. 12.24,31.
of the children of Ephraim ] See v. 10.
V. 15. Heldai she Netophathite ] Or, Heled, chap. 11.30

or, Hebeb, 2 Sam. 23. 29.

of Othniel The first Judge of Israel after Joshua's time, was Othniel, Judg. 3.9. If this be the Othniel here intended, his

Omnaci, Jueg. 3.9. It must be the Orante necessarians flack continued many generations.

and is bif comfe were twenty and four throughnd.] This, is the twelfth time that this clause is repeated. See v. 1.

V. 16. Farthermete over the tribute of Jued.] In the former part of this chapter, the orders and courfes of Commanders in war, with the companies under them, were let down. In the following part of the chapter, fuch governours as were over feveral tribes, and that in and for times of peace, are diffinedly fet down according to their tribes. There are chirteen Ruand Afher were left out; for Gad bordered upon Reuben, fo as these two tribes were ruled by one governour; and Asher was governed by the same Ruler, that the tribe adjoyning to was governed by the lame Ruler, that the tribe adjoyning to it, was governed by. Therewere thirteen governours, be-cause Jolephs fons made two tribes, Ephraim and Manaslich; and Manaslich was divided by Jordan; into two parts; and in that respect, each place had a governour, v. 20, 21. and the Priests and Levites were so diffinguished, as they had two go-

the Rulers of the Reubenites, was Elieger the for of Zichri] There were many in feveral tribes called Eliezer, but this relation, the fon of Ziebri , diftinguisheth this governour from them all. This was the first governour.

Of the Simeonites, Shahariah the fen of Masshah] This paren-tage diftinguisheth this governour from the fon of David,

2 Sam. 3.4. This was the second governour.
V. 17. Of the Levites, Hashabiah the son of Kennel This may be he, who is mentioned chap. 26. 30. He was the third go-

Of the Assentes, Zadok] Zadok was the chief Prieft, and so over the other Priefts, called Assentes; for all Assents sons

were Priefts. This was the fourth governour.
V. 18. Of Judah, Elibuone of the breistren of David] He was the eldest brother of David, called Eliab, 1 Sam. 16.6. This

was the fifth governour. of Iffuther, Omri the fon of Machael This parentage diffin-guitheth him from another Omri the fon of Becher, chop. 7.8.

This was the fixth governour.

V. 19. Of Zebulun, I standard the son of Obadiah] This was the only I shmaiah that we read of. This was the seventh governour.

nour.

of Naphtali, Ferimush the fon of Azriel] This might be one of those valiant men that came to David in Ziklag, chap. 12. 4.

He was the eighth governour.

V. 20. Of the children of Ephraim, Hofhea the four of Azazziah]

He that conquered Canaan was of this name, Deut. 32. 44. But besides the time wherein they lived, their parentage also But besses the time wherein they nived, then patenting and doth distinguish them. This was the ninth governour, of the balf tribe of Manssish Namely, that part of Manssish which was on this side Jordan, in the land of Canaan. Jed the sea Pelatab 1 Hz parentage distinguishesh him from sundry other Joels mentioned in Scripture. He was

the tenth governour. V. 21 . Of the half tribe of Manassich in Gilead ] Gilead was or

the other fide of Jordan, John 17.1,5.

Lide the few of Zeshariah | There were many called Iddo, but

Of Benjamin, Hassiel the sen of Abner] Abner, the General of Sauls hoft, was of the tribe of Benjamin, I Sam. 14. 50, \$1. Jaafiel was the twelfth governour.

Jasliel was the twelith governour.
V. 22. Of Dan, Marielithe [on of Gerebam] Of Benjamin there was another of this name, chap. 12. verf. 6. But wo read of no other of the tribe of Dan. Azariel was the thirteenth governour.

teenth governour.
These were the Princes of the tribus of Israel | See v. 16.
V. 23. Bir David took not the number of them from twenty years
old and ander | 1 he law, where it speaketh of numbring people,
brings it to this limitation, twenty years old and upward, Num.

18.8cc. & 26.2. because the Lord had said Though David in the pride of his heart, when he commanded the people to be numbred, chap.
21. 2. yet he retained formuch faith, as to believe Gods

be would encrease Israel like to the stars of the heavens] See Gen. be would entraje Ifract tike to the flars of the brawers | See Gen. 15.5. This is here brought in, as a reason why David would not have the people numbred under twenty years, left thereby he might feen to doubt of the promise of God, Gen. 23.17. and 26.4.

V. 24. Foubthe fon of Zerviah] Sec 1 Chr. 2.16.

V. 2.4. Flabble [not flevated] Sec I Chir. 2.10. began to number] Sec Cap. 2.11. 4.5. Sam. 2.4. (Sec. but be firilled ust] Chap. 21.6. 8. Sam. 24. (Sec. but be firilled ust] Chap. 21.6. 8. sec. and 2.4. (Sec. but be firilled ust] Chap. 21.6. 18. Sec. and 21. (Sec. but began signed ust be fired by the sec. and such a sec. and such as a

neither was | Heb, afcended. the number of the account put into the Chronicles of King David After that David was fentible of his fin, and differend how displeasing it was unto God, to shew his detestation of the V. 16. Furthermore over their large I fraid | In the tormer | dipleasing it was unto God, to thew his deterition of their parts of third chapter, the orders and courts of Commanders in fait, the wood not fuffer the number that was steen to be put war, with the companies under them, were fer down. In the following part of the chapter, that footermans as were considered to the court of the cour it to be put into an holy record, which is the facred Scriptures. The Hebrews here fet down this word 337, whereby lers fet down, though there were but twelve tribes; and Gad they fignifie, that this is half of the book, namely, of the whole history of the Chronicles, which is true, in regard of the verfes.

V. 25. And our the Kings treasures.] David had before set down orders for safe keeping and well using the treasures of the house of God; chap. 26. 20, &c. That was an act of pie-ty; after that, he took care of his own treasures, which was an act of prudence. Treasuries and treasures are not unlaw-

and Asmaneth the fon of Adiel | The treasures here meant, were such as were in Jerusalem the chief city, or in the kings court. For these treasures are distinguished from such com-

court. For times treatures are amongumen non mark com-modities as were abroad in the country, and our the flort-houfer in the field.] The king caufed flore-houfes to be built up and down, even in fields, that fuch com-modities as belonged to him, might be laid up neer the place where the commodity did arife.

one commonty and actio.

perulatem.

and in the villages | Thesewere less places, small towns, and in the castlest | Strong places where garrisons were kept.

was submarisat the sand Uzzah He had the chief care and truth of such commodities committed unto him.

V. 26. And over them that did the work of the field for the

tillage of the ground] Which were to plow, fow, dung, fence, or any other way look unto the kings land,

was Equithe [on of Chelub] He was over farmers, husbandmen, and fuch other persons, to see that they were diligent

and taututu.

V. 27. And over the vineyards] These were a great commodity in those dayes. Care was to be had to see them well planted, dung'd, pruined, senced, and other needful things done to them.
was Shimei the Ramathite | See the last note on v. 25.

over the incresse of the vineyards ] Heb. over that which was of the vineyards. Hereby is meant the gathering of grapes in time of vintage, the preffing of them, and making good

for the wine fellers ] That the kings wine might be carried was Sabdi the Zithmite] Sec v. 15.

V. 28 And over the elivetrees ] What care was had of vineyards, 27. must also be had of olive trees; for from thence they

and the Sycamore trees that were in the low places Of thefe trees; fcc 1 King, 10.27.

was Ball-basen the Gelenie] Though Symmous were but drelf.] Of the diffinction between these, see charge was been transported by the see that the second of ordinary trees, fuch as grew in hedg-rowes, yet the king

Chap, xxviii.

and over the Cellars of optimas foss[b] As the king had some to see only beaten out of his Olive trees, so he had others to take care of it when it was brought into Cellars.

V. 29. And overshe herds ] That is, great companies of carrle, as oxen kine, and the like,

that fed in Sharon | Sharon was in Gad , bordering on Bafhan, chap. 5.16. It was very fertile, Cant. 2. 1. Efa. 33.9. and 35.2. A fit place for herds of cattle to feed in; for there were very good pastures. Some take it to be a plain cham-pion country, lying along by Lybanus, even from Bashan, ch. 516.

mas Sherrai the Sharonite He might have this Epithite, Sha

route, given to him from Sharon.

and over the berds | See the first note on this verse,
that were in the valleys | These were other passure grounds,

was Shaphar the fon of Addai? There was one Shaphar left in

Bafhan, ch. 5.12.
V. 20. Over the Gamels also These were beafts for burthen. Of them, fee I King 10.2.
and over the Affet alfo] See I King, 2.40. and 13.13. 2 King.

7. 7.

EV. 31. And over the flockel These were of smaller cattle as of sheep goats, and other such like.

Althogo were the Rulers of the substance which was King Da-

vide The particulars before mentioned, do they, that there were particular Officers to look to all manner of commodities that belonged to the king, and that throughout his whole

dominion. See Ezra, 4,22 untile] This Jonathan was Davids brothers fon, 2 Sam.21.21. So as he was only Davids kinfman, or nephew; and David was his uncle; but the word, uncle is here taken in a large fence, for cofin. was a counfellor | One, of whom David used in weighty mat-

ers to take counfel. a wife man | This sheweth, that he was able to give good

and a Scribe Or, Secretary. To be a kings Secretary, and of his privy-Counfel, is a very honorable place. Of the word,

Scribe, fee T King, 4.3.

scribe, fee T King, 4.3.

and febielibe fon of Hubonovi; Or, Hachmonite, was with the kings forti. Hewas as autor, to give them good breeding, and to instruct them in learning. Some joyn Jonathan Davids kinfman, and Jehiel, in this office.

kinliman, and Jehiel, irrethis other.

V. 33. And Abiophels was the kings Counfellor] He was so wise, as his counsel was accounted an Oracle, 2 Sam. 16.22, Yet for all his wisdom, he hanged himself, 2 Sam. 17.23. That which is here spoken of his being Davids Counsellor, was before Ab. folonis conspiracy, 2 San. 15,31.

and Hushai the Archite was the kings companion] Or, friend

2 Sam. 15.37. He was fuch an one to David, 'as we now call the kings favourite. And he was a most faithful favourite. 2 Sam, 17.7, &c.

V. 34. And after Abitophel] Namely, after his death, was feboiadab the fou of Benaiah] This was not that Jehoiadah, who was the father of the vallant Benaiah, ver. 5. but rather that Jehoiada, who, among the valiant Priefts came to David in the beginning of his kingdom, ch. 12.27.

and Abiashar] This might be he that con pired with Ado.

nijah, 1 King. 1.7. Or his father, who was called both Ahi-melech, and Abiathar. See ch. 18.16. These two were of the kings privy counsel

and the General of the kings Army was Foab] See chapter 11. vcr. 6.

#### CHAP. XXVIII,

Ver. 1. A Nd David asembled This hath reference to the beginning of the 23. chapter; for all that is registred from the third verte of the three and twentieth chapter, to the beginning of this chapter, containeth a narration of things that were done before the affembly here mentioned was gathered together,

all the Princes of Ifrael Those Princes are especially here meant, that are fet down, ch. 27.

the Princes of the tribes ] Thefe are by name fer down chap. 27.16,&c. Here in particular, are exemplified what Princes are meant in the words before,

and the Captains of the Companies 1 Namely, of those Com-panies that served in their several courses. These Captains are by name fer down, ch.27.2,8cc. that ministred to the King by course | See ch. 27.1.

for the one, fometimes for the other. The particular charge

for the one, ione-times for the other. The particular charge of thefe flewards is expectly feed own, ch.a.7.a.5, &c.

and of bis [nns] This in the Hebrew is foler down, as if hereby were meant the flewards of the fubfiance of Davids fons; and fo our English will well carry it. Others make these a part of the affembly; asif it had been faid, that Davids for the content of the con vid affembled the kings fons, as well as the Princes and others here mentioned.

with the Officers Or, Eunuhs. See t King. 22.9.
and with the mighty men, and with all the valiant men These were they who are fer down, chap. 11.12, and others like to

unio ferufalem] This hath reference to the first clause of this verie, as if it had been said, David essembled unto ferufation all the Princes, &c.

V. 2. Then David the king flood up upon bis feet ] Many take that which followeth, to be done by David after Adonijahs conspiracy; and Davids declaring his son Solomon to be configuracy; and Davids decraining in 3.00 Dodonoro to de king 1 king, 1.5, dec. and that David in for great a buffened as this was, gathered his fpirits together, and rofe up in reverence to God, whole canle he had in land, (as Jaccb in a like case did, Gen.47,88, or as Eglon did Judgs, 3.00) They who take this affembly to be before David was fo weak, fay that he flood upon his feet, partly to tellifie his good respect to that affembly; and partly, that he might be the better heard of them all

and faid, Hear me] By this phrase, he stirreth up their at-

and lain, Hear we juy mis pinne, ne theretain piner ac-tention. So Gen. 336. & 249.1.

ny brothwa? This phrasic he uterla; First, in relation to God and the Church, in which respect, King and Subjects are as brethren. Secondly, in relation to their ancient fasher Josob, from whom he, as well as his Subjects, descrebed. Thirdly, in relation to the common condition of all, that they were all fleth.

they were all fieth,
and my people] This hath relation to that particular Soveraignty and charge which God had given him over them. By
these two phrases he infinuateth himself-into their hearts. as for me . I had in mive beart to build an boule | Hereof, fee

chap.17.1,&c. of reft] See 1 Chr.6.21.

for the 4rk of the Covenant of the Lord] See I King. 8. 1.

and for the fourstool of our God? This is a description of the
Ark. The Ark is oft stilled, Gods foot-stool, as Pfal, 99. 1. & Atte. The his top three, Journal 1967. As Para 1967. The stage of the death of the his first per all the free from between the Cherubins; and to peak from between them. (Exc. 25.22. Numb. 7.39. 2 king. Ipeak from between them, (Exo. 5; a.s.). Numby, 89. 2. King, 19.15; 1. Chr.1; 36.) The ark being under the Cherubinns, is faid to be his foot-food. Secondly, to fhew, that though the Ark were a reprefentation of his prefence, yet it was but as his foot-food on earth, his throne was in heaven, Adt. 7.49. Auth. 5.43. Thirdly, to thew that they were not to reft in that evidence of Golds prefence, which was but it show the control of the unto heaven, which was his throne, See v. 18.
and had madeready for the building What preparations Da-

vid had made for this purpose, may be seen, chap. 22. 2, 3,4, 14,15,16. V. 3. But God [aid unto me] Namely, by his Prophet Na-

Thou first not build an house for my name] Chap. 17.4.

because thou hast been a man of war] See ch. 22.8.

and bust shed blood] Heb. bloods. The plural number in Heorew, implyeth much blood. This phrase is thus expressed.

chap. 22.8. Thou haft fied blood abundantly.
V. 4. Howbeit the Lord God of Ifrael Sec ch. 8.15.
chose me before all the house of my father Before all his brethren, 1 Sam. 16.12.

to be hing over Ifrael for ever ] This may be taken either of Davids own person, and so it extendeth to the continuance of his life on earth, as Exod. 26.1. Or it may be extended to his feed. And thus, in regard of his posterity, it is to be taken of the politic of the lews, so long as it continued: Or to Christ; and so the word, ever, is properly taken. See

shap.17.13.

"for be hath both (in Juddo to be the Kuler) Among the tribes hat choic the tribe of Juddo, that our of it, a king flould be taken to rule over Irinel, Gen.49.8. Plal.9.8 8. David here fees down a guadation of four fleps, wherein he doth exemplific Godds free grase, in making dovece of whom he will. The first is of the tribe of Juddo. The feesend of the bout of Judio Hules of the Godds free grase, in making downer of the bout of Judio Hules of the Godd free grase, wherein he was the first had how at the fourth fon of locob, Gen.29.35. The house of Jedie was now of the execute flamilies in the tribe of Juddo. See I King. And the Captains over the thoulands, and suprains over the hun- of the greatest families in the tribe of Judah. See a King. Ecece 2

pp.xxvii).

15.16. David was the younged to felfe's eight fon, 1 Sam.
16.11. And Solomon had at least fix brethren elder, then
16.11. And Solomon had at least fix brethren elder, then
16.11. And Solomon had at least fix brethren elder, then
16.11. And Solomon had at least fix brethren elder, then
16.11. And Solomon had at least fix brethren elder, then
16.11. And then elder of the the elder may like
16.11. And then elder elder, and elder elder may like the
16.11. And then elder elder, and elder elde

to make me king over all Ifraet] This hath reference partly to the beginning of Davids reign, at which time he was king only over Judah; and partly to Rehoboams loile of ten tribes.

See chap. 14.2. 1 King. 14.16. V. 5. And of all my jons (for the Lord hash given me many jons)]
Nineteen fons of David are reckoned up together, chapter 3.

1, &c.
be hath chosen Solomon my son} See chap. 22.9, 10.
to sit upon the throne of the kingdom] A throne was a proper

to pt upon the torone of the gargarm. A throne was a proper feat for a king, to fit upon it, is to reign as a king.

of the Lord over I [pad] I [fract] was Gods peculiar people, Exo. 19.5,6. It was Gods only Church at that time; and in that respect, called the kingdom of the Lord. For though is his special and peculiar kingdom, over which he hath the

but solomon is not named; yet by the description of that fon there set down, it may well be gathered, that Solomon is

be (ball build my house] The temple, which confisted of the se pass content of the temple, the temple, which contineed the most holy place, and holy place, and both place, and both, is most properly fuled, Gods house. See the reason hereof, I King, 3. 1. and my courts! Of the courts appertaining to the temple, see I king, 6. 36. In these courts there were fundry gates,

ice i Ring, 6. 36. In these courts there were lundry gates, walls, partitions, and other buildings; in which respect, the phrase, of buildings the courts, is properly used, for I bave choice him to be my [68]. It was Gods free grace and love to Solomon, that advanced him above his brethren, God

one mil be bu faiber] See ch.17.13. V. 7. Moreover I will establish bu hingdom for ever] See ch

if he becomfant] Heb. firong. The Hebrew word harb especial relation to the courage of the minde, which causeth an unalterable resolution; and thence followeth constancy. The manner of fetting down this inference, sheweth, that there be conditions to be observed on mans part, for obtaining pro

mifes made by God. to do my Commendments, and my Judgments] Of the differ

to do my commendating, and my 3 indements] Of the difference between the feet wo, fee 1 king. 2.3.

as at this day 1 By this tappeareth, that Solomon had been well infirmed by his father, in the Commandments and Judgments of God; and that he had in his fathers life-time well

ments of God; and that the man in matures interact with observed them. See I king. 8.61. V. 8. Now therefore in the fight of all Ispael] He meaneth the representative body of Israel, there present, v. 1. and to them he directed this his exhortation; loss hereby David makes all them, one to another, witnesses of the charge that he gave them, that they might be the more careful in observing the

charge.

the Congregation of the Lord] This setteth out the Church of God, as that phrase, kingdom of the Lord, v.5. This maketh the witnesses to be of greater account, and the charge more

and in the audience of our God] Heb, in the ears, Before God who heareth this charge that is given; the Lord who is in special manner our God. This addeth more weight to the

kep and feek] These words are of the plural number, and fooken to all the people. They imply, that the people must keep what they knew, and seek to be instructed in what more

belonged to them.

for all the commandments ] We must labour both to be in fructed in the whole Will of God; and also to endeavour to keep all his precepts-

of the Lord your God] See chap.22.18.

that you may possess this good land] He meaneth the land of Canaan in which they dwelt. It was a very pleasant and ferrile land, abounding with all manner of needful commodi-ties; in which respect, it is faid to be a land flowing with milk and honey, Exod. 3.8. Deut. 26.9. See 1 King. 14.15.

and leave it for an inheritance to your children after yea! God

had given that land to Abraham and his feed for an inheritance, Gen. 15.7. Deur. 3.21,38. but it was upon condition of ance, Jen. 15,77. Deu. 3, 25 3,50. Due to was upon consulted of observing Gods commandenents, Deut. 4, 1, 26. Therefore he callest upon them to observe that condition, as they did defire to leave that land to their children.

for ever | See 1 King. 2.33, 45.
V. 9. And thou | The exhortation in the former verse was made to the representative body of the whole kingdom; but

now he turneth to his fon, and giveth him his charge.

Solomon my [on] David iweetly infinuateth limitelfinto the heart of his fon, by calling him by his proper name, and by expressing that special relation that was betwirt them, in this phrase, my fen, as if he had been his only fon.

Know thou the God ] Knowledg of God is the ground of all

other duty, without which, all obedience is but a blind obe-

of thy father ] David hereby meaneth himfelf. Now David had taken the true God for his God; and That God had ex-ceedingly bleffed David, In which respect, David here maketh mention of that relation betwist God and him, to quicken up

his son thereby.

and serve him This word, as in general, it comprizes all manner of obedience of God; fo in special it intendeth his worship, Exod. 10.7.

with a perfect beart ] See 1 King. 8.61.

and with a willing mind] Neither through fear, nor through force. Forced service is not acceptable to God.

for the Lord fearcheth all bearts] This is added as a reason, to move Solomon to serve God sincerely and willingly; because is his peculi rate. Secondary from the history for the history which was done.

and underflanterb all the imaginations of the thoughts] By imaginations of the thoughts, are meant the first motions of the foul, which fer men on to do what they do.

[601], which ice men on to do what they do,
if the tage him To feek God, is either generally taken, for
the use of all means, wherein and whereby we may come to
knowledge of him, [5a, \*\*1, \*\*1, \*\*0.7 felic in particular, for calling upon his name, Pull-3a, \*\*10. It may here be taken in both
fences, see a feet of 1.

When the part of the proper of the property of the property
may actain to the knowledge of God; in which refreed, he
may be faid to be found, Or when he heareth our prayer, and

may be taid to be found. Or when he heareth our prayer, and granteth our request, he is found.

but if then fortike bin I They especially, are said to forsake God, who having once known and professed him, do turn from their holy profession, unto idolatry, or any other impiety or Sec 1 King. 18, 18,

be will cast them off so ever ] He will renounce them, and not acknowledg them to be his, as Matth. 7.23. See 2 King.
23.27. This phrase, for eur, implyeth, that the fortaking of
God before mentioned, is meant of a totall and finall aposta-

V. 10. Take beed now] This phrase implyerha diligent circumspection over a mans heart and life.

for the Lord bath thefen thee \ See v. 5,6.

10 build an boufe for the Santhury \ This word in Hebrew, may be applyed to a holy place, or to a holy thing. It is oft put or applyed to a noly piace, or to a nolything. It is or the for the Tabernacle, and for the Temple. Here it is put for the ark, which was the most holy representation of Gods presence, that the Jews had. See chap. 9. 29. See also I King.

be firing ] This hath especial relation to the courage of the and do it] They who take courage to themselves, will much better accomplish what they undertake, See ch. 12.13. 1 King.

V. 11. Then David gave to Solemon his fon the pattern Though David were not suffered himself to build the Temple, yet his heart was so set upon it, as he meditated thereon continually, and in himself, considered what kind of house it should be, what parts thereof, or partitions therein; and questionless, he oft called upon God to direct him therein; and we cannot he ott cauted upon God to direct mint increase with his Spirit en-lightned Davids understanding, (for for its express) sidd in the text, that he had the pattern of all by the Spirit, v.12. & 19.) for as he came to differn in every particular, what kinde of house it should be, and answerably he set it down in a or nome unound ne; and aniwerably ne let it down in a plat-form, which is here called a pattern, and delivered it to his fon. That this pattern was made by Divine infline, is evident, v. 12. By this means colomon had fuch an help, as Moses had, Exod.25 40.

Potes mag, Exod. 25, 40.

of the Portb. The porch is here Synechdochically put for
the whole temple, as the particulars following, which are faid
to appertain thereunto, do evidently demonstrate. Of the

to appertant mercunio, documently demonstrate. Of the Porch in particular, fee t King. 6.4.

and of the bules thereof.) Hereby may be meant, the distinct parts of the temple, which were within the Porch, and into which the Priests went through the Porch, and also the rooms built round about the temple. Of which, see I King, chap.

and of the upper chambers thereof | See & King. 6. 5.

Chap.xxviii.

and of the inward parlors thereof ] Under this phrase, such rooms as were within thewalls of the temple, for the Priefts ufe, may be comprized

ute, may be comprised, and of the first which is called the Oracle, and of the fluite of the merey-fest.] This was that which is called the Oracle, and most holy place, I King. 6.5, 16. The mercy feat is here Synechtochically put for the Ark, and all things appertaining thereunto. The word translated, mercy fast, fignifieth a cover, for it covered the Ark. It is in latine left, inguneur a cover, rort covered the Arts. It is in Battine to lead of point britishing, a place, or means of being appealed. It was called a propriatory, or a mercy-fear, because there God were of filter. Howeved himfelf appealed, merciful, and gracious to this people. In the Arts was the moral Law, which denounced a leading of the God and the Arts was the moral Law, which denounced a leading of the God and the Arts was the moral Law, which denounced a leading of the God and the Arts was the moral Law, which denounced a leading of the God and the Arts was the moral Law, which denounced a leading of the God and the God curse against all mankind, because they were sinners. This cover kept the law within the ark, that it should not be produced against us; and in that respect, might well be called a Priest. propitiatory, or mercy-feat. God was fet forth in his glorious Majesty between the two Cherubins, chap. 13.6. 2 King. 19.15. Now this cover of the ark was betwirt the law, and down. the Divine Majefty. It typified Chrift, who is that Mediator that keepeth us fafe from the curfe of the law, and prefenteth that keepeth us state from the curfe of the law, and prefencesh himself before Gods glorious Majestly for us. It is called mercy-feat, because God in Christ fits on a feat of mercy, and throne of grace. See I king.6.19.
V. 12. And the pattern | See V. 11.
of all that he had | Heb. of all that was with him. That is, of

the main buildings, and several rooms appertaining to them, and of all the things that were therein, to be imployed about

God nervice.

by the Spirit! The Divine Spirit is here meant, which infrusted Davids spirit, and inwardly suggested unto him, how
all things should be made. See v. 19.

of the courts of the boule of the Lord! See I King, 6.36. Here

of intentits of neuronical intentions of the Control of the David beginned to exemplifie in particular, that which in general was comprised under this phrase, all this behad, and all the chambers round about 1 See ch. 6.5, &c.

and an ine commors round about 1 Sec cit. 6.3, sec. of the treasuries of the house of God] Sec v. 11. and of the treasuries of the destrate things] Sec chap. 26. 20,

V. 13. Also for the courses of the Levites Or, of the courses. For this hath reference to the beginning of the twelfth verice. David gave the pattern of these things, as well as of others. Of these couries, see chap. 23. and 24. and 25. and 16

and for all ] Or, of all. For this depends on the word, pat-

the work of the fervice of the house of the Lord | What work the Priests should do, what the Levites, what also was to be done of the people, who are to bring sacrifices, and who were to be made clean.
and for all ] Or, of all.

the veffels of the fervice in the house of the Lord | Such veffels as were used in performing any service in the Temple, Of these

veilels, fee 1 King. 7.40, &c. V. 14. He gave of gold by weight] David having fet down what things should be made of gold, he weighed out so much

as might be fufficient for them all. as might be threefer for them all.

for things of gold.] All the things in the most holy place, yea
and most of them that were in the holy place, were of gold.

Of these, fee x King. 7.48,950.

for all infiruments of all manner of sevice.] Heb. of service for

vice. The Hebraifin is well expressed in our English translation. By instruments of service, he meaneth not only vessels before mentioned, but also hinges locks, keyes, and what else ueous ementionea, just aiso iniges locks, keyes, and what elle was used in the temple. It before ementioned clause may thus be read, cour of the gold, for all infirmments of all manner of ferries. It is to ferred, the first words in this verie, by goe accessed on the previous problem, the view ementioned in this verie all of the seven end on the previous problem, the view ementioned in this verie all of the problem, the view ementioned in this veries the government of the problem, the view ementioned in this veries the government of the problem, the view ementioned in this veries the government of the problem, the view emention of the problem, and the final problem of the problem, and the final problem of the problem, and the final problem of the problem.

mentomen, V. 15,16,17. So in the FIRETHALL EXAMS 50.

30.36. & 83.10, 68.cf.

50 wight | See the first note on this verife.

50 might | See the first note on this verife.

50 might | See the first note on this verife.

50 might | See the first note on this verife.

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51 might | See the first note on this verife.

52 might | See the first note on this verife.

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54 might | See the first note on this verife.

55 might | See the first note on this verife.

56 might | See the first note on this verife.

57 might | See the first note on this verife.

58 might | See the first note on this verife.

59 might | See the first note on this verife.

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50 might | See the first note on this verife.

50 might | See the first note on this verife.

51 might | See the first note on this ver

international as were to be made on fiver 3 as perfore nemerate fuch inferuments as were made of gold.

V. 15. Even the neight for the candidition of gold.] He useth the plural number, because Solomon made ten several candle-sticks of gold, I King. 7.49. Indeed in the Tabernacle there was but one, and that of a talent of gold, Exod. 25.31, 39. But every of the ten candlesticks was far greater then that one which Moscs made; so as there needed a great deal of gold for the candlesticks, besides other things.

and for the lamps of gold] He meaneth those velicls where-

and of the resourts thereof ] See chap, 9, ver. 26, & 26, 20, into the Oyl and Week of the lumps were pick, and fee upon the branches of the candlefteds. See 1 king 7-49.

by weight] See ver. 14.
for every Candlefick, and for the lamps thereof] David did proportion out the very matter and quantity thereof, for every of the holy things, as well as the fathion of them.

and for the Gandlefticks of fliver ] The Candlefticks of gold were very great ones, and had many branches, and thereupon conflaintly remained in one place, t king.7.49. 2 Chron. 4.7,20. Exod.25.31,&c. But there was ute of Candlefficks to be carried up and down; and that for the courts and chambers, where the Prieffs and Levites were to be. Their

by weight ] See ver. 14. both for the Condesticks, and also for the lamps thereof ] It appeareth that they used oyl, whereof lamps were, and no candles in the house of God; yea, and in the chambers of the

according to the use of every Candleflick ] Whether it were to be constantly setled in one place, or, carried up and

V. 16. And by weight he gave gold ] This phrase, be gave, is not in the Hebrew, and may be well left out. For he continueth to speak of a pattern, not of the gift it felf. See yer, for the tables of flow bread ] See 1 King, 7.48.

for every table ] For these were many tables, even ten, 1 King.

.48, 2 Chron. 4.3

and likewise filver for the tables of filver ] There were tables in the Priefts courts, to lay those things thereon which they there used, and these were of filver. It may be also, that there were tables in the treasuries and Priests chambers, which might be of filver.

Imght be of fiver, V.17. Allo pure feld 3 Sec 1 King. 10. 21. 2 Chr. 4. 20. for the fless backed 3 The proper use of flesh shooks, was to take near out of the pan, or any other vessel, wherein any part of a factifice was 504, 1 Sam. 2. 13, 14. We do read of flesh, books of brafs, Exod. 27. 3. 2 Chron. 4.16. but no where elfe of gold, except this place.

and the bowles and the engs Cups and bowles were for the

eau we conver and the cupt ] Cups and bowles were fi fame use. See 1 King. 7,50. and for the golden before] Of these, see 1 King. 7,50. he gave gold ] See v. 16.

by weight ] Sec v. 14. for every basen] For they used many basons. See Ezra 1.

Neh. 7-70.
 and likewife filver by weight for every bafon of filver. For they used silver basons in the courts and chambers appertaining to

the house of God.

the house or code.

V. 18. And for the Altar of intenfe] See chap. 6. 44.
refined gold by weight] Refined gold is that which is again, and again tried in the fire. 2ach. 13.9. Mal. 3.2.3. It is fuch, as before, was called pure gold, ver. 17. and fine gold,

fuch, as before, was carren pure gong, ver.17, and mee gong, a Chron. 2, 5, 8. See 1 King. 9, 28.

and gold for the pattern of the chariest of the Cherubins.] Because God is said to fit between the Cherubins, Pfalm. 99, 1, and Godis isade to in terewent the Cherthoms, Fraim. 99. 1. and to dwel betwist them, 13. 6. And to be carried, or to ride upon them, Pfalm. 18. 10. This phrase, therite of Cherubinn, is used; which fereth forth the majetfy of God, fitting, or riding in a charict; which all on might give them to underfland, that God might ride away from them, if they were not careful to give him good entertainment.

careful to give min good entertainment,
that fired out their wings] See I King. 6.24.
and covered the Ark of the Covenant of the Lord] Of the Ark
of the Covenant, see I King. 6. 9. Here, as the Ark it self, so the Mercy-feat that covered it, and the smaller Cherubims

ganning of the twelth verie.

filter also, for all twitmates of filter. There were findly things in the Templemade of filter. Sundry particulars are mentioned, v. 15,16,17. So in the Tabernacle, Exod. 36, 36, 81,82. and so leave them, as a pattern, to direct his son how to make all. For David was a man of God, 2 Chron, 8.14. And he did, what he did herein, by the Spirit of God. ver. 12. Or, the pattern fet down in writing, might be brought unto him

by his hand upon me] By the hand of God, may be meant the Spirit of God. Or, this phrase may be used, in allusion to Spirit of Ocid. Or, this private may be used, in annuor, or Mofes, his receiving a pattern of the Tabernacle from the hand of God himfelf, Exod. 25, 40.

even all the wark of this pattern) All those that are ments.

oned before, and fundry others, nor herefee down in parti-

V. 20. And David faid to Solomon bis fon | After he had gl-

ven him direction what to do, he invites him to be diligent in

Expression of the diffinal of Sec ch. 12.13.

Fees not see be diffinal of Sec ch. 12.13.

Fees not see be diffinal of Sec ch. 12.13.

Fees not see diffinal of Sec ch. 12.13.

Fees not see diffinal of Sec ch. 12.13.

Fees not see diffinal of Sec ch. 12.13. even my God] By this, he putteth him in minde of Gods special savour to him, and promise made to him, chap. 17.

special savoir to him, and promise mass commission.

"In the might belt Seech. 2.2.11.

"In the might belt see the special see so should be should

ceale to help before the work be done, are muto some than in either will God do so.

until then help finished all the work] This, though principally it do imply, that God would afford unto him his affidance, and bledling continually, to the very end of his work; yet and beining continually, to the very end of his work; yet it doth not determine Gods prefence with him, onely till that time; for the word, until, is oft ufed for perpetuity, as if he had faid, God will never for fake thee. See 2 Sam. 6. 13. Match.

for the service of the hause of the Lord ] See v. 13.
V. 21. And behold ] That which followeth, concerning all

forts of persons to be ready to assist Solomon, was a matter

remarkable.

the courses of the Priess and Levites Of those courses, see chap. 23. and 24. and 25. and 26. The meaning is, that all the Priess and Levites, in their several courses, should do, as followerh even they [ball be with thee] Affiftant to thee, by affording

their best counsel and aid.
for all the service of the bouse of the Lord | See v. 13.
and there shall be with thee | As before.

and there is all we with times | As Detore.
for all manner of workmanship] Whenher about things of
gold, fill we will, wood, or any other materials.
every willing and skilful man | These two things are requi-

fite for affording good help, and for well effecting a thing; skill or ability, and willingness, and readiness of minde. Without the former, a man can do no good; without the latter, he

rebelling against thee, or hindring thy work, as they will do what thou thalt appoint them.

#### CHAP. XXIX.

Verf. 1. I diribermore, David the King faid unto all the Con-turned his speech to those that were present before him. This was fuch a congregation as is mentioned, chap. 13.2. Solumna my fan, whom alove J Heb. one. As if he had said, my

Soumen my [set, whom store] Hete, one. As if he had laid, my one fon. One; sput for one alone, or for an onely one.

God bash shoten] See ch. 28, 5. The particle, one, hath reference to this word, shoten, i for David had many fons; but God chole onely him to be King, ch. 28, 5.

is yet young and tender] See ch. 22. 5.
and the work is great] See how the greatness hereof is fet

and not move great joechoom of control, the 2-2, for the platest most forman! A palace ufeth to be the fairest ofbuildings. It is a title given to the royal house of a King. In that he faith it is, not for man, he implyeth, that it was not more magnificent and excellent, then any might be made for any man. In what respect it was so, See ch. 22. 5.
but for the Lord God] For his name, for his glory; to set

forth the excellencies of his Son Chrift, and the many bene-

fits that might be expected from him.

V. 2. Now I have prepared] David reckoneth up, what he himself had conferred towards the building of the temple, and for all things appertaining thereunto, not for offenation, to boat of what he had done; but in an humble acknowledgment of Gods goodness, in beflowing upon him what he had ment of Gods goodnets, in bettowing upon num wins are had given towards that work, and also in giving, him a heart to return it unto God, for his fervice, ver. 14, 16, and thereupon he beliefed the Lord, ver. 10. Befdes, he maketh mention before his Princes, of what he had done, to fiir them up to do the like, according to their places and means : for after this, they also offered to the house of the Lord, ver 6.

with all my might ] This bach reference, both to she willing-

Be fiving and of good courses, and dail See ver. 10. And I nell and cheerfulness of his spirit, and also to the attermost of hisability, in regard of that portion of treasure which God

instability, in regard to that possessing the half beflowed upon him.

for the house of my God] This shows the reason of his bountifulness in that which he did because of that special particular
relation which was betwix God and him. See ch. 28.30. the gold for things to be made of gold ] See fundry particulars

of these, ch. 28. ver. 15,16,17,18.

the fiver for the things of fiver ] Of these also, See chap. 28.

15, &c. and she brafs for things of brafs] See 1 King. 7.41,&c. and the tron for things of from] See ch.22.3. and wood for things of 1000 J Mention is made of Cedar trees in abundance, ch. 22.4. But, queftionlefs, David prepared other kinde of wood alfo, which was needful; as, wood of Olive-trees, and Fir-trees; for of these were fundry

wood of Olive-trees, and Firstees; for of these were linking things made, 1 king, 6.23, 4.2 Chron. 3.5. Onix flower] See Exod. 28. 9. This was a precious flone, and ufeth to be reckoned up, among fuch flonesas are ac-counted most precious, Gen. 3.12, Exod. 35.9, 27. Job. 28.

16. Ezck. 18.13.

and flones to be [et] To be fet for ornament and glory; such fones as use to be set in Rings.

utones as ute to be tet in Kings.
gliffering gloses | Heb. flones of enament. These are such as are called stones of fair colours, Ilais, 11. The clear, and bright glittering of a precious stone, adds much to the esteem

tnereot.

and of divers colours.] The word is, in other places, applyed
to garments of divers colours, Judg. 5, 30. and to birds also of
divers colours, Exck. 17.5. It being put for precious Rones,
as here, it implyed most choyee ones, which glifter with varie-

as nere, tampy two processes flower] There are twelve diffined and all manner of precious flower] There are twelve diffined kinds fee down, Exod., 28,77,88c. Lev. 21, 19, 20. Ezek. 28, 13. It may may be, he provided flore of all of them, and options to the control of the cont

uners too.

and marble-flores in abundance] The marble is an hard lafting thone, which being made fmooth and bright, glittereth alfo. Many of them are very maffle flones. Tables, pillars,
monuments for the dead, the too be made of the. Some are
white, fome black, fome fpeckled, and have variety of colours, Ezek, 1.6. It may be, that the coftly ftones, laid for a foun-

EZEK. 1. 6. It may be, unat me cotty trones land for a foun-dation, (I King. 5. 17.) were fuch as these.

V. 3. Moreover? This word implyeth, an addition to that which was before noted; which is further cleared in the latter

which was before noted; which is further cleared in the latter end of this verfe, by thefe words, over said above, beaufe I have fet my affeilism! Heb. in my affeilism. Or, good pleafure. This thews the cause of his bounty: that love which he bare to, and delight which he had in the house of God

ot God.

the house of my God] Sec v. 2.

I have of mine own proper gods! Heb, there is to me a treasure of the
Hereby he implyeth, that besides the publike treasure of the
kingdom, and a publike treasure for the house of God, he
kingdom, and a publike treasure for the house of bis own had a treasury particular to himself, and proper to his own

of gold and filver] These are the two most ordinary metals, which use to be treasured up; but under them, all other pre-

which I have given to the house of my God ] Or, out of which I which I have given to the house of my God ] Or, out of which I have freely given towards the building of the house of God, have freely given and towards the making of fuch things, as are to be for the fervice of God.

ever and above all that I have prepared] David hereby means, that which he had gotten by war; or, which was otherwise

that which he had gotten by war; or, winn was out-laid up in a public treafur;

for its birly bouff | Or, the houfe of the fanctuary. It was called aftentary, because it was dedicated, as holy to God. V. 4. Even threst buildand satems of gold Eleven millions, two hundred fifty thouland pound flering. Here hed-clareth, what he lad given out of his own proper treafure; for out of it; and other treafures, and by other means, he had prepared a far greater fum, 2 Chron. 22. 14.
of the gold of Othir] This was the best gold. See 1 King.

and feven thousand salents of refined filver] Two millions fix

nundred twenty five thousand pounds sterling. See ch. 22.

hundred twenty five thoulind pounds litting, Sec. 1.3.1.

• Offening media, fee, th. 3.1.5. This hash reference, but not to the brail of feeth of the sec. 1.5. This hash reference, the sec. 1.5. This hash reference to the sec. 1.5. This hash reference to the sec. 1.5. like recafury.

and for all manuer of work, so be made by the bands of artificers

Chap.xxix. Thefe artificers are fuch as are called cunning men, chap. 22. | V. 9. Then the people rejoyced This clause shewith, that

15. Of every manner of work, fee ch. 22. 15. under those the And who then is willing?] This interrogative shows, that he are comprised. ANA WOOD TO AN AMERICAN THIS INTESTIGATIVE INCOME, an in-propounded his own example, in giving to the houfe of the Lord to incite his Princes and people, to be bountiful alfo, according to their places and means towards the faid houfe of according to their places and means, towards the Land houte of the Lord; and what they did, to do willingly and cheerfully. Herein he followeth the example of Mofes, Exod, 35.5, to conferential fervice! Herb, to fill blb hand. Namely, with gifts for the house of the Lord. O'r this hebrating, fee 1 King.

sbu day] Presently, without further delay.

nnie the Lord To the honour and glory of God. For the building of the Temple, and making the things appertaining thereunto, made much to the honour of God,

V. 6. Then the chief of the fathers See ch. 27.1.

and Princes of the tribes of Ifrael Such as are mentioned, and the Captains of thousands, and of hundreds \ See chap.

28. r. with the Rulers over the Kings work | Such as were over-feers, and had the dilpoing of fuch things as were to be done for

the King offered willingly] In the next verse is noted the quantity of

supple a managery in the man event of the man even event of the man even event of the man even event of the man even event of the man event of

praife thereof to God,

and ten thoughn! drams] The Hebrew word ""

praife thereof to God,

ear furber] What he believed of himself, he hoped of his Adarebonim, is once more used, Ezr. 8. 27. and another like National sonce more used, 1287, 3, 27, and amount having Ext. 2, 69, Neh. 7, 71, 72. Namely, 17, 72. Darchemonim. The Septuagint translates both words, 2007, 2007. Advan then is the fourth part of a shekel, (whereof, see chap. 22. 14.) in value, feven pence half penny of filver; of gold, fix shillings three pence. For a shekel contained twengold, fix thillings three pence. For a fieldel contained twenty Gerahs, (Exod. 26.13.) and one Gerah was three half-pence in filver. So then, half a fhekel (whereat every one was rated, Ezod. 30.13.) was fifteen pence. This tribute for the fervice of the house of God, Casar took to himself. Herethe terrice of the node of God, Calar took to huntelt. Herupon, this queftion was propounded to Chriff, (Matth. 22.17.)

Is it lawful to give tribute muto Cafer, or no? This tribute was a double dram, and in Greek, called different or the Matth. 17.

4. The drams here mentioned were of gold. They amounted to the call the Cafe of the Matth. 18. ed to three thousand one hundred twenty five pound fter-

ling, and of fiver, ten thousand salests Three millions seven hundred and fifty thousand pound. The whole sum of gold and the salest and analysis and filver offered by the Princes here mentioned, amounts unto one to dieted by the rances neer mentioned, amounts unit wo and twenty millions, five hundred three thouland and one hundred twenty five pound. Add to this, Davids offering, v. 4, which is thitteen millions, eight hundred fevenny five thouland pound, and the totall will be thirty fix millions, three hundred (eventy eight thouland, one hundred twenty three hundred (eventy eight thouland, one hundred whenty three hundred (eventy eight thouland, one hundred whenty three hundred (eventy eight thouland, one hundred whenty three hundred eventy eight thouland).

three mindea reveny eguctioniana, one nunarea twenty five pound iterling.

\*\*acto, brdf, cighten thoufund talenti] This comes to two millions, two hundred fity thouland pound troy weight, and webmadred thouland talents of tron] Talents of brafs and iron, are to be accounted according to their weight, rather then their worth. In weight a flekel made half an ounce, Three thousand shekels made a talent, after which account, one talent contained a hundred twenty five pound troy weight, twelve ounces going to one pound. Thus the e'ghteen thousand talents of brass amounted unto two millions, two hundred fifty thousand pound troy weight; and the hun-dred thousand talents of iron amounted to twelve millions, five hundred thousand pound troy weight. This was counted a bountiful gift; but if it be compared with Davids gift, chap, 22. 14. we shall find, that David gave more talents in gold and filver, then all the Princes and people gave in gold, filver, brass, and iron.

V. 8. And they with whom pretiess stones were found] They who had precious stones lying by them, or laid up in their treasuries. Under this word, pretions stones, all forts of pretreatures. Conder this words precess power, an lotted pre-tious flores may be comprized; so as every one brought such as they had. This plusse is used of the Israelites about con-tributing to the making of the Tabernacle. Every one brought of fuch things as were found by him, Exo.35.23,24,

gave them to the treasures of the bouse of the Lord] Of these treafures, fee ch. 26. 20,26,800.

by the hand of Jehick, the Gershoulte] See chapter 26. vers. 21,

under those that are reckoned up, v. 26. many of the people

for that they offered willingly ] See vers. 6. A cheerful per-forming of a good thing revives the spirit of them that do

because with perfect bears] See r King. 8.6. This here im-pliesh that what they did, they did not for oftentation sake: nor to please David, or any other man; nor in thew of picty: but fincerly, to help on the building of Gods house,
they offered willingly to the Lord That which was given to the Lords house, was to honour God thereby, and in that re-

the Least house, was to nohour you thereby, and in that le-fpect it was given to the Lord. and David the king alo] Here we fee the king diffinguished from the reft of his subjects, comprized under the word, people,

from the retr or as suspects comparized under the word, people, in the beginning ofthe verification of the retrieved in the beginning of the verification. To provide with great polyled with great polyled inflamed with futch a zeal of Goos glory, that not only the things which himself did, but also which his people did to that

things which himself dad, but also which as people did to tradid, which exceedingly cheered his finite.

V. 10. Wherefore David bleffet the Lerd] He could not supprefs his inward joy within himself, but must needs exprefs it
outwardly, and that by yielding folem praife to God,
before all the congregation] See 1 King 8.22. David thought

people, that God was his father, and their father. This apprehension quickned up his Spirit, the more to bless God.

for ever and ever] See chap. 86.36.
V. 11. Thine, O Lord, is the gress selfe This form of prai-V. 11. Thine, O. Lord, in the greating [1]. This form of praifing God, finewith what is true praide, namely to achrowledge that to be Gods which is his, Matth. 6:13. Greatness attributed unto God in the abitrag, heweth, that he is great, and wonderfull, in every thing that belongedtu anto him.

and the passor This phrate impliyeds, that all power is complized in God. As his power is an Al-mighty power; so what power fovers is in a creature, consent from him.

and the glory ] This word fetteth forth the excellency of every thing that is in God.

and the viflory] As God vanquisheth all his enemies, so he giveth victory to those that overcome their enemies.

giveth victory to those that overcome their enemies, and the Majeffy] This fets out his royal dignity, for all that is in the beauty, and in the earth] All things that he, are comprized under these two, heaven and earth. They

re in the one, or in the other, is thine ] Relongeth unto thee,

thine is the Kingdom, O Lord ] This fetteth forth the supream Soveraignty of God, to whom all things are subject. as to their king.

and thou are exalted This exaltation is to be taken of Gods

manifesting his dignity. For he cannot be exalted, or lifted higher then he is. It is also taken of mens acknowledging his high dignity; in which respect, men are oft exhorted to exalt God, Plal. 34. 3. & 99.5,9.

so a bead above all ] God is recembled to an head, as he is

higher then all, as he quicknethand preferveth all, and as he governeth all. V. 12. Both riches and honour come of thee] Heb. from thy face. Thele two particulars flow, that whatfoever aman hath, he receiveth from God. It is the bleffing of God than

hath, he received non-tool.

It is the plenning or tool man maketh rich, 47 nov. 10. 12. And it is God that foreth up whom he will, Pfal.75.67.

and then regund over all This is spoken in regard of Gods abful to Soveraignty and power; by his special grace he reigneth over his Church.

and in thine band is power and might] It is God that giveth ftrength and power to whom he will and in thine hand it is to make great ] To advance and fer some

above others. and to give strength unto all | To enable all to do what he feeth meet for them to do

V. 13. Now the Lord] Here David theweth the reason why he acknowledged what he had done concerning God. our God ] As on their God and father. 7. 18.

we thank thee] Heb, we confest to thee. Namely, all that bath been declared to be most due to thee; and this is to thank

and praise the glorious name ] Heb. the name of the glore. By Gods name, is meant, as God himfelf, even his Divine Chap.xxix.

Effence, 160 whatfoever it is, wherein and whereby he maketh the shadely found, and were fit to be there, were prefent, thindfel known to us, in all which there is an excellency to offer willing has size.] Though the willing doin himself. and glory; and that David would fet forth, and therein praife

V. 14. But who am I and what u my people?] David having, in the former veries, afcribed all in all to God; that he

ibit we fhould be able ] Heb. retain or obtain firength. Hereby he showeth, that it was God that enabled them, every way

to do what they did. to go what they give, to offer this fort] Not onely ability to do good, but also the verywill and minde to do good, after a right manner, is of God, Phil. 1. 13.

for all things come of thee ] Both the goods, that we have to bestow, are given of God, ver. 12. and also the minde to beflow them

and of thine own Heb. of thine hand. Of that which thou haft given to us. have we given thee] That which is given towards Gods wor-

naueme gruet.ime; I nau winch is given towards Gods worthip and lervice; is given to God.

V. 15. For me are first his har helation to the condition of 39.12. Pet. 2.11. This harh relation to the condition of Saints here on earth. All men are firstagers and fojeurners; Saints here on earth. All men are frangers and fojeurners; but Saints heft difeern it, and most freely acknowledgit. They arecalled frangers, in relation to a country of their own, in another place, namely, heaven; and they are fojeurners or plegitms, in regard of their travel cowards that their country; for here, at leaft in their minde and difpolicon, they have no bolding place, Pleb. 3;34. David was a King, and very well fetted in his kingdom when he untreast this, and his people. Jived quiety in their own policilions; yet, in regard of their unfetted abode in this world, and of the world when they exceeded in heaven, he thus foeaketh of inheritance they expected in heaven, he thus speaketh of himfelf, and of his people.

Jacob profelleth of himfelf, Gen. 47.9 and to the condition wherein Abraham, Ifaac and Jacob were, while they fojourned in Canaan, and of all the Ifraelites while they were in Egypt, and out of Egypt paffed through the wilderness into Canaan.

our dayer, on the earth, are as a findow.] This metaphor fetterh out the shortness, and frailness, and changeableness of mans life. A shadow is quickly gone: It hath no follidness in particular than the shadow is quickly gone; It hath no follidness in particular than the shadow is quickly gone; It hath no follidness in particular than the shadow is quickly gone; it hath no follidness in particular than the shadow is quickly gone; it has no follidness in the shadow is quickly gone; it has no follidness in the shadow in the shadow in the shadow in the shadow is quickly gone; it has no follidness in the shadow in the shadow in the shadow in the shadow is quickly gone; it has no follidness in the shadow in the shadow in the shadow is quickly gone; it has no follidness in the shadow in the shadow is quickly gone; it has no follidness in the shadow is quickly gone; it has no follidness in the shadow is quickly gone; it has no follidness in the shadow is quickly gone; it has no follidness in the shadow is quickly gone; it has no follidness in the shadow is quickly gone; it has no follidness in the shadow is quickly gone; it has no follidness in the shadow is quickly gone; it has no follidness in the shadow in the shadow is quickly gone; it has no follidness in the shadow in the shadow in the shadow is quickly gone; it has no follidness in the shadow in the shadow in the shadow in the shadow is quickly gone; it has no follidness in the shadow it : It altereth with every motion. See Job 14. 2. Pfalm.

101.11. & 109.23. & 144.4. Ecclef. 6.12. & 8.12. and there is some abiding ] Heb. expectation. Nothing earth can be expected, as firm and fure. David dorh thus fet forth his own, and his peoples mortal condition, to show, that north me own and me peoples mottal conduion, to inew, that they had good cause to give unto the Lordwhat they could, here, because they had no better way to dispose of what they had then that way; Seeing they were not long to continue on carriand that they had the use of the goods of this world, or carriand that they had the use of the goods of this world, hut as ftrangers; fo as they could not better beflow them. then on him who could give them an eternal inheri-

V. 16. O Lord our God] See ch. 13.2. 1 King. 8.28. v. 10. O Lora chat we have prepared This hath relation to ver.

2,3,4,8, ch. 22.14.
20 build thee an boule for thine boly Name of building an house for Gods Name, see 1 King. 8. 44, 48. Of Gods holy

Name, see ch. 16. 10,35.

V. 17. I Know also my God That relation unto God, which

V. 17. I Know also my God Classical his people were

W. J. Kweezdtom (561) The relation unto Godyman head before extended to hintidly and to his people, were like had before extended to hintidly and to his people, were like had before extended to hintidly and to his people, were like had before extended to hintidly his heart | ch. 18, 9, 1 Sam. 16.7. This is fingular comfort, and a matter of ftrong confidence to thole that are of simplicit heart, that God en, and doth differen the that were the simplicity of the simplicity of the simplified the simplicity of the simplified the simplified the simplified to bright heart of the simplified to bright the simplified to Devid hintidly. The fame word is set well applyed to Devid hintidly. The fame word is set well applyed to Devid hintidly. was questioned by men, to appeal unto God, Pfalm. 7. 8, 9.

was quemoned by men, to appear unto God, Piann. 7.8,9. 8.16. 1.3. 2 King. 20.3 and haff platfur in uprightneff] Pfalm. 51.6. God prefers an upright heart before all manner of outward fervices. as for me A man may more securely and safely judg of his

own incertity, then of anothers in the uprightness of mine bears. I have willingly offered all bings! An honeft upright heart makes men do the good they do, cheerfully. Uprightness of heart, and cheerfulness of own fincerity, then of anothers.

fpirit, accompany one another. and now have I [cen with joy] A good man that is forward to do good himfelf, much rejoyceth at the good which others

do ; but evil men envy thereat. thy people which are prefent bere ] Heb. found. For all that

Annotations on the first Book of the Chronicles. could be found, and were not to be there, were present,
to offer willingly unto thee] Though the willing doing of a
thing, confiftent especially in the inward disposition of the

heart; yet, by the manner of doing what it doth, it may eafi-

V. 18. O Lord God of Abraham, Isaac, and of Israel our fathers]
These were the three great Patriarchs, from whom the chilin the former verfex, afcribed all in all to God; that he might further frew, that all glory doth wholly and intrivibbe. There were the control of the contr the promifes, that tended to the good of that people, were made. To firengine their faith in their promifes, this title is of ufed. See 1 King. 18, 6. Exod. 3, 6, 15, 16. and 4, 5 Executions, at least, 1 this first form of prating God, are their cities, Lett. God, 1 and 4, 1 key bit for ever). David well knew, holy zeal might wax (cold) and the transcent lett. The cold of the

and leave their first love: and therefore calls upon God to preferve, and increase that good grace and holy zeal, which

preferve, and increase that good grace and may clear, which had observed in his people, in the imagination of the thoughts of the bests of the people. Of the imagination of the thoughts, seech. 18.9. Thoic are, as the imagination of the thoughts, seech. 18.9. Thoic are, as the were, the spring, stom whence all good or evil floweth forth it were, the spring, stom whence all good or evil floweth forth and the spring, stom whence all good or evil flower though the week of the spring stom whence all good or evil flower though the spring stom whence all good or evil flowers the spring stom whence all good or evil flower though the spring stom whence all good or evil flowers the spring stow stows the spring stom whence all the spring stow stows t it were, the pring, iron whence all good or evil howen forth from man. The purpose and define of a man, is fet forth under this phrase. What proceeds from a true purpose of heart, usefur to be found and contlain. Barnabas therefore exhorter, them that were converted, that they would with purpose of heart cleave unto the Lord, Act. 11.23. To like effect tendeth this prayer.

and prepare] Or, stablish.
their heart to thee] Where the heart is well prepared and stablished, or set to do a thing, there is great hope of a thorow doing it, and of constancy therein.

doing it, and of contrarcy therein.

V. 19. And give unto Solomov my [or] David did not content
himfelf with giving directions and exhortations to his fon, as
ch. 28.89, 10 butterneftly prayed to God for himfor well he cn.20.8,9,10 Duttearnetty prayed to God for him/for well ne knew, that all the preparations that he had made, and all the counfel that he had given him, would do him no good, except the Lord added his affiftance and bleffing, Pfal. 127.

to keep thy commandments, thy sestimonies, and thy statutes ] See

imidel and of his people.

\*\*A water all our father! Herein he alludeth to that which as water all our father! Herein he alludeth to that which are proposed for the father of the fathe he could do fuch things, as by his father were enjoyeed unto

and to build the Palace This was one particular comprized under that general, all ibirgs. By Palace, here he meaneth the Temple. See v. I.

for the which I have made provision David made provision, by purchasing a place where the temple was to be built, chap. 21. 25. by providing materials, chap. 22.14. & 29.2, &c. and by prescribing a pattern, ch. 28. 11.
V. 28. And David fait to all the Congregation Secv. 10. He

V. 18. And DIMARJAN DEAD TO SECURITY OF THE meaners the term grant Gald] He contented not himself with this, that he habblefed God, (asv. 10.) but filtered pad fo his people to do the fame, Pfal. 103, 1, 2,20,8c. This argueth, that his first was filled with a zeal of Gods glory.

argueth, that his 1911t was filled with a zeal of Gods glory.
Of this relative, 1921 Ged, fee ch. 22.18.
and all the Congregation bit feet the Lord] They quickly took
the exhortation. For their hearts also were filled with a zeal of Gods glory.

God of their fathers ] He meaneth, the fathers mentioned,

Goa of their fathers] He meaneth, the lathers mentioned, v. 18. See 2 Chr. 1.16.

sad boxed their bestal This was a rite of external Divine worthly, when it was done to God, Gen. 24.26. Exod. chap.

attribured to God and man ; but in a different respect, as Exod. 14.31. 2 Chron. 31.8.
V. 21. And they facrificed facrifices auto the Lerd] Of feveral

kinds of offerings, fee 1 King 3.15.

and offered burnt offerings unto the Lord] Of burnt offerings

and operations also gives that day ] Questionless, upon the only on the merrow, after that day ] Questionless, upon the fight of each others liberality, and alserity, they agreed to getter, to make the next day a foltent day of refeyoring; and fuch was their real, as they would put it off no longer then

even a thousand Bullocks, a thousand Rams, and a thousand Lambs ] All these were clean creatures, and appointed for

offerings under the law, Num. 7.15. Of the multitude of fa- I had fo clearly made known the mind of the Lord concerning crifices, see t King 8.63.

with their drink-offerings] See t King 3. 15.

and [acrifices in abundance for all I [rael ] Under this clause, other

facrifices are comprized then those that were before mentioned. And thefe they did in the greater abundance bring, that there might be fufficient for all of all forts there prefent, enough to car, and that in a liberal manner,

V. 22. And did est and drink | Even as at a great leaft., t King 8 6c.

before the Lord] Before the ark, fee chap. 17.16. I King. 8

62. 8.9.25, on that day with great gladue[1] See v.9. Nothing works greater joy and gladue[s in a mans heart, then duties of piery hear-

tily and zealoufly performed.

Chap.xxix.

and they made Selomon the for of Davidking the fecond time? This, questionics, hath relation unto 1 King, 1,38,39. For then was Solomon folemnly proclaimed to be king. In reference to that first time, this is filed, the second time, That first making of Solomon king, was on a fuddain, by reason of Adomatting or solemon sing, was on a tuddam, by reason of ran-nijahs confipiracy, and that to fupprefs that faction. Neither can it be thought, that they were affembled from all parts of fitted unto that folemnization, because it was so hastily done. Indeed all the people that were then in Jerusalem, and heard of what was done, gathered themselves together, and gave their acclamations, 1 King. i. 39,40, But at this follomity they were assembled from all the tribes of Israel, ch. 28, 1. Whether this fecond making of him king were in Davids dayes, is queftionable. They that take it to be in his time, gather their tionable. They that take it to be in his time, gather their conjecture from the words immediately going before, in this and the former verfes; and also from the mention of Davids death after this act, v.a.6. But because this solemnity of So-Jonons being king, was many wayes like to the other, efpeci-ally for the folumnity of facrifices and feaffing, it was not un-fit to joyn them together. They which hold, that this inau-guration of Solomon was after Date White death, produce thefe arguments; J That Zatoly was made Priefty, Whereof, fee; I King, 2.22. and that Solomon fate on the throne in lead of David. And allo that all the fons of David fubmitted themselves to Soand anomited him? He was once before anounted even when

he was first made king, 1 King, 1,39. This anoynting was for further ratification of the former. unto the Lord He was by vertue of this anoyating after a folemn and facred manner, devoted and bound to the fervice

to be the thief governour] Or, supream Soveraign under

God, over the people of God. and Z sach to be Prieft ] See 1 King, 2.35. The inference of this clause on the word, anoynted, implyeth, that Zadok also the Priefts family. Zadok was made Prieft in the room of

Abiathar, 1 King. 2.35.
V. 23. Then Solomon fite on the throne of the Lord A royal throne, is in general called the throne of the Lord, because all kingdoms are the Lords. He is the King of kings, I Tim. 6.15. All kings bear the image of the Lord, and govern un-der him. Befides, God, in special manner, chose Solomon to fit upon this throne, ch. 28.5. And the people, who were go verned by him that fate on this throne, were in special maner the Lords people, Exo. 19.5,6. Yea, the law by which he was to govern, was expresly, and in special manner, given by the Lord, Deut. 17.18, but most of all this throne was an especial type of the throne of the Lord Christ, Luk. 1.32.

as king, instead of David bis father) We do not read that he did this, before the death of his father. See 1 King, 1. 30,35.

and profpered | This that is here faid, ratifieth the prayers of David, ch.22.11.

of David, ch.22,11.

and all Ifrace obeyed bim] See ch. 18. 14. This is here fet down, as an evidence of their taking and acknowledging Solomon to be their Soveraign. David had not this honour in the beginning of his reign, 2 Sam. 2.4, 10.
V. 24. And all the Princes | See ch. 28, 1.

and the mighty men ] Under this phrase, are comprized all that had any command over fouldiers, and all that were eminent for honour, wealth, &c. Or were in any great office. Sundry heads of these are mentioned, ch. 23.1.

and all the fons likewife of hing David ] Under these, are comyounger, being then alive. Of these, see ch. 3.1,&c. David | with which he had any thing to do.

Solomons fucceeding him on the throne, as after the death of Adonijah; all of them, though born of more royal mothers, and elder in years, yielded to the Will of God there-

in. fibriired themselves unto Solomon the king] Heb. gave the hand unter Solomon the king. This Hebraism implyeth, that they engaged themselves by some external rate, as giving the hand, to yield feoalty and fubjection unto him, See Gen.

24.2. Job. 17.3.
V. 25. And the Lord magnified Solomon exceedingly] This hath relation to all that widom, wealth, honour, peace, and other excellencies that God bestowed upon Solomon, according to his promife, 1 King. 3.12,13. Solomon was every way fo excellent, as his fame forcad abroad into all nations, I King. 10. 1, 23, 24. Many particulars hereabout, are recorded.

I king 4,2 &c. in the fight of all lirate! So as all his people well difference that respect which the Lord had snewed unto him, and bleffing which the Lord had bestowed on them, in establishing him a king over them

a king over them, and beflowed upon him fish rojall majesty] tinder this phrase, royall majesty, is comprized the extent of his dominion, I King. 4.21. His glorious Palace and other buildings (I King. 7.1. &c.) His magnificent throne, (1 King. 10, 18, &c.) Those other things which the Queen of Sheba much admired, (I King. 10.45.) and his wifdom, with other extraordinary endowments, 1 King. 4.29.&c.

as had not been on any king before him in I/rael] Neither on Saul, nor David ; no, nor any after him, 1 King. 3.13. 2 Chr. Saul, no Dava a national ang act that, I Ring, 3,13, 2 Chr.
1.12. Herein, the defire of the people in Davids time was accomplished. See 1 King, 1,37,47.

V. 26. Thus David the son of Jessel This phrase, son of Jessel.

is sometimes used in contempt; sometimes for honours sake, ch.12.18. See 1 King, 12.16. Here it is used in the best sence. reigned over all Ifrael] Namely, the greatest part of his reign, fee 2 Sam. 2.20, 11.

V. 27. And the time that berdiened &c. ] Of this verfe fem 1 King 2.11.

V. 28. And he dyed in a good old age ] Thefe two words, good old, are used, in relation to the many years that he lived, even feventy, (2 Sam. 5.4.) and to the integrity which he retained all his dayes, even in his old age,

full of dayer] For he lived till his ftrength was wasted King I.I. and withal, he was fatisfied in his minde with that time God had afforded unto him, and he was now willing to dye. See ch. 23.1. & Gen. 25.8.

riches and bosont ]. That which he contributed toward Gods house, ch. 22.14. giveth evidence of his riches. The glorious victories that he had over all the nations round about him: was folennly anoyated to be Prieft; as Aaron, Exod. 29.7.
This was the rather here done, because there was a change of of his honour.

and Solomon his fon reigned in his flead \ Sec v. 22. V. 29. Now the After of Davil the king, first and last ] His acts from his youth, before he was king, in the beginning of his reign, and all along to the end of his reign, are comprized under thefe words, first and laft.

behold, they are written in the book ] Or, biftory. For he meaneth a book of Chronicles.

of Samuel the Seer | Sec ch. 9.22, & 26,28, and in the book | Heb. words. The books of Chronicles, are in the Hebrew filled, words of dayes, fee the title of this book. Nathan the Prophet ] Nathan was in special manner a Pro-

pher to David, see ch. 17.1. and in the book of Gad the Seer ] Sec 1 Chr. 21.9. Thefe three, Samuel, Nathan, Gad, as is supposed one after another, wrote the two books which carry the title of Samuel.

V. 30. With all bir reign That is, all the passages of his reign; whether they were prosperous, or adverse. For David exceedingly prospered in many things; and many troubles also befell him.

and might] Under this, are comprized both those valiant acts that he did himfelf, and also the great victories that were obtained under him.

and the times that went over him | Hereby are meant, the yarious occurrents that fell out in his time, and that to himfelf; and over Ifrael, fuch things as befell that people, whether they

were good or evil, in his dayes,
and over all the Kingdoms of the countries This hath especial
relation to those kingdoms which David subdued; and those prized both those that were elder then Solomon, and also also which were in league with him, yea, all the kingdomes

# and the transfer of the transf ANNOTATIONS

On the fecond Book of the

# CHRONICLES.

The special Argument of the second Book of Chronicles.

The fecond Book of Chronicles comtains an History of four hundred feveral two years from the beginning of Solomons reign, to Israels return from captivity. It registers the fixer of the Kingdom of Judah, under nineteen Kings of Davids posterity, and Athalian the usurper, Ouly sometimes some of the affairs of the Kingdeme of litacl , wherein the two Kingdoms had to do one with another, are intermingled.

The Title.

# The second Book of Chronicles, ] See the notes on the Title of the first of Chronicles.

CHAP. I.

Verf.1.

Nd 3-shown] From the beginning of this chapter, to the end of the ninth, thoir general poyms under the construction of the Alax was Shittin wood, the construction of the Alax was Shittin wood, the construction of the Alax was shittin wood, the construction of the construction

ing of this name, Solomon, fee I Chr. 22.9.
the fo of David | This relation is added for honours fake, fee

1 King, 8, 15.
was frengthened in his kingdom? This hath relation to that fubmission which the Princes, mighty men, and sons of David, yielded to Solomon, 1 Chr. 29.24. see I Chr. 17.10. See also charante. It may have also relation to Adonijahs conspiracy, which was now clean quashed. See I King. 2.12,46.

and the Lord bis God was with bim] See 2 King. 18.7. I Chr.

12.11. 2 Sam.5.10.

and magnifed him exceedingly] See 1 Chr.29.25.

V. 2. Thes solomon flake unto all Ifratel | See 1 Chr.11.1. As
David had done before, (ch. 28.1. & 29.1.) fo did Solomon

now.

to the Captains of theulands, and of hundreds] See ch. 18.1.
and to the Guider] See: Chr. 23.4. & 26.29. Both Levites,
and men of other tribes allowere Judges, ch. 19.5, 8.

and to every governour in Ifrael] There were governours tribes, governours of families, governours over many people, governours over few. They are all here comprized under governous over rew. They are all file conspired which indefinite particle, every. the chief of the fathers] See 1 King. 8.1. 1 Chr. 29.6. 2V. 3. So Solomon, and all the congregation with him] See 1 Chr.

went to the high place that was at Gibcon ] See 1 King. 3. 4.

I Chr. 16. 39. & 21.29.
for there was the Tabernacle of the Congregation of Ged] Sec I King. 8.4. 1 Chr. 16.39.
which Mofes the fervant of the Lord ] Of this fille, fervant of

the Lord, fee 1 King. 3:6.

the Lord, ice 1 ang 3:0.

had made] God inft gave the pattern of the Tabernacle to
Moles, Exo. 5.40. And Bezalecl with others, were the workmen that made it; yet because Moles was the visible minimen mat mace it; yet necause moses was the vinite mini-fler that for the men on work, and gave directions to them how to make it, he is faid to make it. Thus Solomon is faid to make and build the temple. I King.6.2.54. in the Wildersuff! Where the If saelites fojourned fourty

years, Exod. 29. 2. V. 4. But the Ark of God] Of the Ark, see I King. 6. 19. V. 4. But the Ark of God] Of the Ark, see I King. 6. 19. bdd Devid brught from Kiriah-jearim] Of the manner of bringing the Ark from thence, see I Chr. 13. 5, &c. and 15.

to the place which Dat id had prepared for it ] See 1 Chr. 15.1

& 16.1.
for he had pirched a tent for it at Ferufalem] The place where yor neas priceed a tent for the Ark, is faid to be in that city of David pitched a tent for the Ark, is faid to be in that city of David, which was Zion, i. Chr. 11.5, 8.15.1. But Zion was within the circuit of Jeruflaten, in which respect, it may without any contradiction, be faid to be in Zion, and in Jerufa.

v. Moreover the bragen Altar that Bezaleel the fon of Uri, the fon of Har bad made ] Of the parentage of Bezaleci, See

Exod 35.30. Of the brazen Altar that he made, fee Exo. 38. 1, &c. The inward matter of that Altar was Shirtim wood,

6.3d

and Solomon and the congregation [ought unto it] They came to
that Altar; therethey offered their facrifices, and worshipped
God, who there manifested his prefence, and in that respect;

they are faid to feek unto it. V. 6. And Solemon went up thither] In this werfe, that which in general was faid, of feeking unto the Altar, is particularly

expounded and exemplified.

to the bragen Altar] See v.5.

before the Lord This is faid, in regard of the manifestation

before the Lord This is faid, of Gods presence in the Tabernacle: So as, what was done

before the Tabernacle, was done before the Lord. which was at the Tabernacle of the congregation] The Altar was

there. See v. 3.

and offered a thenfand burnt-offerings upon it] See x King. 3. 4.

V. 7. In that night] Immediately following his offering of

burnt-offerings.

did God appear unto Solomon, &c. ] See 1 King. 3.5.

V. 8. And Solomon (aid unto God, Thou haft showed, &c. ] See

andbist mademe to reign in bis stead] Sec 1 Chr. 28.5, and

29, 33. "Now, O Lord God, Let thy promife unto David my father be flabilished." That which Solomon here prayeth for, is the extent of Gods promife, which was, that his kingdom thould be established, and that, not only for his time, but for every and hat Solomon should build Gods house, 1 Chr.17.11,12. The that Solomon thouse duta Goas house, I Chr. 17.11, 12. He beginning of Gods promife was already accomplified; for Solomon was made king, and feteld upon his throne, ver. 1. Therefore it is somewhat more that Solomon here prayeth

for theu hast made me king ] Solomon ascribeth to God, that

for town maje made me changed in the careb in multitude. Heb. much over a people like the dust of the earth in multitude. Heb. much as the dust of the earth. Nothing more innumerable then the dust of the earth. See Gen. 13.16 & 29.14. Num. 23.10. See

this phrase explained, I King. 3.8.

V. O. Give me now wisdom and knowledg ] See I King. 3.9. that I may go out and come in before this people] See I King:

for who can judge this thy people that is fo great ] See I King.

V. II. And God [aid to Solomon] See I King. 3. II. because this was in thine bears ] This phrase implyeth, that Solomons defire was not rathly and suddenly conceived by him, but pondered in his heart before, which God well knew,

and thou haft not asked riches, &c. ] See 1 King. 3.11. but bash asked wildom and knowledg for the felf | He means, not that Solomon asked them for himfelf alone, but that he himselfbeing endued with those graces, he might the better use them for the good of his people.

that thou mayft judge my people] To judge, in general, fignifi- [ what Spices the incense was compounded, see Exo. 30.34. Of

eth, well to govern; in particular, to order to every one his over whom I have made thee king ] God makes kings, Prov.

V. 12. Wifdom and knowledge is granted unto thee | See : King.

and I will give thee riches, and wealth, and honour ] This God

added as an advantage, fee 1 King. 3.13.

[ub as some of the Kings buve had 1 This hath relation to all

the things before promifed.

that have been before thee] See 1 Chro. 29.25.

neither shall there any after thee have the like 3 Sec 1 King. 3.12.

V. 13. Then Selomon same from the journey to the high place that
was at Gibeon 3 This hath relation to v. 3. in which it is noted, that So lomon went to Gibeon. Now the journey here means was his going to Gibeon, where he lay that night wherein God appeared to him.

to Heru[alem] The meaning is, that he came from Gibeon

to Jerufalem.

from before the Tabernacle of the Congregation] For that Ta

and reigned over Ifract | He continued to reign and govern the people, being fetled and established on his throne, 1 Chr.

29.23. V. 14. And Solomon garbered chariots and horsemen] Sec 1 King.

and be bad a shoufand and four bundred chariots and swelve shoufand berfemen] See I King. 4, 26. & 10.26.
which be placed in the charior cities, and with the king at Ferusa-

lem] Sec 1 King. 10.26.

V. 15. And the king made] Heb. gave. By his giving of it fo liberally as he did, he made it to be accounted as is here

filter and gold at ferufalem] That was the Royal city, and there was the kings Palace, and thither was the greatest part of his treasure brought.

n in treature brought.

so plentens as fours! See 1 King. 10.27.

and cedar treas, &c. ] See 1 King. 10.27.

V. 17. And they fettod up, &c. ] See 1 King. 10.29.

by their means! Heb. by their bands. For a mans hands are the special means and instruments whereby he doth this, or

#### CHAP. II.

Verf. 1. A N.I Selomon determined] Heb. faid. He faid in his heart, or with himfelf. After that David had informed Solomon and others; thatie was Gods mind, that Solomon fhould build him an houfe, (as r Chr. 28.6.) it was prefently in the heart of Solomon for ode, and aniwerably to build an house for the name of the Lord] See v.4. I King. 5.3.

and an house for his Kingdom] This was his royal Palace. I king.9.1. It is faid to be for his kingdom, because it made much for the glory thereof, and for the use of the subjects of

V. z. And Solomon told out threefcore and ten thoufand to bear V. 2. And Common town on Trippe Common to the Common to th

3. And Solomon fent to Huram] Or, Hiram.

the king of Tyre] See 1 King.5.1. It is there faid, that Hiram first fent to congratulate Solomons sitting upon the throne. full first to congratulate Solomons fitting upon the throne.

Tyre, faith, tou kwowst; and here, a foigh, at the didfi deal with David my father] It is faid, that Hiram was ever a lover of David, t King, 5.1. Solomon therefore preffeth that argument, to move Hiram to show kindness. he would not fail to perform his promise. to him, who was Davids best beloved fon.

and didft fend him Gedars] Sec 1 Chr. 14.1.

10 build him an houfe to dwell therein] This did Hiram in the beginning of Davids reign, before he thought of building an house to the Lord, 2 Sam, 5,11.

even fo deil with me ] Though thefe words be not in the or ginal, yet they are fitly supplyed to make up the sence and to add an application to that note of comparison for down before, As thou didit deal, &cc. The hebrew doth oft leave fuch

necessary consequences to be understood.

V. 4. Behold] It is a very remarkable matter that follow and Solomon would have Hiram well observe it.

I build an bouse to the name of the Lord] Or, to his honour. See

my God] See 1 King. 3.7. & 8.18. to dedicate it to him] To fee it apart for his worthip and fer-

incense, see r King 9.25.

and for the continues there-bread \ Sec 1 King . 7.48. and per the continued perity from 3 Sec 1 King, 7,48.
and for the burnt offerings menting and evening 3 Ofburnt-offerings, fee 1 King, 3, 15. Of offering it morning and evening;
fee Exo. 29,38,8.c. Num. 28,3,8c.
on the 3abbaths 3 Sec Numb. 28,9,8c.

and on the new moons | Sec Num. 23.11.8tc. and on the foleran feafts of the Lord our God | Of the offerings on folemn feafts, fee Num. 28.16,&c. & 29.1,&c.

this is an ordinance for ever to Ifrsel] See I King. 3.13. V-5. And the boule which I build is great] See I Chr. 22.5. for great is our God] See 1 Chr. 16.25. We must endeavor to order the things wherein we have to do with God. answerably (fo far as we can) to his excellency and greatness.

to hat as we can) to his excellency and greatness, abruedl god? He means such as are counted gods by ignorant and idolatrous persons. There is but one true God, who is infinitely above all that are fallly counted gods. In this respect he is filled, the God of gods, Deut. 10.17. Josh. chap.

V. 6. But who is able ] Heb. who hash retained, or obtained freigth. It is by fome firength or other, that any is able to do what they de, to build him an boufe] See 1 King. 8.27.

feeing the heavens, and Heaven of bezwens cannot contain him]

who am I then, that I should build him an house If any man might do it, furely then Solomon, who far excelled all others in wildom, knowledge, riches, honour, and other excellencies. Seech T T1

[ave only to burn [acrifice before bim] That which was before faid, night feem to import, that it was a needlefs thing to build an house for him, whom no house could contain; but this clause thews the reason of building an house to God, which was not to contain him therein, but to perform worthip and fervice to him. Of this end, fee v.4.

V. 7. Send menow therefore a man There were more curious

workmen in Tyre, then in Ifrael; therefore Solomon fends to Hiram for one. This hath reference to v. 3. It may be that Solomon had heard of Hiram described, (1 King. 7.13,14.) and fent for him.

cunning to work in gold and filver, and in brafs, and in iron \ For there were curious works to be wrought on all these metals, See 1 King, 7, 12, 14, 45, &c, Of things of loan, fee 1 Chr.

22. 3.
And in pupile, and crimfon, and blue! These were for the vail, see that of the content has a see that the content has given by the content has given by the content has given by the content has a see that and that can skill to grave | Heb. grave gravines. This hebraifm

and tout an squ to grave justed, grave gravely. This hebraute carrieth excellency with it. See 1 King 8.12, with the causing meast has are with me in Judah, and Gerufalem! Though there might be one man or two, or three in Tyre, that had more then extraordinary skill in curious worksyet there were also very cunning men among the Jews. There were

fuch in Mofes his time, Exo. 16.1. and fo afterwards in other generations, Isa, 3 3.

whom David my futher did provide See 1 Chr. 22.15.

V. 8. Send me also Cedar trees Of these, see 1 Chron.

firectrees] See r King. c.8.

and Algum Or, Almurgim, trees out of Lebanon Of these, see 1 King 10.11. for I knew that thy fervants can skill to cut timber in Lebanon]

It was every where known abroad, that the bidonians were expert therein; therefore Solomon writing to the king of Tyre, faith, thou knowest; and here, I know. See I King,

and bibold] This word Solomon addeth to affure Hiram that my (ervants shall be with thy (ervants ] See 1 King, chapter 5.

verf. 6. V. 9. Evento prepare me timber in abundance ] This is added,

as a refon, why solomon would fend his fervants to be affi-flant to the Sidonians, left the burthen might be thought too heavy to lye upon the Sidonians.

for the house which I am about so build, shall be wonderful great

jor no none motion an acoust so mina, jour or waterful gress; S. cv. v. 5. and chap.22.5. V. 10. And behald, I will give to thy fervants, Sc.] See I King. 7.11. That which is here promifed to be given to: Hirams fervants, is promifed to Hiram himfelf, and faid alfo to be given unto him, 1 King, chapter 5. verf, 6,11. For it was given to Hiram to distribute to his servants, as he plea-

V. 11. Then Huram the king of Tyre answered in writing] See

I King 5.7.
which he fent to Solomon] The king of Tyre, and the king of vice. See a King. 8.63.

which be fins to Solomon ] The king of Tyre, and the king of and the king of Fffff a

one from another; so as they could not in presence declare their mind one to another, but were forced to do it by letters [and and first hundred] This makes up the just sum of that which and meffengers. This proved every way as effectual, as if they is fet down, v.z.

V. 18. and be fet three[core and con thou[and of them, &c.]

and in that respect, judged him fit to be a king. He knew that with v. 2. Ifrael was Gods peculiar people; thereupon he inferred, that it was Gods love to Ifrael, that moved him to provide such a king for them.

sing for them.

- V. 13, Haram [sid sereover] Apprehention of Gods mercies, in the sare pioully affected, quickly raifeth heavenly ejaculations in their heaves. Bleffed be the Lord God of Ifrael | See 1 King, chap. 5.7, and

that meds besugn and earth] Particular bleffings bring to the

tost made neever and carro | particular decinings pring to the mind of those that are piously devoted, Gods general and common. bleflings. See 2 King. 29.15.

who hash given to David the king a wife [on] Huram loved the king a wife [on]. David, I King 5.1. and therefore, for honours fake, ftileth

this wife king, the fon of David, endued with prudence and understanding Heb. knowing pru dence and understanding. That is, one that well understood what was best to be done, and answerably could order the fame to the best advantage, which is an especiall poynt of pru-

that might build an boufe for the Lord, and an boufe for bis King-

V. 13. And now I have fens a cunning man ] Such an one as was defired, v.7

endued with understanding] By this, his kill and cunning might be the better improved of Huram my father ] One that was fervant to my father

of Haram my japor J One that was letvant to my father Huram. The prefent king of Tyre, and his father, were both called Huram, or Hiram. So was the workman which was fent, and his father allocalled Huram, or Hiram, chap.

V. 14. The fen of a woman, the daughter of Dan, &c. ] This is a description of that cunning workman that was sent from Tyre to Solomon. Of the difference betwize this description, and that which is noted, 1 King. 7.14. See the notes on that

skillfal to work in gold, &c. J Such an one in particular fent for, v. 7. But here is further added, that he was skillful to work in stone and in timber, and in fine lineen. All the particulats set down, shew, that he was skillful in any kind of work what oever.

alfoto grave any manner of graving See v.7.
and to finde out every device which shall be put to him] He could
not only work exactly, according to a pattern fer before him, but he could also invent other curious works, and those fit for

that which he undertook. with the cusning men! See v.7. As Solomon had many materials more then his father left him, so had he also many

cunning workmen. cunning workmen, and with becausing men of my Lord David thy father] See 1 Chr. 22. 15. This title, my Lord, applyed by Huram to David, the weth, that Huram was a tributary king to David. Or at leaft, he had an honourable effects of him.

V. 15. Now therefore the wheat and the barley &c. 7 See ver

let him send mute his servants! This Huram acknowledgeth Solomon, as he had before acknowledged David, to be his Lord; and also acknowledgeth his subjects to be Solomons fervants: Which if it were not an evidence of feoalty, or homage; furely it was a great evidence of a very high efteem

V. 16. And we will cut wood out of Lebanon] Such wood as

is mentioned, v. 8.
ss much as thou first need] Heb. according to all thy need. For in Lebanon there was flore enough to fatisfie his defire to the

and we will bring it to thee in flates by Sea ] See 1 King, chap. e. ver. 9.

s. vet. 9.

16 Toppa] Or, Jupho. See I King. 5.9.

and thou fasts carry it up to Jerufalem] At Joppa, which was an haven town by the tribe of Dan, further to Jerufalem. brought by Sea, might conveniently be conveyed to Jerusa-

V. 17. Ind Solomon numbred all the firangers] Heb. the met the frangers. He meaneth such of the nations as lived among the Ifraelites, but were not of the posterity of Israel. These

were fuch as are reckoned up, v. 2.

this specime to land of Ifrail That dwelt amongst the Ifraelites, and submitted themselves to their lawes. after the numbring wherewith David his father had numbred] This bath relation to that which is noted I Chr. 22.2.

had fipskent regether.

Leave the Lord bin leved bin people, he hash made thee hing over the leave the Lord bin level be repeated, the difficient feveries where them Hiram took notice of Solomons prudence and piety; number aforefaid (v. 17.) were pur, and it doth directly agree

#### CHAP. III.

Verf. 1. Then Solomon began to build In the former chap-ter is fet down; the care that Solomon had to provide materialls and workmen. In this and the next chapter, is declared, how he employed all; what he built, and what he made

the boule of the Lord ] The temple, with all the parts thereof. fee i King. 3.1. & 6.1.
at Jenialem in mount Moriah] This was that mount where-

on Abraham was about to offer up his fon Isaac, Gen. 22.2, &c. Jerusalem was built thereon. Of the notation of Jeru-

falem, fee I Chr. II.4.
where the Lord appeared unto David bis father] Or, which was where the Lord spectral time Devid his fabora] Or, which was free of Devid bis there. The word, Lord, in not in the origi-nal, and that maketh the ambiguity. This hath relation to that which is noted, I Chr. 11.17, Acc. In this place, the An-gel that defireyed the I finelities with the petillence, upon David a numbring the people, hood; and there God com-manded him to cease: thereupon David built him an Alary, and offered offering selectors: and the Lord andered him by fire from heaven upon that Altar. On these grounds David appointed that place for the house of the Lord

in the clace that David bad prepared ] Sec 1 Chr. 22-1.

in the threshing floor ] Sec I Chr. 21.15,20.

in the thrifting flow?] Sec I Chr. 3.1.15, 20.

6) Ormal [O., Annuab.

the 3; tholpfe] Sec I Chr. 3.1.15,

V. 3. And belogane build, Sec.] Sec I King. 6.1.

V. 3. Now the fact the thrigh! Their words, the things, are
not experified in the original y-where upon tome thus apply is,
thefe are the majores, or, thefe are the dividens

where is Solomo was infrarted! Hob. finaled. He that is
there is Solomo was infrarted! Hob. finaled.

whereis Solomon was infrinted.] Heb. Journal. He that is well infrituded in a thing, hash a good isonation laid for a further progrefs therein. Some thus turn is, there was a formation, namely, those meatures or dimensions which 'so-lomon used in building the comple. If we take the word, as here translated, dolomon was infrinted, it may have relation to that wisdom which Good gave him, chap 1: 12. Or to fonce inward inspiration of the Spirit, or to the direction which his father gave him, 1 Chr. 28.11, &c. Or to that counsel which the skillful workmen gave him thereabouts.

for the building of the house of God ] This was it whereabout

he was instructed.

the length by cubits after the first measure] This was the facred measure which was the greatest; and which David left as a partern. 1 Chr.28.11.

was threefore cubits, and the breadth twenty cubits] As this length and breadth; so also the height, which was thirty cubits, are fet down, 1 King. 6.2.

V. 4. And the porch that was in the front of the house. &c. 1 Of

this Porch, fee i King.6.3.

and he overlaid it within with pure gold ] This was counted a

and be overtaid it within with pure goal; I rist was contien a part of the temple, and thereupon it was inwardly Jaid with gold. Of pure gold, fee I King 6.50. & 9.28.
V. 5. And the greater boal? Hereby Issueant the middle part of the temple, which was betwitt the oracle and the Porch. It was calledghe holy place. I twas as big again as the most holy place, I King. 6.17,20, and four times as big as the Porch, I King. 6.3. and in that respect, called the greater

he fieled with firre tree ] Thin boards cut our of firre-trees, were for fuch an use, as boards cut out of Cedar-trees, Jer. 22. 14. See 1 King. 5.8.

which he over laid with fine gold ] Sec 1 King. 9. 28. & 10. 21. I Chro. 28, 28.

And fet the empalm trees and chaines] figures of thele were And jet 1000 e. n paim treet and control ingures of these were engraven on the fieling; & covered with plates of gold; yea, it was also carved with knops and open flowers, I King, 6: 18.
V. 6. And bee garnified] heb. covered; that is, he fer here.

The boule with presions flones fer beautie] of presions flones, See 1 King, chap. 10, 2, 10, 11. & 1 Chro. 29. 2, 8. Pretious flones must needs add great ornament to an house, and make it appear beautifull.

And the gold was gold of Parvaim] See 1 King 6. 20, & 9. 28. I Chro. 28. 28.

V. 7. Heaverlaid alfo the boufe ] He means the middle pare. of the temple, v. v. the beams, the posts, and the walls there-of, all that was seen on the in-side of the house.

ven they, as well as other things, were overlaid with places of

and graved Gheruhims on the walls ] Of Chesulinns, fee 1 King. 6.33. Thele were graved as the Palm-trees, v. 5.
V. 8. And he made the most body body e) Heb. the bouse of body of bolies. This was the innermost part of the temple, called

the Oracle. See I King. 6.5.

the length whereof, &c. | See I King. 6.20.

and be overlaid is with finegeld | See I King. 9, 28. and chap.

Chap.iv.

10.21.
amounting to fix hundred talents ] This fum, according to our accompt, is two millions, and two hundred and fifty thousand

pound. See 1 Chr. 22.14.
V. 9. And the weight of the nailes Though for the doors and gates of the courts, there were nailes of iron, 1 Chro. 22.3.
Yet about the most holy place, all the nailes were of gold.
was fifty [bekels of gold.] This comes to twenty five ounces, which is threefcore and two pound and ten shillings in gold

See I Chr. 22 14.

and he over-laid the upper chambers with gold \ Of these cham-

bers, see 1 King 6.5.
V. vo. And in the most boly place he made two Cherubieus of imagewo k.] Or, as some think, of moveable work, that is, he made them of many parts, that were fet together, and might be raken afunder; which was fo ordered by reason of the great ness and heaviness of them. Others take it to be a work, that carried the fashion of boys; for cherubins were made like boys. See r King. 6.22.

and over-laid them with gold ] As he did other things with places of gold.

V. 11. And the wings of the Cherubions, &c. 7 Of that which is here fet down of the wings of the Cherubins, and of their freething forth from one fide to the other, in this and the two sext verses, See 1 King 6.24,&c. There also the height of them is noted.

V. 13. And they flood on their feet] Their feet rested upon the floor, and so stood bost upright. and their faces were inward] Heb. toward the boule. They die not look one rowards another, as the two Little cherubims fast ned to the mercy-feat, Exo. 25.20. but both of them one way towards the holy place, which is called the greater house

V. 14. And he made the wait] This vail distinguished the most holy place from the holy, Exo. 26.31, &c. It rent afunder at Christs death, Marth. 27:51.

of blew an i purple crimfon | It was decked and adorned with thefe choyce and beaut ful colours.

and fine linnen]. This was the matter whereof it was made, and wrought]. Heb: caufed to aftend; or, to be put upon. Cherubians thereon Sec v.7. 1 King. 6,23.
V. 15. Also be made before the borse Namely, in the Porch

that flood before the houle, I King 7.21.

100 pillsrs Ofthese two pillsrs described in this and the next verse, see a more large description, 1 King. 7. 15, &c.

where the differences betwixt this and that place are reconciled. See also Jer. 52.21.
V. 17. And be reared up two pillars, &c. ] That which in this

verse is herefer down, of the place and names of these two pillars, is expounded, I'King. 7.21.

#### CHAP. IV.

Verf. 1. Occover hemade an Altar of brafi] Frequent time, and of the offerings offered thereon; as 1 King, 8, 22, 31, 54,64, and 9, 25. but in the book of Kings, there is no mention of making this altar. If this verie be compared with Exod 27. It is will appear how far this altar of burntofferings, exceeded that which was fet in the tabernacle; for the temple far exceeded the tabernacle. See I Chron 22.5. twenty cubits the longth thereof, and twenty cubits the breadth thereof I This was ten yards, at least square. It was so large, because they used to offer many oxen, and other great beaft

and ten tubits the beight thereof] It was, at least, fifteen foot high. There was a plain afcent, like an hill, to go up and offer on this high altar. In this respect, the Priest is said to come down from the altar, Levit. 9.22. By steps they might not go up to an altar, Exod, 20. 26. unless that inhibition were temporary. See the notes on Exed, 20, 26. It was fo high that the people, that were in their courts, might all of them fee the offerings laid upon the altar, and with the fight V. of the moke and fisme, afcending up to heaven, be moved to a file in the finote and fisme, afcending up to heaven, be moved to a file up their hearts more heaven; and that also, by fight of the burnetoffering, they might be putth midned of fifther first, yellow to divide; Eicher of the world fignific the burnetoffering, they might be putth midned of fifther first, yellow to divide;

and the doors thereof] By thefe, they passed from one place; and of the famile of Christ to explate the famile. This alra to another; yet because they belonged to the house, e. was seein the Priess countract he entrained thereinto; thereof.

was seen the preservent, so the contract the descriptions of this feet King. 6, 36.

V. 2. May be made the trief of the descriptions of this feeler down in this and the price following veries, is before feel down, it was not the contract of the contract from two parts of the brine, directly opposite one to ano.

ther.

V. 3. And under it was the finitistical of order! There over were call with the led, on the fides thereof: and were different from the twelve oxen on which it flood, ver. 4. Either these are called knops, I Kling, 7.14. or, knops were Joyned

ith them.
V. 4. It [flood upon[interes oxen] Sec.v. 3. I King. 7. 25.
V. 5. With flowers of Ellies] Or, Life a lity-flowers,
and it received, and held three thou[and hather] Of this quan-

tity, fee I King. 7.26.
V. 6. Hemade alfo ten Lavers] These were vessels to fiold

water ; but much less then the sea before mentioned. Of thefe Lavers, fee I king. 7. 38. The beafts whereon thefe Lavers flood, are largely deferibed, I king. 7.27, &c. (uch things as they offered for the burnt offering ] Heb. the work

[burnt offering.
they washed tu them] This was the principal use of those any I aversand of the water in theh

but the fea was for the Priests to wash in ] See I King. 7.

V. 7. And he made ten candlefficks of gold See 1 King, 7.

according to their form That form is here meant, which is referibed, Exod: 25. 31, &c. and after which David gave his fon a pattern, 1 Chron. 28, 11,15,
and fer them in the temple] In the middle part thereof (called

the holy place) before the Oracle.
five on the right hand, and five on the left | See 1 King. 7.

V. 8. He made also ten tables One of these was for the flicw-bread, See 1 King, 7.48, the other for other ules, and placed them, &c.) See verf.7:

and he made an hundred balons of rold | Or howle of rold OF thele, fee I King. 7. 50.
V. 9. Furthermore, be made the court of the Priest, and the great court Of the fundry courts about the temple, ice I King, 6.

and doors for the court ] The courts were compalled about with walls; and there were gates and doors whereby they patied in and our from those courts.

and over laid the doors of them with brafs] Gold was used to over-lay the doors appertaining to the feveral parts of the temple; but to flew a difference, betwit the courts, and the main house it felf, the things in the courts were of brafs: a Sea of braf, Lavers of brafs, Pots and Shovels of brafs, 1 King. 7.38,45,&c. But this brass was very fine brass, and bright. They were plates of such brass, wherewith the doors were over-laid

V. 10. And be fet the Sea on the right fide of the Eaft end ] Sea King. 7, 29. over against the South | For the right fide of the East end.

was North and that was over against the South. V. 11. And Huram made the pots, and the flovels, and the ba-

fons Or, bowls. See 1 King. 7. 43.

and Haram finished the work that he mas to make Heb. finished to make. He ceased not to work, till he had finished all. See 1 King. 7.40.

for King Solomon, for the heafe of God J Solomon appointed him to do what he did. In that respect he made all for Solomon; but the use, whereunto all that he made was put. was the fervice of Godshoufe V. 12. To wit, two pillars ] Thefe are mentioned, chap

3.15., &c. and the pomels] Or, bowls. 1 King. 7.41.
and the chapters which were on the top of the two pillars] Of

efe, fee 1 King.7.16. and the two wreaths to cover the pomels, &c. ] These are call-

ed net-works, or wreaths of chain-work, I King. 7. 17.
V. 13. And four bundred pomegranates on the two wreaths? See the difference about this number, & King, 7,20. two rows of pomegranates upon each wreath, to cover, &c.] See

King.7.18,20. which were upon the pillars ] Heb, upon the face of the pillars That is, upon the out-fide and uppermoft part of the Pil-

V. 14. He made alfo bafes] Of thefe, fee a large deferip-

thereby they might the better be moved up and down. See

V. 15. One [es, and swelve ocen under it] See v.2,4. V. 16. The post alfo and the showels See x King. 7.45. and the flesh books See Exo. 27.3. 1 Chr. 28.17.

and all their inframents] Hereby are meant, such utenfils as were fit to be used by Priests and Levites in the courts of the

Lords house. See 1 Chr. 28.14.

Lords house. See 1 Chr. 28.14.

did Harson bi father] Some apply this relative bit, to Solomon, as if Solomon had called him for honour fake, his father. Others apply it to Hiram the younger, as if hereby were meant Hirams father: so as both Hiram the father, and Hi-

meant Hiramstather: 10 as both rithan the failth, shafter tark the fon, wrought to King Solomon.

make to King Solomon for the boule of the Lord 3 See ver. 11.

of bright bra[4] Heb. made bright or [coursed. See 1 King.

7.40.
inshecls, ground] Heb. thickness of the ground.
between Succost and Zeredathah] See 1 King. 7.46.
V. 18. Thus Solomon made all the vessels in grent abun-

dance, &c.] See 1 King. 7. 47. 1 Chr. 22.3. V. 19. And Solomon made all the vellels that were for the boule of God] The particulars mentioned, verf. 11, &c. were for the Priests court: these that follow, were for the holy

the golden altar alfo] This was the altar of incense, ch. 26.

6,10.

and the tables whereon the shew-bread was set See vers.8.

V. 20. Moreover the candlesticks with their lamps See 1 King.

that they fhould burn after the manner ] That as the lamps in the tabernacle burnt, and gave light, fo these should do in the

before the Oracle] That is, the most holy place. See I King.

. 5,16. of pure gold] This hath reference to the candlesticks, which were made of pure gold, fee I King. 10.21.
V. 21. And the flowers That were engraven upon the

things which he made.

things which he made, and the largh] Those vessels that held the oyl that nourished the lamps, see x King. 7.49. 1 Chr. 28.15. and the tongs made hos gold] See x King. 7.49. and the project gold] Heb. perfections of gold. See x King.

9. 13. And the funfiers and the basins ] Or, bowls.

N. 3. And the funfiers and the basins ] Or, bowls.

and the spoons and the confers of pure gold ] See 1 King. 7.50.

And the entry of the boyls, the immand ders thereof for the most bay place ] Or, the inward doors of the gaces of the house, whereby they entred into the most holy place,
and the doors of the house of the Temple] He meaneth the door

of the holy place.
were of pure gold These were covered with places of gold For the doors were made of wood, 1 King, 6.31,&c.

#### CHAP. V.

Verf. 1. This all the work that Solomon made, Sec. ] This close about Solomons works, and the place whereunto he brough the things the were delected to Gods whereunto he brough the things the were delected to Gods. The gold lemn bleffing of God, for the houfe that was bulk, to verf. 1. The gold lemn bleffing of God, for the houfe that was bulk, to verf. 1.

V.2. Then Solumne all presents the Listent of Jirled J. Trom true, to be given ing of this vertice, to the end of the chapter, is feed only not be a true of the control of the arts into the most hoty place, and feeting in there. This point, in occording in the general manufacturing in there. This point, in occording to the present of down in the eleven first verses of 1 King. 8.

V. 3. In the seventh moneth ] This moneth was called, Etha-

things, Numb. 4-15.
V. 6. Sacrificed Speep and exen This was an usual manner, of testifying holy joy and thankfulness unto God, 1 Chr.

29.11.
V. 7. into bit place] The place appointed for it.
V. 7. into bit place] The place appointed for it.
V. 9. Asithere it is use this day] Or, they are there, as r King, 8. 8. If Ezra was the pen-man of the book of Chronicles, this plrafe cannot be taken here of the time wherein he lived; for we read of no mention of the Arkafter that the Callane. The shade the burning of the Temple by the Caldeans. The phrase therefore must here be taken as a common proverbial speech, See 1 King. 8.8. V. 10. when the Lord [Or, where he Lord, For this may have

made begons the baffer] He fee the lavers upon the bafes, that reference, both to the place, and also to the time, sureby they might the better be moved up and down. See V. 11. for all the Trigle? That which is here fee down from V. 1. Jet althe Trieffel | Inat waters are: let convisions the few cords, to the latter endof verif. 73. is not at all measured, where the former flory is fet down, 1 King, 8. 10. This, with that that follows; added, as a reason, why all fores of Priefla went into the mod holy place.

of Priests went into the most hosy place;
shat were prefest] See 1 Chr. 29.17.
were [sacified] See 1 Chr. 15. 14.
and did see then with younfe] There were certain courses,
speciment by Joseph South Which the priestish in their order, observed,
t Chr. 24.3, &c. But now all of them were imployed toggether about that extraordinary work, and in that respect, ob-

ther, about that extraordinary work, and in that teleper, ferved not those diffinct couries.

V. 12. Alfo the Levius which were the fingers He means by these, chief and principal musitians; such as were masters of

all of them of Afaph, of Heman, of Fedurbun] Of thele, fee

I Chr. 25. 1, &c.
with their fens and bretbren] He means hereby, their posterior and kindred. These are by name set down, I Chron. 25. being arrayed in white linnen] With fuch garments were fuch

being arrayed in white times I with fitch gainents were fuch as ferved in the house of the Lord, clad, to put them in minde of that righteoutines and integrity, which becomes such as appear before the Lord, and serve him, Levit. chap. 7.v. 13.

baving combals, and Pfalteries, and barps ] Of these musicall instruments, see i Chro.13.8.

flood at the East end of the Altar] He means the Altar of burnt-offering. The East end was at the entrance into the

Priefts court.
and with them an hundred and twenty Priefts] It must needs be loud musick that was made by so many, though they sound-

ed in course.

[canding with trumpets] This belonged to the Priests, 1 Chr.
15.24. and 16.6,

V. 13. It came even to pass, as the trumpeters and fingers were even as one | They were as one in the matter which they sung, in their melodious harmony, and in the time wherein they

continued.

to make one found to be heard in praifing and thanking the Lord ]
This is one particular wherein they were as one. and when they lift up their voyce with the trumpets, and cymbals] That is, they founded aloud with the trumpets and cym-

bals, and inframeurs of mufick] These might be either winde in-framents, as Corners, and Sackburs; or else, thringed in-struments, whereon some played, while other founded, and graifed the Lord, Jovies, For he is good for his mercy enduresh

and studed the Lotal joying, o or or us good for our mixty enacting for every Sec 1 Chr. 16.3 with a though Sec 1 King. 8.10. that then the body was filled with a though Sec 1 King. 8.10. even the body o with Lotal Than is, the temple.

V. 14. So that the Prinfit could not fland to minifer, &c.] See I King. 8.11.

#### CHAP, VI.

whereano he brought the things that were delicated to one hould, as far down and explained, a King, 7.41. The delicated to one hould, as far down and explained, a King, 7.45. The delicated to the things of the down and the things of the thi

and aplace for thy dwelling for ever Or, a fetled place for thee to abide in for ever. V. 3. surned bis face] Or, turned his face about, 1 King.

nm, King, X.; V.; The Levites toky the Ark]. They were fuch Levites 8. 1.4. "When the hand fulfilled that which be false with V.; Thefe did the Priefs and the Levites bring to 1 The Prichs morehy dobbearthe Ark. The Levites carried the other Prichs morehy dobbearthe Ark. The Ark Prichs morehy dobbearthe Ark Prichs morehy dobbearthe Ark. The Ark Prichs morehy dobbearthe Ar

led it, King. 8.15.

V. ny feebyl Or, my people Ifract.
neither chyf. I any mas no be a ruler over my people, &c..] This
is not to be taken (mply), for God choic Saul, I Sam. 9. 16.
He choic allo Judges. Judg. 2.16, 17, But it is no be take
frejectively, to David. God neyer Choift, and in whole
Ged a royal forection was established, cill Christ, Gen. 49. led it, 1 King. 8.15.

feed a royal luccetton was transmitted, that my Name might be
V.6. But I have thefet ferufation, that my Name might be
there] This is not mentioned, I King. 8.16. See I King. 11.
3. Gods Name is faid to be in Jerusalem, because his Tomple, and types of his prefence, were there. V. 10.

V. 10. And am fes on the throne ] Or, fit on the throne, I The former phraie theweth, that he was fee on his throne by

V. 11. In it have I put the Airly Or, I have fer there a place for the Ark, I King. 8. 2. This latter place poor his preparation for the Ark : The other declares the accomplifiment of that which he had prepared

that be made with the children of Ifizel Or, which he made with our fathers, when he brought them out or the land of Egypt, 1 King, 8, 21, This theweth of which of the children of Ifrael he speakech; and to what time he hash reference.
V. 11. and presa forth bit bands | Toward heaven, x King.

V. 12. Sarapress, 19th or seed, 1 Doministry, America, 8, 22. So verf. 13.
V. 13. For solorous but stade a bragen feaffold! This chirecenteries the centlerized by way of patenthes; but not mentioned, 1 King. 8. 22.13. That whereupon he stood, is called a icalfold, because it was erected higher then the ground, whereon people flood. In that it was of brafs, it appeareth that it was not in the holy place, but rather in the court, with-

out the Temple. of flue cubits lone, and five cubits broad Heb, the length there of five cubits, &c. I wo yards and a half fquare,

three cubits bizb 1 A vard and half from the ground. Thus he might the more casily be seen of all the people, being so

V.14. And faid, O Lord God of I frael, &c. I See 1 King. 8

nor in the earth | Beneath, Thefe two words, above, and be seath, are added, 1 King. 8. 23. They are oft added, where mention is made of heaven and earth, as Exod. 20.4. Jer. 31. 37. Act. 2. 19. which keepeth coverant &c. This and that which followeth.

to walk in th ylaw] This is an interpretation of this phrase, to walk before me, 1 King. 8.25. For they which set God before them, will make Gods law their rule; and they who make Gods law their rule, walk before God. They fo carry them-felves, as they who know they are ever in Gods prefence. V. 17. O Lord, God ] This title, Lord, is left out, 1 King.

let thy word be verified] This clause, I pray thee, is inserted 1 King. 8. 26.
thy fervant David] This relative, my futher, is added, I King.

V.18. dwell with men on the earth] This phrase, with men, is

left out, 1 King. 8.27.

Behold beaves, &c. ] ch. 2.6. [fal. 66.1. Aft.7.49.

V. 19. prayeth before thee ] This phrase, to day, is added, 1 King. 8.18.

1 King, 8.18. V. 20. which thy feroun prysith towards this place J. Or, which thy feroun thall make in this place. V. 2.1 which thy fervant shall make in this place. V. 2.1 who the fill make J. the place J. V. 2.1 who the fill make J. V. 2.2 And an oath be layd upon him J. Hos. and he require an abd of him. Namely, Ithis neighbour require an oath. V. 2.3. From heaven J. King. 8. 3.3. hyrequiring the whicked J. Crocondoming the whicked, It King.

V. 24. be put to the worfe] Or, fmitten, I King. 8.33. before the in this boufe] Or, unto thee towards this house,

1 King. 8.33. V. 25. from the beavens] Or, in heaven, 1 King. 8. 34 which thou gaveft to them, and to their fathers ] This phrase, to them, is fet out, 1 King. 8. 34. V. 26. when the heaven is [but up] 1 King. 17.1.

V. 17. from besven ] Or, in heaven. 1 King. 8. 36. when thou haft taught them the good way ] Or, that thou teach

"V. 28, in the cities of their land] Heb, in the land of their gates. Gates, by a fynechdoche, are put for cities. See I King. 8.

V. 29. when every one fall know his own fore . Or, the have of his own fear, . Ring 8, 28. and his own grief . Grief is here put for that which doth, or flould cause greef; namely, fin.

in this bonfe | Or, towards this bonfe, 1 King. 8.38. V. 30. And forgive In I King. 39, it is added, And do; namely, what was prayed for grant that to him that

rate all bis maies] This general particle, all, is left out, rating. 8. veri 39. The plural number, is equal to a gene-

for thou onely This relative, thou, is doubled, I King, \$.

of the children of men] This general particle, all, is inferred, King. 8.39. See i Chr. 28.9.

V. 31. So long as they live] Heb. All the dayer which the

in the land] Heb. upon the face of the land. For men tread upon the uppermost part of the earth, which is the face of it.

V. 32. which is not of thy people I[rate] Joh, 12, 20, Act. 8.

for thy great Names [ake] This epithite, great, is left out,

I King. 8. 41.

And thy mighty hand, and thy stretched out arm ] Or, for they the might the hore can yo been or an true, proops, being by much higher them they, said but far it is the midd of the Court I. This was the great this, for Kings to stand on it before the people. See a King.

\*\*Court mentional, th. 49. This semained in the court, after this, for Kings to stand on it before the people. See a King.

\*\*Court mentional, th. 49. This semained in the court, after this, for Kings to stand on it before the people. See a King.

v. 36. There is no man which finneth not ] Prov 20.9. Eccles. 1.20. Jam. 3.2. 1 Joh. i.8.
and deliver them over before their enemies] Or, and deliver

them to the enemy, I King. 8.46.

and they carry them away captives Heb. they that take them sprives carry them away. unto a land far off or near ] Or, unto the land of the enemy

37. Act. 3. 19. "mind sowmers, Sc.] This, and that which followeth is, as here, fee down, 1 King, 8. 3. 3. 3. 4. V. 3. The first fir

they were carried captive, I King. 8. 47.

V. 38. In the land of their captivity] Or, in the land of their

V. 30. Their cause of notify superiors of the same of the compt, I King. 8,45.
V. 30. Their cause of or, right. See vers. 35.
which have saved against thes See what is added hereunto,

King. 8.50,51,&c. V. 40. Now, my God, les, I befeech thee, thine eyes be open, and te thine cars be attent] See 1 King 8.29.

unto the prayer that is made in this place? The sence of the he-

brailin is well given in our translation. V. 41. Now therefore arife] Pfal. 132.8. This is spoken to God after the manner of man. For when we would have any do athing readily and cheerfully, we use to say, arise. See

King. 14.2. O Lord God | See 1 King. 8.15,53.

into thy refling place He means hereby, the Temple, where the Ark was fetled; fee I Chr. 28.2. And he doth hereby entreat God to take possession of that house which he had built for him, and to dwell and abide therein for eyer, then and the Ark Because God was wont to manifest his presence over the ark, God and the ark are joyned together.

percenter over the are, Good and the ark are joyned together,
of the fireign | This Epithie is attributed to the ark; because by ir, Good didmanifest his mighty power at Jordan a
(John, 3.75,16.) at Jericho, (John. 6.4.) and among the Phi-

liftims, 1 Sam. 5.4,6. fee Pfal, 78,61.

Let thy Priefit, O Lord, be clothed Let them be adorned as with a garment, Ifa. 61. 10.
with [alvation] Under falvation, fuch graces are comprized,
as might bring falvation to the Priefts themselves, and to

as mignt oning terration to the 1 terration of the others, I Time, 4.16.

and let thy Saints rejoyee in goodness, is meant that favour and kindness which God thewed to them.

V. 42. O Lord God, then not away the face? Reject nor the prayer, fee a King. 2.16, 17, 20. Of oft uling thefe titles, Lord

God, fee 1 Chr. 17.27.
of thine anomied] He means this of himfelf, whom God, or dained to be king, and who was thereupon appointed twice, fee I Chr.29,22.

ġ š

Chap.vij.

Remember the mercite of David thy fervass | The premises |
which Gods mercy moved him to make to Davids yea, and under thin to his pofferity, are here meant. See 1 Chro. 17.

V. 7. Moreover, Selemen halitostal | This hath write. |
We will be a doubt about the under him to his pofferity, are here meant. See 1 Chro. 17. Chap.vij. 11, &cc.

#### CHAP, VII.

Verf. 1. A Nd when Solomon had made an end of praying]
From the beginning of this verfe to the fourth, a visible approbation of Solomons prayer by God, is fet a viiile appropation of solomons prayer by God, is let down. In t King 8, 55,8c, is inferred before this, Solomons folenun prailing of God, and blefting the people, the fire tame down from beaven 1 this was one evidence of

Gods approving and accepting solomons prayer. Hereof, fee

and consumed the burnt offering and the sacrifices ] Of the difference betwixt the e, fee: King.3.15. The confuming of these, shewed, that God accepted them, Lev. 9.24. 1 King.

and the glory of the Lord filled the house] By the glory of the Lord, is meant a thick cloud which fet out the incomprehenfible glory of God, that if it had flined forth in the brightness thereof, would have utterly dazled and confounded them. It was therefore covered with a cloud, to flew, that it was there present, though it could not, by mans mortal eye be discerned.

After such a manner God dealt with Moses (Exod. 33.22.) when God covered with his hand Mofes his face. See x King.

V. 2. And the Priefts could not enter into the boufe of the Lord,&c.] See I King, 8. II. This cloud was another evidence of Gods approbation.

V.3. And when all the children of Ifrael faw that the fire came V.3. And worn autite contaren of Lirace jaw now one fire came Cown This visible manifestation of Gods good pleasure, wonderfully wrought upon the people. We read the like,

I King. 18. 39. he Lerd upon the house.] By this it appears, and the glory of the Lerd upon the house. did also cover the that the cloud, which filled the house, did also cover the house without, so as it was within and without: whereby it house without, so as it was within came to pass, that, not onely the Priests, but also the people different it. We read the like, Exod. 40-34. they bowed themselves with their faces to the ground] Sec 1 Chr.

upon the paviment] He means, hereby, the floor of the great

upon the pavement.] He means, hereby, the hoor of the great coart, where the people uled to affemble themselves before the house of the Lord. See: I King 6:36.

and wer hipped.] As they testified their reverence towards of God, by bowing themselves; to she yield alloyin their hearts, adore and worship God. Head and heart moved toge-

ner. and praifed the Lord] They did also, with their tongues, set forth the glory of God. fajing, For heis good, for his mercy endureth for ever] See chap.

V. 4 Then the King, and all Ifrael, offered facrifices before the Lord See 1 King. 8.62. There, instead of all the people, is put

V. 5. And King Solomon effered a facrifice] The kinde of fa all Ifrael. crifice, namely, peace-offerings, is fee down, t King, 8,63, and it is there added, which he offered unto the Lord.

of twenty and two thouland oven, and an hundred and twenty shouland here]. This was the greatest offering that we read of. Sec. 1 King 8.63.

fo the King and all the people ] Or, the children of Ifrael, 1 King.

8.63 dedicated the boule of the Lord See 1 King. 8.63. V. 6. And the Priefts waited on their offices Every one did that in this folema factifice, which belonged to his course, as

the were in general, appointed by the law, Levit. 1.2, &c, and particularly by David, t Chr. 24.3, the Leviter also with influences of musick] Such as are extended to the Leviter also with influences of musick] Such as are ex-

the Leuter and with instruments of mapset 3 such as are expectly fee down, i Chr. 15.16,88c.
of the Lord | Which were composed to the honour of the Lord. Or, whole infiruments

which David the King had made] Or, caused to be made.
to praise the Lord David had ordained them to sing, and

fer forth the praise of God.

because his mercy endureth for ever] Under this clause the whole 136. Palm is comprized; for this is the cadency, flaff, or latter part of every verse in that Psalm; and that Plalm was wont to be fung, at all folemn praifings of God.

when David praised by their ministery] Heb.by their band, See

t King. 8.53,56.
and the Priefts founded trumpers before them | The Priefts, here meant, were those hundred and twenty, which are mentioned, ch. 5. 12. See that place.
and all Issel flord This is noted, as an evidence of their

V. 7. Moreover, Solomon hallowed] This hath reference to verf.5. And it may resolve a doubt about the multitude of veri. 5. And it may relove a good about the multitude of farifices, there mentioned; which were too many to offer on one altar; but that which follows, sheweth, what other means Solomon ufed.

Solomon used.

the middle of the court, &c. ] See 1 King, 8.64.

the middle of the court, &c. ] See 1 King, 8.64.

burst offering, and the fast of peace-affering.] Berwixt the left burst offering, are inferted, (t King, 8.64.) which are here also mentioned in the end of this veric.

o because the brazen altar which Solomon had made] Or, that

e Oceanic suc oracte name were occurred near mean; Ot, were
was before the Lord, I, King. 8. 64.
was see belo, Or, was see listle, I King. 8. 64.
and the fur! Of the peace offerings, I King. 8. 64.
V. 8. Also at the fumer time! When Solomon offered to for
lemn a factifiec, as is noted, verf. 5. For he had great flore

or provision.

Solomon kept the feeft feven dayes, &c. ] This is meant of that extraordinary feaft, that was made at the dedication of the exhaustionary reart, that was made at the dedication of the temple, which began on the eight day of the leventh moneth, which, in part, answered to our September. For on the fifteenth state the second of the seco fifteenth day of that moneth, began the feast of tabernacles, Levit.23.34. And thereof mention is made, in the later end of the next verfe. In relation to these two seasts, it is faid,

of the next verfe. In relation to these two scales, it is sind, that they kept the seal, remain florend stay cuts primates adapt.

King 8.6, I still s

for they kept the dedication of the Altar Because the Altar Jos 1019 Reps 100e aestication of 100e Astar] Eccaute the Altar was the most principal thing about the Temple, concerning the fervice of God, whereon all their offerings were layd. It is here synechdochically put for the whole house of God, and for all things apperraining thereunto; and therefore it is faid, that they dedicated the house of the Lord, verf. 5, and I King 8.63. So also it is faid, concerning the fecond temple, that they kept the dedication of that house, Ezt. 6. 16, 17.
This dedication of the house and of the altar, set out one and the fame thing. Unless it flould be imagined that there were two dedications, one of the temple, and another of the alta; forwe read of a folemn dedication of the altar that Mofes torwe read of a folemn dedication of the altar that Motes made, Numb. 7.10, 11, 84, 88. And of a continuance of a feafl, filled the feafl of the dedication. Joh. 10, 22, which is fuppoled to have relation to the dedication of an Altar,

1 Macab.4.59. [even dayes] See verf. 8. seven aages | see vert. o. and the feaft (even dages) These were other seven dages im-

mediatly following upon the former feven dayes. In thefe latter feven dayes the feaft of tabernacles was kept. V. 10. And on the three and twentieth day of the fevernh moneth] This is faid to be the eight day, 1 King. 8. 66. namely, the eight day, from the beginning of the feaft of tabernacles; e-gire day, from the organisms of the fewerth moneth, Lev. 23.34. And thus it falls out just on the three and twenty

he [ent the people away into their tents ] By tents he meaneth their feveral habitations; of the reason of this phrase, see

1 King. 8. 66. and 12. 16. 1 King. 8. 66. and 12. 16. glad and merry in bears I is hereupon faid, that they went unto their rest is print, and glad of heart, King. 8. 66. for the goodness? Or, all the goodness, See 1 King. 8, 66. for the goodness? Or, all the goodness, See 1 King. 8, 66. that the Lord had flewed unto David ] Or, had done for David that the Lord had flewed unto David ]

ois fervant, 1 King. 8.66. and to Solomon This is left out, 1 King. 8.66. but it is comprized under the former clause. For the special kindness here intended unto David, had relation to his fon Solomon; for

it was a kindness to David, that his son prospered so as he did: and herein the good promife made to David, (1 Chro. 17.11,8C.) was comprized. and to I/rael bis people] For the whole land had a benefit by

Ords bleffing to Solomon.
V. 11. Thus Solomon fixished the bouse of the Lord Or, it came to pass, when Solomon had finished the building of the house

to pais when colonion had munica the bunding of the nonle of the Lord, I King, 9.1. and the Kings boule He meaneth hereby, the royal palace in Jerufalem, wherein the Kings of Judah had their chiefeft residence generation after generation. It seems to have been a very stately house; for Solomon was thirteen years in building it, 1 King.7.1.

and all that came into Solomons heart] Or, all Solomons de-

fire, which he was pleased to do, I King. 9. Is to make in the bouse of the Lord This hath reference to all maner of things appertaining to the temple, and to the courts thereof, moveable or immoveable.

and in his own boufe] This hath as large an extent as the

be proferoully effected] He finished with very good success, according to his fathers charge, (1 Chr 22.11.) and his own

V. 12. And the Lord appeared unto Solomon by night] This was [dren. V. 12. ABB UNL OF A Spectra and a second wing. It kings. A. Code flitt appeared unto him in the beginning of his regar, before he began to build the ten-the chart. A dad now again after all is mithed. This God! (Kings. 6. Levi. 26.14). But \$3.15. did, to give testimony of his accepting of Solomons prayer, and to return a gracious answer thereto.

and faid unto him, I have heard thy prayer] and thy supplication that thou haft made before me, King, 9. 3. Of the difference This metaphor is taken from bryars, thorns, and all manner of betwixt prayer and supplication. See: King. 8.28.
and base chosen this place] Or, I have bellowed this bouse which thou baft built, 1 King.9.3.

thou buf buff | Or, 10 put my name there for ever, 1 King. 9.3.

for an boule of farified | When ein alone, facilities were to be offered up; and this was then a most principal part of Gods

.V. 13. If I flut up heaven that there may be no rain] This branch of Gods answer hath reference to that petition that is made, chap. 6.26. whereof, fee 1 King. 8.35.

or if I command the localts to devour the land This barb reference to ch. 6,28. of these locusts, see 1 King. 8.37. Under lo-custs, are comprized cater-pillars, and all other like hurtfull cult, are comprised exter-pillars, and all other the nurtum
creatures, that delrity the fixture of the extri. For under the
creatures, that delrity the fixture of the extri. For under the
in this work is consulted what foever fixtuit grow.

[photo the fixtl [67] Namely, every one, or any one. Or, and

or if I fend peftilence among my people ] This also hath reference

or 1/1 fema petitionae among my propie / 1 in s atto natur reference to chap.6.28. Of petitience, fee 1 king.8.37.

V. 14. If my people whith are called by my name | Heb. upon whom my name is called. He means fuch as God chofe to be of his houthold and family, that is, of his Church ; whose God and Lord he professed himself to be; and who professed Gods name, acknowledging thereby, that he was their Lord, and they his people, Deut. 28.10, Amos 9.12.

[ball humble themselves] This is very acceptable in the fight of the high God, Efa. 57.15. 1 Per. 5.6.
and pray This is the means which God hath fan Gified both

for obtaining bleffings, (Matth. 7.7.) and for removing judgements, Pfal. 50. R5. and feel; my face | By Gods face, is here meant his fayour and

grace. See I King, 13.6. This is the ground of all true confidence in them that pray. and turn from their wicked wayes ] All the other means without this, are nothing at all. Repentance is a grace necessary

for fuch as defire Gods favour, Lam. 3.40. then will I bear from beaven | See ch. 6. 11. When men are once rightly qualified, and duly prepared by their afflictions for mercy, God will foon hear them. Now because heaven is the throne of God, and petitioners use to come to a king fitting on his throne, when they prefer their Petitions unto him, God is faid to hear from heaven,

num, 1003 is laat to near from heaven.

and will forgive their find heaven. So odious in Gods
fight, as, till that be forgiven, God will grant no true mercy.

See 1 King, 8, 30,34. Matth. 9.2.

and will beat their land] This is a metaphor taken from the

bodies of living creatures, when fores or wounds thereon, are fo made up, as all the purification and anguish is removed, and the flesh brought to be as it was before, is faid to be healed. So when judgments, which are the foares and wounds of a land are removed, the land is faid to be healed.

V. 15. Now mine eyes [hall be open] This phrase is also metaphorical; when men will not fee or regard a thing, they use to thut their eyes; but when they have a mind to behold it, and to do good to it, they will open their eyes upon it, See I King,

and mine ears attent unto the prayer that is made in this place? Heb, to the prayer of this place. See ch. 6.49. They who have a mind to grant what is defired, will with their ears diligently

V. 16. For now have I chosen and santified this house, &c. ] See 1 King.9.3. V. 17. And as for thee] This phrase importeth a special and

particular direction given to Solomon himfelf. And it is used to make him the more attentive thereunto if thou wilt walk before me as David thy father walked ] See

1 King. 9.4. It is there further added, in integrity of heart, and I king 9.4.
in uprightness.
and do according to all, &c.] See 1 King 9.4.
V. 18 Then will I establish the throne of thy kingdom] It is

added, I King 9.5. upon Ifrael for ever. as I have covenante I with David thy father ] Or, as I promifed

to him, I King. 9.5. See 2 Sam. 7.12. I Chr. 22.10.
[aving, there fail not fail thee a mis] Heb. there fail not be cut off to thee. See ch. 6. 16.

to be Ruler in Ifrael] Or, upon the throne of Ifrael, 1 King 9. s. This fheweth, that he meaneth, by ruler, a supream Soveraign, or king.

V. 19. But if you surn away] Or, if you shall at all turn from following me, I King. 9. 6. It is there added, you, or your chil.

and for false my flatutes or commandments which I have fet before you] Or, will not keep my commandments, and my flatutes, &c.

and finall go and ferwe other gods, and worfbip them ] See 1 King.

V. 20. Then will I pluck them up by the roots out of my land ] noyfome weeds, which men use to root out of their grounds. This phrase fignifieth an utter destruction of them; it is thus expressed, 1 King.9.7. then will I cut off Ifrael out of the land.

which I have given the ] See 1 King, 8.36.
and this houle which I have fanctified for my name, will I cast out of my fight | See I King. 9.7. and will make it to be a proverb] Or, Ifrael full be a proverb.

I King.9.7. and a bycoword among all vations ] Or, among all people, 1 King,

V. 21. And this house which is high, shall be an assonishment to every one that passeth by it ] Or, at this house which is high, every one that passeth by it shall be astonished, and shall his,

they fish! [ay, 1 King. 9.8.
Why hath the Lord done thus unto this land, and unto this houfe?]

Sec 1 King. 9.8. Deut. 19.24. Jer. 22.8.9.
V. 22. And it shall be answered] Or, and they shall answer,

because they for sook the Lord God of their fathers] Or, because they for sook the Lord their God, (1 King 99,) for he who was the God of their fathers, was also their God. See chap.

which brought them forth out of the land of Egypt Or, who brought forth their fathers out of the land of Egypt, I King. If their fathers had not been brought out of Egypt, their children, generation after generation, might have been bond-flaves in Egypt. So as by bringing their fathers out of Egypt, they who are here spoken of, were brought from

and laid hold on other gods, and worshipped them, and served them] See 1 King 9.9.
therefore hash be brought all this evil upon them ] Or, therefore

hath the Lord brought upon them all this evil, 1 King.9 9.

#### CHAP, VIII.

And it came to pass ] Hitherto hath been declared how Solomon feeled the matters of the house of God, and his fervice. The affairs of the State are fet down in this chapter. at the end of twenty years wherein Solomon had built, &c.] See

1 King.9.19. V. 2. That the cities] This hath reference to the first clause

of this chapter, thus, It came to pafs, that the cities. which Huram had reftored to Solomon | This Huram did, because these cities being given unto him by Solomon, pleased

him not, 1 King. 9.12.
Solomon built them He caused them to be repaired and fortified. See I King.9-17.

and caused the children of Israel to dwell there Thus Solomon

made them useful for this people, though the king of Tyre regarded them not.

V. z. And Solomon went to Hamath Zbbab] This appertain-

ed to the king of Zobah. See I Chr. 18.3.

and prevailed against it ] By force he got it. David had overcome the king of Zobah; but it may be, that this city Hamath, was not then taken by David : Or if it were, it might revolt after Davids death; and thereupon Solomon might fight and prevail against it. V. 4. And he built Tadmer in the wilderness | So 1 King chap.

and all the flore cities ] See 1 King. 9.19. which he built in Hamath | Hamath being taken from the

enemy, Solomon built therein places for animunition, for the better defence thereof, V. 5. Alfo be built Beth-Horon the upper and Beth boron the ne-

ther] See I King. 9.17. 1 Chr. 7. 24.
fenced cities, with walls, gates, and barres, [] Like a prudent Prince in time of peace, he provides against enemies.
V. 6. And Balath] See t King 9.18.

and all the flore Cities that Solomon had, &c. ] See I King.

Ggggg

Chap, viii.

and all that Solomon defired to build] Heb. All the defire of So-

lozon which be asfired to build. in Ferujalem, and in Lebinon, &c. ] See I King. 9.19. V. 7. As for the people that were left, &c. ] Or, all the people

that were lest, 1 King. 9.20.
of the Hittites, &c. ] See 1 King. 9.20.
which were not of I [rate] Or, which were not of the children of

yraes, 1 m.118.9.20. V. 8. But of their children, who were left after them in their land]

In I King. 9.21. that particle of opposition, But, is left out; and in the original Hebrew, it is not expressed here in this

whom the children of Israel consumed not ] Or, whom the children of Ifrael also were not able utterly to destroy, I King.

them did Solomen make to pay tribute] Or, upon those did So. lomon levy a tribute of bond-fervice.

unto this day] See ch. 5.9.
V. 9. But of the children of Israel did Solomon make no servants for his work] He means hereby bond men, 1 King. 9.22.

but they were men of war ] Sec 1 King 9.22. and chief of his captains, and captains of his charioss and berfemeu] Or, and his fervants, and his Princes, and his captains, and rulers of his chariots, and his horfemen, 1 King. 9.13.

V. 10. And these were the chief of King Solomons Officers Or, these were the chief of the officers that were over Solomons

work, 1 King. 9.23. eventwo hundred and fifty In 1 King. 9. 23, they are faid to be five hundred and fifty. See the reconciliation hereof in

the notes on that place. that bare rule over the people In I King, 9.23, this is added

that wrought in the work. And Solemon brought up the daughter of Pharach out of the city of David | Or, but Pharaohs daughter came out of the

city of David, I King. 9.24.

unto the boule that he had built for ter ] Solomon at first placed his wife in the city of David (1 King. 3.1.) Upon necessity; because he had not elsewhere a place fit for such a Princesse:

But after he had built the Lords house, and his own, he built a fair Palace for her, 1 King. 7.8. into which he removed her from the city of David.

trom the city of David.

for be [sid., My wrife final met sheell in the bonfe of David kit g of
Ifrael, becaufe the places are boly] Heb. bolineft. This readion
was ceremonial. Hereby it appears that he referved the place
where the ask formerly flood for forme holy use, or at least,
left it woul. But if Pharaohs daughter had there fill conti-

nued where the was before, David must have taken in the place where the Ark was, to make a fair and specious Palace whereunto the Ark of the Lord bath come ] This fliews the rea-

mineranties for extra 9 for Lora and contest in stress the test on why that place was counted holy. The Ark was counted the most holy type that the Jews had, and the most principal evidence of Gods preferee. God therefore fairfified that place, where he was pleased to manifest his presence so so-

place, where he was preated to manners has presence to to-lemntly, as he did at the Ark. V 12. Then columns officed burnt-offerings unto the Lord] That particle of time, Than, hath reference to a continual custome which Solomon, year after year, constantly used; as is evident by that which is fet down ( 1 King. 9. 25.) about this point; namely this; and three times in a year did Solomon offer burnt offerings and peace offerings.

on the Altar of the Lord ] Or, upon the altar which he had

built unto the Lord, T King. 9.25.

which he had built before the Porch] The Porch was at the east end of the Temple, 1 King. 6.3. There were wide doors at the entring into it out of the Priests court; and at the entring out entring into e out of the Piretis court; and at uncentring out of it into the holy place. Though the floors being opened, of little out he holy place. Though the floors being opened, of the people might fee the most holy place: Now this Altar is faid to be built before the Porch, secondly, to the secondly to the secondly to the second of the second o thew, that it was placed directly before the Ark ; for the Porch was before the Holy place, and the Most holy place.

V. 13. Even after a certain rule] Of this phrale, fee I King. 8. 59.

every day Both morning and evening, Numb. chap. 28.

offering, according to the Commandment of Moles, on the Sab-baths The offerings on the Sabbaths were to be, beside the continual daily burnt-offering, Numb. 28.10.

and on the folemn feefts ] The folemn feafts whereon facrifices were to be offered up, are distiftinely fet down, Levit. 23. 2,

three times in a year | This hath especial relation to the three feafte immediately following. See Exo. 23.14. Deut, chap. 16. 16.

even in the feath of unleavened bread ] Of the offerings to be offered up at this teaft, fee Num. 28. 19. The Paffeover was called, the feaft of unleavened bread, Exo. 12. 17. Levit. 23.6. Deut. 16.16. for no leaven was to be earen all the time of that

Bettl. Exo. 12-15; and in the fuff of neck!] This was their feaft of first fruits, Levit. 23.10. Of the offerings therein, see Num. 28.27. and in the fuff of Tabernacles] Of this feaft, see Levit. 23.34,

&c. of the offerings to be offered up feverally on every day of this feaft, fee Num. 29.13, &c.
V. 14. And he appointed according to the order of David bis fa-

ther I his that is here spoken of the order of David, hath reference to 1 Chr. 14.1, &c.
the courfes of the Priefts to their fervice] Thefe fervices of the

Priefts are diffinctly fet down, Levit. 1.2,3,&c. See 1 Chron.

16. 40.
and the Levites to their charges] Of these charges, see I Chr.

to praife and minister before the Priefts] The former word, to praise, hath reference to such as were appointed to sing and play on instruments. The other word, to minister, hath reference to fuch as were to attend the Priefts in offering up facrifices and other fervices.

as the day of every day required] See 1 Chr. 16.37.
the porters also by their confes of the courses are fet down; Chr. 9.17, &c. and 16.1, &c. at every gute | Heb. at the deer and deer. See 1 Chr. 9.19,

22. and 26.13,16.

for fo had David the Man of God commanded] Heb. fo was the commandment of David the man of God. The commandment which David gave hereabouts, was from the Lord, 1 Chr. 23. 25. 2 Chr. 29.25. And thereupon, the more carefully to be observed. David is called a man of God, because he was ches fen of God, Pfal. 78.70. and infpired by God, 2 Sam, 23, 24, and a man after Gods own heart, 1 Sam, 13, 14. Ac. ch. 13.

V. 15. And they departed not from the commandment of the king v. 15. Ana net appared not from the commandament of the guide unto the Priefs and Leviter I The meaning is, that the Priefs and Levites did carefully, and confcionably, observe those things which king Solomon had given them in chaige.

concerning any matter] Under this phrase, any matter, all such things as belonged unto them in their feveral courses and fervices, are comprized.

or concerning the treasures About safe keeping, and just disposing the treasures which were committed to their charge. Of these two treasures, see I Chr. chap. 26. versi

20, &c. V. 16. Now all the work of Solimon was prepared ] Whatfoever was requifite for the effecting of any thing that Solomon appointed to be done, was provided and well order-

unto the day of the feundation of the boufe of the Lord] Till he began to build, and to do what he intended to do about the

house of the Lord. and untill it was finished] From time to time, till all was ended. Some read it thus, Whatfoever was requifite for be-ginning and perfecting all; from laying the foundation, even untill all was finished, was prepared.

fo the house of God was perseded] See I King, chapter 9.

vcr. 25. V. 17. Then went Solomon to Egion Geber, and to Elinb] Or, to Elath, Deut. 1.8. Of these two places, see 1 King. 9, 26. In these places Solomon had a Navy of ships made, in which respect he is said to go thither, that so he might take the bet-

at the Sea fide in the land of Edom] See 1 King, chapter 9.

by the hards of his fervants flips] What these servants were, is a little after declared, namely, Mariners. The things, which y their skill and pains were conducted or guided, were

and fervants | Or, even fervants.

that had knowledge of the lea ] Skillful Seasmen, and they went with the servants of Selemon] See I King. 9.27.

to Ophir] Sec 1 King. 9.28. and took thence four hundred and fifty talents of gold] That is, one million, fix hundred eighty feven thousand and five hundred pounds sterling. See r Chr. 22.14. In r King. 9.18. it is but four hundred and twenty talents. See the reason of thefe different fums there.

and brought them to king Solomon] See 1 King. 9.28.

CHAP.

CHAP. IX.

Verf.1. A Md when the Queen of Shebs ] In the twelve first verfes of this chapter, an especial evidence of the spreading of Solomons same far and neer is given, and the Ipreading of Solomons time tar and neces given, and that by the coming of a Queen from the uttermold parts of See (King 10.1).

Befder that which fibe had brought unsultaking] It is find been considered to the control of the co that by the coming of a Queen from the untermost parts of the earth, (Math, chap 1, verf. 4,2) to be an eye and the earth, (Math, chap 1, verf. 4,2) to be an eye and ear witnefs of the things which were reported of solonom, in the cown and other domainons. This fame history is related abundance, and pretous flones; these the gave rotte leing.

beard of the fame of Solomon ] Concerning the name of the Lord, 1 King. 10.1.

at Ferusalem] Or, to Jerusalem; and so it hath reference to her coming thither, 1 King. 10.2. with a very great company] Or, train , I King, chapter 10.

and camels that bare [pices, and gold in abundante] Or, very much gold.

and when five was come, &c. ] See 1 King. 10. 2.

V. 2. And Solomon told her, &c. ] See 1 King. chap. 10. verf.z.

from Solomon] The king, 1 King, 10.3.
V. 3. And when the Queen of shelp had feen the wildome of Solomon, &c.] Or, all Solomons widdome, 1 King. ch. 10.

V. 4. And ble meat, &c. ] See 1 King. 10. 5. bis cup-bearers alfo] Or, Butlers.

and their apparel ] The apparel of Solomons Ministers is expressed, I King. chap. 10. vers. 5. But this phrase is not there again applyed to his Cup-beaters; yet here expressed, because several Officers had their several appared fit for their functions. The Ministers had their diffinet apparel, and the Cup-bearers theirs.

V. s. And she said umo the king, It was a true report] Heb. word. Sec r King. 10.6. which I heard in mine own land, of thy acts, &cc.] Or, fayings.

Sec I King 10.6: V. 6. Howbeit, I believed not their words ] Or, the words.

the one half of the greatness of thy wisdom was not told me ] This phrase, the greatness of thy wildome, is not set down, I King. 10.7. for mention is made of Solomons wildom in the next clause of that text

prosperity exceedeth the same which I heard, I King, chap. Same phrase

V. 7. Happy are thy men, &c. ] See 1 King, chapter 10. verf. 8,

V. 8. Bleffed be the Lord thy God, which delighted in thee, to [es thee on his throne] Or, on the throne of [frac]. Why it is called the throne of Ifrael, fee 1 King, chap, 10, verf. 9. and why it is called the throne of the Lord, fee I Chro. 29.

to be king for the Lord thy God] This shows one reason why it was called the throne of the Lord. Solomon is said to be king for the Lord, as in general, because God is the high supream King; and kings on earth bear his image, and are his vice gerents : fo in particular, because Ifrael, over whom Solomon reigned, was Gods peculiar people, Exod. 19.5. Of this special relation, thy God, see 1 King. 13.6. and 17.12. and 18,10.

because thy God loved Ifrael ] Or, because the Lord loved Ifrael for ever, 1 King. 10. 9.

therefore made be thee hing over them This clause, over them

is here added, to thew, that herein the love of God to Ifrael was manifested, not simply, in that Solomon was a king, but in that he was a king over Ifrael.

N. 9. And the gave the king an hundred and twenty talents of gold] See 1 King. 9.14.
and of flices great abundance] Or, of Spices very great flore,

r King, 10, 10. Neither was there any fuch thice as the Queen, &c. ] Or, there came no more fuch abundance of frices as thefe, I King. 10.

V. 10. And the fervants also of Huram, and the servants of so-lowen] Or, and the Navy also of Hiram, I King. chap. 10. verf. 11. By fervants, are meant Mariners, chapter 8. verse 18. And Solomons and Hurams servants went together; they went in a Navy: Therefore under this word, fervants, the Navy is comprized; and under the word, navy,

fervants are comprized.

which brought gold from Ophir, brought Algum trees Or, the whith brought gold from Ophir, brought Algum steel | Ot, the navy that brought gold from Ophir, brought in from Ophir great pleaty of Alang-trees, I King, chap. 10, verfe II. Of the difference between these two words, Algum, and Alang, see she notes there.

V. 11. And the king made of the Algum-trees, teriffes, &c.]
Or, flayres. Heb. bigh wayes. See 1 King 20.12.

And there were none fuch seem before in the land of Andah ]
Or, there came no such Almuz trees, nor were seen unto this day,

V. 12. And gave king Solomon gave unto the Queen, &c. ]

v. 9. He therefore , either in fuch kinds, or in fome other kinds of gifts, returned to her, full as much in value. And this was by way of recompence. But befides, he gave her alfo of his royal bounty, other rare and pretious Preients: And if the liked any thing in his kingdom that the law, upon the manifestation of her defire, he gave her it also.

fo she surned and went away, &c. ] Sec 1 King. 10.13. V. 13. Row she weight of gold shat came, &c. ] Sec 1 King.

V. 14. Besides that which chap-men and Merchants brought? Or, befides that he had of the Merchant-men, and of the traffick of spice-Merchants, 1 King, 10.15.

and all the hings of Arabia, and governours of the country ] Or, Captains of the country. See I King. 10, 15. brought gold and filver to Solomon This was an especial means

of that abundance that Solomon had. V. 15. And king Solomon made two bundred targets, &c.] See I King. 10.16.

V. 16. And shree hundred shields made be of beaten gold.] See

tking 10.17.
three bundred shekels of gold went to one shield Or, three pound of gold. The word, flettel, is not in the original, neither can it be properly here meant. Indefinitely here are meant pieces of gold, and that of fuch a quantity, as an hundred of them do make a pound; thus the three hundred pieces of gold here meant, make three pound of gold : And thus, that which is here fet down of three hundred pieces of gold agrees with the three pound of gold, fee down 1 King, chap,

and the hing put them, &cc.] Sec 1 King. 10.17. V. 17. Moreover the king made a great throne of ivery, and over-laid it with pure gold Or, the best gold. See I King.

V. 18. And there were fin fteps to the throne ] Or, the throne for thou exceedeft the fame that I heard ] Or, thy wisdom and had fix steps, 1 King. 10.19. but in the Hebrew, both are the

tame purate.

with a fost-flool of gold] There is a little difference betwise
the defeription of this throne in this place, and in 1 King. 10. 19. here, mention is made of a foot-flool; there, of a top: but these two may well stand together; for the throne might have both a cover and a foot flool alfo; the one being mentioned in one place, the other in the other,

which were fuffned to the throne] This hath reference to the leps. For the word is of the plural number. and stayes on cach side ] Hgb. hands on this and that side,

They were fuch flayes as a man might reft his hands upon or, by which a man might be helped up, as by an hand. of the fitting place Heb. on the place of the feat.

V. 19. And twelve Lyons flood there, &c. ] See 1 King. 10.

V. 20. And all the drinking vessels, &c. ] See 1 King. 10, 21. V. 21. For the hings ships went to Tarshill with the Grunnts of Huram] Or, the king had at Sea, a navy of Thar high, with the

thirting Ot, the earing rate at Sea, a many of Dayprop, whose way of Hirm, I King, 10.25. See v.11.

V. 22. And king solomon paffed all the kings of the earth in richts and wifelows? See King, 10.22. There is more difference in the translation betwirt these two places, then in the

V. 23. And all the kings of the earth] Or, and all the earth, King 10.24.

fought the presence, &c.] Heb. sace.

V. 24. And they brought every man his Present, &c.] See King, 10.25

and rapment, harneft] Or, garments, and armour, 1 King. 10.

15. The same Federace words are in both places, and fifter, Sec.] See: Ring, 10. 25.

V. 25. And Solomon had] Or, Solomon gathered together charics and horfenen, I Ring, 10. 6.

four thou/and fielles for borfer and chariots? Of the fidifference that is betwixt the number here fee down, and 1 King. 10.26. See the note on that place,

V. 26. And be reigned over all the kings ] Or, over all the kingdoms, 1 King 4.11. from the rever | That is, Euphrates, Gen. 15.18. even unto the land of the Philiftims, and to the border of Egypt]

See 1 King.4.21. V. 27. And the hing made) Helpe gave.

Ggggg :

hebrew words in both places. V. 28. And they brought unte Schomon borfer out of Egypt] Or Solomon had horses brought out of Egypt, I King. 10. 28.
This also is there added, and fine lines.

and out of all lands ] Hereby are meant the nations that wer round about him, and had flore of good horfes.
V. 29. Now the reft of the afts of Solomon | See 1 King, chap.

fift and left | See 1 Chr. 29.29. By the fift Acts of Solo-non, may be meant, such as he did before his apostacy; by

are they not wristen in the book ] Heb. words. A book confifteth of words. See the title of the first book of Chronicles.

of Nathan the Prophet ] See 1 Chr. 29.29.
and in the Prophet of Abijah the Shilonite ] See 1 King. 11

and in the vificus ] Such visions and revelutions as were re effa in the others 1 Such values and reversions as were re-giftred, being by Gods Spirit manifefted to Iddo. of Iddo the Seet 1 See th. 12.15. & 13.12. Some take this man to be the fame that is called Obed, I King. 15.1.

against scroboam the fou of Nebat | There is an express prophecy of Ahijah against Jeroboam, 1 King, 14-7, &c. And it is to be supposed, that iddo, who writ the history of Rehoboam, ch. 12.15. did also joyn the story Jeroboam therewith; part of the first book of Kings is here meant, or some civil records penned by these Prophets; which, without prejudice to Canonical (cripture, might be loft,

V. 30. And Solomon reigned in Ferufalem, &c.] See I King. V. 38. And Solomon fleps with his fathers, &c. 1 Sec 1 King

\$1.43.

#### CHAP, X-

Verf.1. ANA Reboboum went to Sheebem, &cc.] In this chap-ter the revolt of ten tribes from the house of David is fet down. This foolish king, Rehoboam, was the occasion thereof. The history of this chapter is almost word for word, fet down in the first nineteen verses of the twelfth chap-

word, let down in the first interest related to the first of the first book of Kings.

V. 2. And it came to plif, 8cc. 1 Sec. 1 King. 12.2. who was in Egypt. 1 King. 12.2. while to had fiel from the pre energy Solomon the King. 10.7, for he was fiel from the prefence of king Solomon, it King. 12.2. There is further added, and ferobasm dwell in E. yps, see 1 King.

beard it ] This hath reference to the beginning of this verse; as if it had been said, when Jeroboam heard it. In the

Hebrew they are so joyned together. that Ferobonm returned out of Egypt ] This is not mentioned t King. 12.2, but it is necessarily implyed by that which fol-

V. 3. And they fent and called him ] Sec 1 King. 12.3. fo Feroboam and all Ifrael came, &c.] Or, and Jeroboam and all

the Congregation of Ifracl came, 1 King. 12.3. V. 4. Thy father made our yoke gricvous, &cc.] Sec 1 King.

Now therefore eafe th u fomewhat the grievous fervitude of thy father, &c.] There is a little difference betwixt this and that which is noted, I King. 12.4. in the translation, but not in the

V. 5. And he faid unto them, Come again unto me after three dayer, &c. ] Or, depart jet three dayes, then come again to me, &c. King. 12.5. Here where he faith, come again, he implyeth, that they should depart for that time, that so he might take advice

in their absence. V. 6. And king Rebobosm took counfel with the old meu ] Or, confulted with the old men, I King. I z.6. In the hebrew the fame word is used in both places.

that bai food before Solomon, &c. ] There is greater difference in the translation of this verse, and of 1 King 12.6 then

in the Hebrew. V. 7. And the flucte untabim, faying, If then with he kinde to this people] Or, if then with he a fervant unto this people is the day, and with fervethem, I King 1.2.7. Thefe two places exposed one another. For he that feeds to faithful the define of others, after a kind manner, doth therein feem to be a fervant unto

and please them, and speak good words unto them, &c.] By speaking good words to them, he might please them. See

V. 8. But he for look the counfel which the old men gave him, &cc.] Here alfo is a greater difference in the translation betwist this warfe, and I King 12.8. then in the Hebrew.

piner to geninden. at flowe, Sc.] See t King. 10.17. the event theless plats in absordance] Or, that are in the verify in the corts theless plats in absordance] Or, that are in the verify in the corts the low plats in absordance]. King. 10.17. There are the very fame word.

word.
V. 10. And the young men that were brought up with him, &c.]
This verteal to agreeth with, I King. 12. 10. in the hebrew;
onely there are two different words, which figuife one and

the fame thing.

V. 11. For whereas my father put an heavy joke upon year, &c.]

Heb. Leded year. This also, in hebrew, agreeth with 1 King.

HED. LEASE PON. THIS AND, IN DECICE, AGLECTH WHILE I KING.
12.11. In Cence and words.
but I will chaffife you with feorpions] This phrase, I will chaffife you, is not in the hebrew; but well supplied out of I King. T 2 TT

V. 12. So Ferobesm and all the People came, &c. ] See 1 King. V. 13 And the King answered them roughly Or, and the King

answered the people roughly, 1 King. 12.13.
and King Reboboam for sook the counsel of the old men ] Or, forfook the old mens counsel that they gave him, I King .12.13. V. 14. And answered them after the advice of the young men, Bec.]

V. 15. So the King hearhned not unto the people &c. ] Sec 1 King. for the cause was of God Or, for the cause was from the Lord,

that the Lord might perform bie word ] Or, that he might per-

thus the Lord might perform his word.] Or, that he might per form his faying, 1 king 13.37. It is the fame hebrew word, that is translited and faring, which he produced and faring, which is fixed to the head of Anight, Sec.] Or, which the Lord flage to the head of Anight. Of this phrase, fee x king. 8.33. thought in our translitening, king, 3.31.5, it he that expected, by delying, yet in the hebrew both places are alike.

V. 16. And when all Ifrael faw that the hing would not bearhes

unto them, &c. ] See 1 King. 12.16. evety man to your tents O Ifraci] Or, to your tents O Ifraci.

V. 17. But as for the children of Ifrael, &cc.] See 1 King. 12.

V. 18. Then king Rehobeam fent Hadoram, &c. ] Or, Adoram, r King 12.18. and the children of Ifrael floned him, &c. ] Or, all Ifrael floned

him, 1 King.12.18. V. 10. And Ifrael rebelled, &c.] See 1 King. 12.18. The peoples making Jeroboam king over Ifrael, is further added, in 1 King. 12,20.

#### CHAP. XI.

Vers. 1. A NA wher Rebeboam was come to Jerusalem] In the four first verses of this chapter, is set down the Lords hindring of Rehoboams attempt to reduce the ten tribes; this is almost word for word fet down in 1 King. 12.21,

be gathered of the bouse of Judah and Benjamin ] Or, he assembled all the house of Judah with the tribe of Benjamin, I King.

an hundred and fourscore thousand men which were warriows.] See 1 King. 12.11.
10 fight against Israel ] Or, against the house of Israel,

that he might bring the kingdom again to Rebebeam] In 1 King.

12.21. Rehoboams parentage is added in these words, to Rehoboam fon of Solomon. V. 2. But the word of the Lord, &c.] Or, of God, 1 King.

12.22.
V. 3. Speak unto Rebobassa, &c.] I King. 12.23.
and to all Ifract in Judah and Benjamin] Or, unto all the
house of Judah and Benjamin, and to the remnant of the

people, 1 King. 12.23. V. 4. Thus faith the Lord, Te fhall not goup] See 1 King. 12.

nor fight against your breibren] The children of Israel, I King. Return every man to bie house, for this thing is done of me] Or,

for this thing is from me, I King. 12.24.

And they obeyed the words of the Lord Or, they hearkened And they obeyed the words of the Lord.) Or, they hearkened therefore to the words of the Lord, I King. 12.24.

and returned from going egain fireboam) Or, and returned to depart, according to the word of the Lord, I King. chap.

V. 5. And Rehobourn dwelt in Ferusalem ] Jerusalem was the fairest and strongest city in all Judah and Benjamin; therefore Rehoboam there fetleth his habitation, the rather, because Solomon had built a royal Palace therein: fee I King.

and built cities for defence in Judab] the and down throughour the tribe of Judah and Benjamin, especially in the uttermoft Chap.xi.

Annotations on the second Book of the Chronicles.

coasts thereof, bordering upon the kingdom of Israel V. 6. He built Here are fifteen cities reckoned up by name, whereof most of them were built before ; lo as by build ing, is here meant repairing, fencing, and fortifying. So

even Bethlehem] There was a Bethlehem in the tribe of Zebulon, Josh 19.15. There was also another Bethiehem in Judah, where the Lord Jefus was born, Ruth 1.3. Matth. 2. 1.5.6. This is that Bethlehem which is here meant. Here was David first anoyated king, 1 Sam. chap. 16.1, 13. and

and Etam | See 1 Chr.4.22. and Tekoa | See r Chr. 2.24.

and Beth 217] See I Chr. 2.45.
and Shoto] This was also a city in the tribe of Judah. It was one of those which the Philliftims took from Ahaz, chap

and Adullam Adullam was the chief city of one of those kings which Joshua took, Josh 12.15. It was in the tribe of Judah, Josh 15.35. V. 8. and Gath] See 1 Chr. 18.1. David recovered it from

the Philaftims.
and Mareful] See 1 Chr. 4.21.

and Zipb This was also a city in the tribe of Judah, Josh.

V. 9. And Adoraim This city is no where else mentioned; but the joyning of it with others, thews, that it was within but the sopphing of it with orners, mews, man it was manner the compain of Judah and Benjamin.

and Lachthel See 2 King. 14.19.

and Azekthel This was in Judah also, Josh. 15, 35. It is set

forth to be one of the firong cities of Judah ; fuch an one as Lachish, Ter. 24.7.

V. 10. And Zorah] This is reckoned among the cities of Dan, Joh. 19.41. and made famous by the birth of Sampson therein, Judg. 13. 2, &c. as also by the place of his burial, Judg. 16. 21.

and ajalon | See 1 Chr. 6.6 2.

und Hebron ] See I King. 2.11.
V. 11. And be forisfied the strong bolds ] He means hereby, castles, and other Forts,

and put captains in them] Under captains, are comprized their fouldiers also; he placed strong garrisons in those c.e ties, to keep them safe from attempts of enemies. These captains are supposed to be his sons; for it is said, that he dispersed his children unto every senced city, v.23. Herein he dealt prudently; for in his own fons he might fecurely

and flore of victual] He furnished his strong places herewith, that he might keep together his garrifon fouldiers, and that they might be the better encouraged to ftand out against their enemies, though they were beleagured.

and of oyl and wine] These were not only for necessity, but also for delight. He did the rather furnish these places with habitations in other tribes, and came to Judah. They added thefekind of refreshments, because his sons and other great their power to the rest of Judah, being ready to do what they men were there. Of the use of oyl, see 1 King. 17.12. 2 King. could for the defence thereof. Yea, and added their prayers 4.2. Wine is known to be a generous drink, whereby the heart of man is much refreshed and cheered, Judg. 9 13. Pfal. 104.15. Prov. \$1.6. Wine and oyl amongst other forts of provision were prepared for David, and such as took part with him when they made him king, 1 Chr. 12.40. and these did Solomon send as a present to Hiram 2 Chr. 2.10.

V. 12. And in every feveral city] Heb. city and city. be put fhields and fears] Under these two kinds, all manner of warlike ammunition is comprized. He prepared these before hand, that they might not be to feek in time of

and made them exceeding strong ] This relative, them, hath re lation to the cities, and other places which he fortified. having Jalah and Benjamin on his fide] For they revolted not with the other tribes, from the house of David.

V. 13. And the Pricits and the Levites that were in all Ifrael In their feveral cities throughout the feveral tribes of Ifrael, In this and the four following verses, is declared how the king dom of Judah was firengthened by fuch as out of other tribes came to them.

reforted to him? Heb. orefeated thanfelves to him. Herein they shewed much courage and zeal in Gods cause. Like their predecessors, Exed. 3 2.26.
out of als their coasts Out of such cities as belonged to the

Priests and Levites, in any of the tribes of Ifrael.
V. 14. For the Levites less their fuburbs and their poffession] They left both their houses, and hereditaments that belonged to them.

and came to Fudub and ferufulers ] To dwell in such places in the country, throughout Judah and Benjamin, as should be allotted unto them, and to do the fervice of the Lord in the Temple at Jerufalett,

for Jeroboam] He was the chief and principal. and bit four | They were governours in fundry places, (as the fons of Rehoboam, v. 23.) and were forward to put their fathers defign against the Priests, in excension.

tathers delign against and Priests, an excension,
bast aff them off | See chapts 4.9.
from executing the Priests and
the Levites office was to answer below d ] like Priests and
the Levites office was to answer the people in the law of the Lord, and to go in their accustomed courses unto the temple, to do the services thereof. See a main reason inferred from hence, 1 Ming. 12.28. And furely another main reason of caffing of the Priefs and Levices, was, to possess their cities and dands. This appears to be so, in that he did not settle other Priefs and Levices in the cares of those that were cast out, but made Priests of the meanest of the people, I King. 12.31. & 13.3 t.
V. 15. And beordained him Pricite] Such Pricits as are men-

tioned in the verse before.

for the high places ] Such as himself built, 1 King. 12. 31. These were idolatrous high places. Of high places, see

and for the devills] The Hebrew word fignifieth bairs, borrid things: As Satyrs, Ifai. 13. 21. In such shapes many idols were wont to be fer out, as affrighted the beholders: And devils, for the most part, use to appear in horrible shapes. The word , Sharim, (Deut. 32, 17.) which fetteth out the fame things, fignifieth wafters, or deftreyers. As Rev. 9.11. Idolaters are faid to do service to the devils, because they do what they do, by the infligation of Devils: And because fuch presences of picty and devotion as are done, not to the true God are done to devils ;there is no mean betwirt them, I Cor, 10. 20, 21. Rev. 9. 20.
and for the Calves, which he had made ] Of these Calves, see

King. 12.28.

V. 16. And after them] After their example. This hath reference to verf. 13.
out of all the tribes of I [rate] Even fuch as had revolted from

the house of David, See ch. 10. 10. fuch as fet their hearts to feck the Lord ] That abhorred Jeroboams Idolatry; and being instructed in the law of God, and thereby knew Jehovah to be the onely true God, heartily defired to ferve him, according to his own direction. God of Ifrael ] See 1 King. 8. 15.

came to Fernfalem] Where the house of God was, to facrifice] This was an especial part of divine service, and might no where be done but in the temple.

unto the Lord God of their futhers] This hath special relation to the ancient Patriarchs, Abraham, slaac, and slacob; to whom God made special promises for the good of their posserity. See I Chr. 29.18. This God is opposed to the Idols of Ifrael, to whom the Ifraelites facrificed

V. 17. So they fireignered the kingdom of Judab] They are here meant, (Priefts, Levites, and others) who left their own

and made Reboboam the fou of Solomon firong ] The firength of a King, confifts in the power of his kingdom. three years ] So long as God is pleased to bless means, they

will be prevalent, but no longer.

For three years they malked in the way of David ] David, all his dayes, remained faithful, and maintained the true worthing

and Solonen This must be meant of Solomons former times, before his apoffacie. It may be also applyed to the time of his repentance, and returning unto the Lord, after his

V. 18. And Rebobeam took bim Mabalath ] In the fix last verses of this chapter, Rehoboams domestick affairs are see down; and that about his wives and children, Ishmaels daughter, whom Efeu married, was also called Mabalath. Gen. 28. 9

the daughter of Ferimoth the fon of David to wife We do nor read that any of Davids fons (fet down, I Chr. 3. 1, &c.) were called by this name, Jerimoth. But it's faid, I Chr. 3. 9, that the nineteen fons, before mentioned, were all the fons of Da.
vid besides the sons of the countiers. So as this Jerimoth might be a fon of David, by a concubine.

and Abihati] The copulative, and is not in the original a therefore fome read it thus, Reboboam, besides Mahalash, sook Abibail. Both readings agree in fence. Abihail was also a mans name, 1 Chr. 5.14. Efth. 2. 15.
the daughter of Eliab the fon of Festel Eliab was Jesses eldest

fon .1 Sam. 16.6.

V. 19. Which bare him children This relative, which, hath reference to Abihail, the fecond wife. Heruft, and Shamariah, and Zaham] We read nothing else of these three, but this, that they were Rehobosms sons.
V. 20. And after her, be took Massed] This was his third

wife:
the daughter of Abfolom! See 1 King. 15.2.
which bere him Abjido! Or, Abjidom. This fon succeeded
his father Rehobosain in the throne, 1 King. 15.1.
and Atthis and Zing. and Shelomatib! Neither do we read any

more of their three.
V. 21. And Rebohorn loved Mascab the daughter of Abfolom

It might be her beauty, or some other outward matter, that might move him so to dote on her. Absolom himself was vemight move him for odor on her. Ablolom himlett was very peartiful; and fowas his daughter Tamar, and his fifter Tamar allo, a Sam. 13. 1, and 14. 25, 27. Certainly it could not be picty, nor any finch endowment, that moved him to love her for the was a describable Idolater, 1 King. 15-13. about all bis writes and his reaching! That whereupon a man fees his heart, utech to be preferred before all other man fees his heart, utech to be preferred before all other

things of the like kinde. for be took eighteen wives, and threefcore concubines ] When

reins are let loofe to luft, it groweth into excess. See a great excess of this excess, 1 King. 11. 3. There also fee the diffe-

rence between and concubiness.

and be begat tweeny and eight fore, and threefore daughters] He
might well have so many children, of the multitude of wives and concubines he had.

V. 2. And Rehoboam made Abijah the fon of Maacah the chief] The love that the bare to the mother above other wives, made him love her fon above other children.

to be ruler among bis brethren] He was not onely preferred in dignity above them, but also he had authority given unto him over them.

for be thought to make bim King ] That authority before mentioned, Rehobeam in his lite time gave to his ion, that thereby he might be the better fitted to rule and reign after

nun.
V. 23. And be dealt wifeld] The art of prudence, here intended, was about the disposing of his children in his life time.
and disposed of all his children, throughout all the countries] See the notes on verf. 11. He might have two ends in dispersing his children, as he did. One, tokeep fuch fubjects, as yet flood with him, from revolt. The other, to keep his children from

contentions, and falling out among themselves, Prov. 18.19. So did Abraham, Gen, 25. 6. and Iehoshaphat, chap.

21. 3.
of Judab and Benjamin] These were the two tribes in which Rehoboam bare rule, versi 20. 1 King. 12. 17.
unsurery fenced city] He meaners those cities that are named yers. 6,8cc. and others like to them.
and be great them visited in abundance] See versi 11.

and be defired ] Heb. asked for. That is, with defire, he en-

quired after ; or, fought to take. many wives ] Heb. a multitude of wives. It is not here fet down, whether this his defire of many wives, were for himfelf, own, whether this his delite of many wives, were for numerly, or, for his fons. The hebrew word, asked for implyeth, that the many wives were for his fons. It may be, without refluciant taken, that he fought many wives, both for himfelf, and

#### CHAP. XII.

Verf. 1. And it came to pafi] In this chapter, is fet down
Ahab. 21.29. See the notes on that place.

Ahab. 21.29. See the notes on that place.

The Lord is Tightens | Not onely the upright, and fuch as

when Reboboam had established the kingdom] It shews, that Rehoboam was over-consident in that power which he had;

Rehobsom was over-combient in that power which the nad-and did not duly confider, that it was the Lord that felded his kingdom, and gave him that peace that he had. each buf firegalest kinifeff Sech. 11. Ver. 17. be fulpok the law of the Lord J Of for faking the Lord, fee his fulpok the law of the Lord J Of for faking the Lord, see 18. May 9.7. The Lord, by his law, declared his will unto us: They who order not the courfe of their life; especially

us: They who order not the courfe of their life; especially their courfe of pietry and drive ferrice, according to the law of God, but follow, either their own, or, other mens invention, for fixe God shaw. See x King, 18.18, and all fleet with bins I thinder this word, I freet, are comprised, in this place, no other them though, who wildly are insended under this title, Judah, as a Chr. 15, 15. They are been all the fleet and in expections to that he was the course of the c

here called Ifrael, not in opposition to Judah, (as ch. 13. 15, 16.) but in relation to the common father of all the twelve tribes, which was Ifrael, Gen. 49 2, 28. This instance sheweth, that subjects are prone to follow their Soveraign, especially in evil courses.

V. 2. And it came to pass, that in the fifth year of Reboboam] Three years the holosom, and his inhibited, walked inthe way relation to verife, where is implyed, that the land at Judah, of David, th. 11.9, in the fourth year, they revolved from and the inhabitants thereof, where in a kinde of fubjection to the law of the Lord, whereby they provoked the Lords wrath
against them. The Lord therefore fitter up the spike of the
against them. The Lord therefore fitter up the spike of the

King of Egypt against them, and he making preparations in that fourth year, in the fit, comes against Judah. 8--Shiftshi King of Egypt came up against Jerujalem] See 1 King-

14. 25. because they had transgroffed against the Lord.] The particular transgressions of Judah, which they committed against the Lord, are expertly ter down, Kng. 14.22.23.24.
V. 3. With tractic handred charion.] Of the rule of chariots,

fce 1 Chron. 18.4. and 1 King. 9.19.

and threefore thouland boscmen 1 These also, are of great use in war. For horizmen, in regard of the strength and twitiness

of their horfes, have a great advantage over footmen.
and the people were without number, that came with him out of Egipt ] This innumerable company may be applied to footmen of all forts, and those, our of all countries, that came with him : or, in particular, to those that are mentioned in

the Lubims ] Lub ms were a people which bordered on E-ypt. They are oft joyned with the Cushites, as chap. 16.8.

the Sukkijms] These were so called, because they dwelt in the Subdyims] I hade were to cauca, occanic they were in tents. The notation of the habrew word imported has much, a they were allo called, Nomader; yea, some say, they are they who are called, Treglodies; and supposed to be wild men, and

and the Ethiopians] These also were called, Cushites; they used to gather together in great multitudes. See chap. 14.9.

V. 4. And he took the fenced cities which pertained to Judah ] Such as are mentioned, ch. 11.5,8. and flood in his way, as he was marching to Jerufalem.

mentioned, veri 3 came thither.
V. 5. Then came Shemajah the Prophet ] See 1 King. 12.

to Rehoboam, and to the Princes of Judab] They all had fined against the Lord, and therefore, both the fault and judgement is declared to themall.

that were gathered together to Jerufalem ] Jerufalem was their frongeft eity, and they took it to be their fafeft refuge.

because of bissak; By reason of that great army that he had brought into the kingdom, as far as Jerusalem. This made them gather themselves together, to consult and prepare, as

well as they could, against the king of Egypts army.

and faid unto them, Thus fai b the Lord | See 1 King. 12,24.

Te have for sken me] See verl. I.
and therefore have I also less you in the hand of Shishak] Had and intercept name 1 also left yes in the based of Stillack Hade God been with them, Shithak could no more have prevailed againft Rehoboam, then Zerah did againft Afa, chap, 14.9. But the Lord leaving them, they foon fell into Shishaks power. This shews how dangerous it is to forsake the

V. 6. Whereupon the Princes of Ifrael | Ifrael is here taken, as it was, verf. 1. and by Princes of Ifrael are meant, fuch as

as it was weef, i, and by Princes of lifted are meant, such as were within Rehobours dominions.

and the king humbled thengleter]. Whether this humiliation were hearty or nois queditionable for a the close of this forty, it is faid of Rehobour, that he did will, lessup the preparal as the bears to feel the 1 and weef 1.4. Yee God might have explored to their outward humiliation, as he had on the humiliation of

feet God, may, by judgments, be brought to acknowledg Gods juft, and righteous proceeding with them; as Dan. 9. 14. but allo wicked one, as Pharoab, 9. 27. So as this knowledgment, is no infallible evidence of an entire respect to God. Judgements may outwardly work upon hypocrites,

and obflinate finners.

V.7. And when the Lord faw that they humbled themselves The Lord taketh notice, both of mens inward dispositions,

and allo of their outward carriage.

The word of the Lord came to Shemajah] God useth his Mini-

a ne word of the transfame to operations. God utern his Mini-flers, to carry joyful tidings, as wel as doleful. [19718, 7 htp have humbled themstever, therefore I will not de-fine them.] Humiliation for fin, and acknowledgment of Gods just dealing with sinners, is very prevalent with God, to rejust dealing with tinners, is very prevalent with God, to re-move a judgement; as ch. 33,12,13, Or, to prevent a judge-ment, as John, 3, 10. Or, to delay a judgement, ch. 32.26. Yea, external humiliation is of force to remove an outward judge-

external nunmination is of force to remove an outward Judge-ment, Exod. 9.27, &c. 1 King. 11.29.

But I will gram them fone deliverance. Or, for a little while deliverance. The word translated, a little while, is the same that is used, Pfalm. 2, 12. This limitation of deliverance, hath

(b) Shiph-1 God weald not fiffer this enemy treetly to defero Jerus 18,62, and executed, I filing 14,13. Befides, there was in Judah the law of God. ch. 36,17,800. The merephor of pouring our width is taken the feels of his Covenant, the manifery of his Prophers, for the executing offul vengence; so part there is kept places, in: Theatter, defruction of the Jews, by the Babylonians, and many persons that had not conduct to the first of many persons that had not conduct to the first of the property in: The arrest defraction of the lews, by the baoyionians, is offer forth under this phrate of pouring our Gods wrath, as ch. 34, 21, 55. So the pouring out of Cods fary, Eeg. 7.8, and his indignation, Ezcl. 21, 31, and the fury of his anger, and his indignation, Ezcl. 21, 31, and the fury of his anger, and his findignation, Exclasings, and the furry of his anger, his particular of his fire anger, Lum, 4, 11, and upon parting our a cuttle, Dang, 9, 11. The meaning of this meriphor, is further fector by another menaphor, of a vayl full of worth. Such avyylis fait to be poured our, when there is nothing left in it. Commonly, the dregs of a thing lay in the borroun of the vettles, is when they will there the tail is poured, they may be from the content of the vettles is when they will there the tail is poured, they may be from the from the cheen of the parting of the from the caneny, he recovered through again, a charge of the first pour decreases a considered the cheen of the first pour decreases a considered the cheen of the formation of the parting of the first pour decreases a considered the cheen of the first pour decreases a considered the cheen of the first pour decreases a considered the first pour decreases and the first pour decreases a considered the first pour decreases and the first pour decreases a considered the first pour decrea use to say, the dregs are poured out; thus mention is made of ufe to fay, the dregs are poured out; thus mention is made or j. vernigin in its impourt, notationalism in struct to the dregs of the prop of Gods furly, life, j. 13. Here is in-like of Egypt, mentioned, vere? is plyed, that God would refrain his wath; and not deal action of the Godsham, it is out and furly year old when he began to the arcgs of the cup of Gods tury, Ilai, 51, 22. Here is implyed, that God would reftain his wath, and not deal according to the uttermost extremeny with them.

J. 8. Newspiteleft they [ball be bit [forwarts] Hereby is implyed, that the men of Judah should be forced to yeeld featery

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and tribute unto him; and to except what conditions the king of Egypt should put upon them.

that they may know my fervice and the fervice of the kinedoms of the commission by that hard task which the king of Egypt thould lay upon them, they might casily differen, what difference there was betweet ferving God, and ferving enemies, Deut, 28.47,48. Ifai. 26. 13. God bleffeth with all manner of bleffing fuch as faithfully ferve him; but enemies spoil and oppose those whom they get under their subjection. By the kingdoms of the country, he means heathenth nations, which had heither knowledg, nor fear of God.

V. 9. Sa Shifbalt hing of Egypt come up against Fernfalem] See

and sook away the tressures of the house of the Lord] We are not to think that he had those veilels of gold and filver that were used in the house of the Lord; but rather such gold and silver, and other precious things, that were laid up in the house of and other precious things, that were not up in the notice of the Lord for the repairing of the temple, or for other facred uses: Neither are we to think, that shillake came into Gods house to take these; but that the king of Egypt Laying a great fum of money upon the King and people of Judah, to pay bim, they were forced to take the treasures of the house of the Lord, to make up that fum, which Shifhak took and carried away: The like is noted of Hezekiah, 2 King. 18.14,15. Of

away: The like is noted of Hezekish, a king, 18,14,15, Of the treaflares of the houle of God, feet. Chine, 63, and the teaflares of the Kingt boule! That which is fail of the reaflares of the kingt boule! That which is fail of the reaflares of the houle of the Long in the former none may be applyed to the treasures of the Kings houle also. Kings of Judah had their own peculiar treasures, befide the treasures of the temple; and the fail field to be rich ones, a King, 16, 3, and 18.25. and 20.23,15. In this respect, David saith, that of his own proper goods, he gave towards the house of God. The e goods were laid up in his own treasure, and they amounted even to many millions, 1 Chr. 29.4.4.

he took alk) The King of Egypt, took of the King of Judah all that he gave him; and to fatisfie him, the King of Judah gave him most, if not all the treasures that were in his own, and in the Lords house.

be carried away alfo the shields of gold, which Solomon had made] k King. 10.16,17. Sec 1 King. 14.26. V. 10. Inflesd of which, king Rehoboam made shields of brass]

Or, and king Rehoboam made in their flead brazen shields, I King, 14.27. and committed them to the hands of the chief of the guard, &c.]

See I King, 14,27.
V. 11. And when the king entred into the honfe of the Lord, &c.] Sec 1 King, 14, 18.

V. 12. And when he hambled himself | See vers. 7.
she wrath of the Lord surned from him | The Lords wrath was the cause of the king of Egypts comming against him; the departure of the king of Egypt from him, was an evidence,

that the weath of the Lord was turned from him.
that he would not destroy him altogether] Heb. to consumption. Though the king of Egypt made great spoil in fundry cities of Judah, and had the treasures of the Lords house, and kings house, yet Judah remained still to be a kingdom; and the king

and people thereof, therein ; which was not fo in Zedekiahs time, 2 King. 25.21.
and also in Judah things went well.] Or, and yet in Judah there

and any in justining well or, and yet is just there were good things. According to the first reading, this may be the sence. That notwithstanding all the evil that the king of Egypr had done, the state of Judah continued as before. they enjoyed their liberty of ferving God, the benefit of their ewn laws, with peace and prosperity. According to the other reading, this may be sence, That Gods Ordinances were duly observed; that good judgement and justice was executod; and that there were many of the Princes and people, in one.

kingdom: Thefe, and many other the like, were the good things in Judah.

things in Judan.
V. 13, 80 ling Rebotoum firengthened himfelf in Jernfalem Though he were much weakned by the spoil which Shishak

and veigned] As King; he continued to be a supream Soversign in his kingdom, notwithflanding his fervice to the

reign Sec I King, 14, 21.
V. 14. And he did evil This may have reference, both to the

fourth and fift years of his reign, after he was freed from Shi-shak king of Egypt. That which is here noted of the king of hask sing or egypt. Inatwinens here noted of the king of Jufah, is indefinitely applyed to Judah, namely, to the Princes and people thereof, I King. 14, 22. because be repaired and J. Or, freed not. Preparation, before hand, is an especial means to bring a man on to that which

is good, but want of it, makes a man run into evil; and a through feeled resolution, to do that which is good, is a great preparation thereunto: but when fuch a resolution to good is wanting, cyil will quickly creep upon him,

bit beart ] The heart is the spring, out of which floweth good or cvil. tofeel the Lord] Sec 1 Chron, 16.10. & 28.9.

V. 15. Wow the Mets of Reboboam first and laft ] Such as were done in his first three good years, ch. 11. 17. and in his two nexteril years, verf. 1,2. and in his other years following them. See ch. 9.29.

are they not written in the book Heb, words. See ch. 9. verf.

of Shemsjab the Profilet] See 1 King.12.22.
and of Iddo the Seer] See ch. 9.29.

and of Islantic over] occ en. 9, 29, concerning genealogies] Or, pedegrees, or, histories of kings and others, who were famous in the Church of God, and there were ware between Jerobasm and Rebobasm continu-

ally] See I King. 14.30. V. 16. And Rehoboam, &c.] See I King. 2.10. and Abijab] Or, Abijam. See I King. 14.31.
raigned in his fiead] Herein Rehobours purpose and endeavour was accomplified, for he thought to make him King,ch, 11.12, and fo he was.

### CHAP. XIII.

Verf. 1. Now in the eighteenth year of King of Jeroboam ] Sec.

began Abijabto reign over Judab] In this chapter the reign of Abijah, and the great success he had against Jeroboam, is

V. 2. He reigned three years in Jerusalem | See 1 King, 15. bis mothers name also was Micajah the daughter of Uriel of Gi-

beab] Or, his mothers name was Maacah, the daughter of Abishalom. Of the difference betwirt these names, see and there was war between Abijab and Jerobaam ] Thus much

is noted to be betwixt his father Rehoboam, and Jeroboam, V. 3. And Abijab [at] Heb. bound together. For, by the good order in an army, particular fouldiers, and feveral companies

are, as it were, bound together. the battel in array | Prepared his fouldiers, and fet theman good order, that they might be ready to fight with the ene-

my, with an army of valian men of mar] Not onely the commanders, but all the fouldiers are comprized under this word, army,
This epithic valiant, lets out the courage of their minde and This epititic, variant jets out the comange of their manue, and frength of their body. This phrase, men of war, shows the they were exercised in milicary discipline, even four bundred thousand This was a very great army, control of the thousand the same of the control of the same of t

fidered in it felf: we count an army of fifty thousand to be a royal army; but here were eight times as many. Yet this great army was but half as big, as the other army. chofonmen] Not fuch as were vagrants, or proffed in the

freet, but chosen out for that purpose. Jeroboam alfo fet the battel in array againft him] Thus was army prepared, and fet one against another.
with eight hundred thousand chosen men ] Jeroboam had two to

being mighty men of valour ] See Chron. 5. 24. Thefe two amies being all of the children of Ifrael, amounted to twelve hundred thousand, and all of them valiant men. Had they been as brethren united, they had been the greatest host, that been as brethren united, they had been the greatest host, shat we have read or heard of, by exprefs number, to be affembled together in the field. Seech, 14-9. Indeed there is, in Da-vids time, mention made of fifteen hundred thouland, and vide time, mention made of fitteen hundred thouland, and three core and ten thouland, that drew fword, befides Levi refrect Schamm was filled the fen of David, verlo. and Benjamin, which were not counted among them, 4 Chr. 21.536. but these were not all drawn out into the field

in understanding sim united experience; and in that refpect the state of the state together. See ch. 17.14.

pepnethan, 11.12. In swar enjoyined by the law, Beat, and
10. So did Abijah here.

mpon mauri Zemarain, which is in means Ephraim] A city of
this name was in the tribe of Benjamin, John 18, 22. The
fiftit, city, and mount in it, night both be of the fame name, and border on mount Ephrain, by the out-coafts of Benjamin.
Some conceive the name to be taken from this city, Zemari,

and faid Hear me thou Jerobaam, and all Ifrael ] He directeth his speech, as to Jeroboam, who had the chief command of Gen.20. 11. the army; fo to other Commanders under Jeroboam, who, questionless, were now, upon the aforesaid desire of treaty, assembled together to hear what Abijah would say, and these especially are comprized under that phrase, all Ifrael: yet

em cers and louisiers trait could, might near his voyce; as Rubfielach, 2 King. 18. 28. 3. V. 5. Ough year are 10 know]. So clear was the cafe that he propounded, as he fuppoied that they could not be ignomatic thereof; at leaft, they might and ought to have known

matter to a cost of 1 free 1 occ 1 conge 2.15 see titem this and there army was a to g again as anoparayers. 5. I mis no plates to fixe what the Lord was not onely the God led and the conder conder the sea and this he doth, to more them the rather to observe that which their Cod had downmared.

See [16] 50.1523. 8.33.1.2.33 or condered that which their Cod had downmared.

even to bim, and to his fons, by a covenant of falt ] By this metaphor of falt, a perpetuty is fet forth; for falt, maker things life. In this reject Lets with extrumed into apillar of falt, and the might remain as a perpetual (pccacle, con. 19. 16. that the might remain as a perpetual (pccacle, con. 19. 16. th Gen. 19. 26. that the might remain as a perpetual speciacle, The covenant therefore here intended, is, by this metaphor, The covenant therefore here intended, is, by this metaphor, declared to be a perpetual covenant, that was not to be abrogated or nulled. In this respect, these two phrases, accurate of the and foreur, are joyned together, Numb. 18.19. Some ease this metaphies of falt, no be used in relation to their manual than the state of the eake this metapher of init, so be used, in relation to their man-mer of making their covenant, with a facrifice, on which falt was alwaise sprinckled, Levin. 2. 13. And thereby is implyed, that it was a most solemn covenant, not to be violated. Both

fences tend to the same purpose.

V. 6. Tet Feroboam the son of Nebat ] See 1 King. 11. 26.

the servant of Solomon ] This title is here used to aggravate. Jeroboams rebellion, in that, being a fervant, he would pre-

fume to ulurp his mafters throne. she fon of David ] This flows the right that Solomon and his fon had to the kingdom, and that by reason of the afore-

mentioned covenant, verf. 5.

assauro receiva; recoveramentaming. Som rote-torium periode interest point assource, reations that anew not robound flood be king, a King, 11-17. And that the people of his word for their guid; they had chole Jerobounn; king, 11-0. Yet Jerobounn came to the in on flock, or family, or fucefilm of men, from fathers to fine, kingdom with a proud, aligning, redefilms disploition, I list to be Priefits; neither had the liftaclists any but hole whom the street had that hit for pin hand against the king. See they pleafed, and bath rebelled | Notwithstanding God fore-told that le-

4 King.11.16. against the Lord | He rebelled both against Solomon, whose peculiar servant he was, I King. 11.26. and also against Reho. boam, whose subject he was, I King. 12.16,8cc.

V. 7. And there are gathered unto him vain men] Such as were inconstant, too rash and heady, not well understanding what they did.

the children of Belial ] Of this phrase, fee I King. 21. 10. Certainly they were fuch men as put on Jeroboam to do what he did; and in that particular act of fetting up Jeroboam to be king they thewed themselves to be such men; even they, among the ten tribes as set their hearts to seek the Lord, would not confene thereto,ch. 11.16.

Annotations on the second Book of the Chronicles. and have firengibened themselves against Reboloum ] They frengthened themselves, by a mutual consept, and joynt confpiracy among themselves; and also by building cities, and

caffles of defence, 1 King. 12.20,25.

against Rebobam the son of Selement This description of Reholoam is here fet down, to show the right that Rehoboam.

fourty years old, when he came to his Crown, ch. 12.13.) but in understanding and difference, (Cor. 12, 20. He was as 2 In understanding and distriction, § Lor, § 1.20. He was sea young man that wanted experience; and in that respect toolish. Thus is this word taken, Ecclef, § 10. 16. Isia: 3.4. See Ecclef, § 1.5. Or otherwise, he may be called young, in regard of his breeding; he was runned up in a delicate mangement of the second of the control of the second of the control of the second of the

to courage and magnanimity. He wanted floutness of

and could not withftand them? This is added, as the effect of his folly and fearfulness: besides it implyets, that the con-

nis tony and tearniness: bendes it impayers, that the confipiracy made against him was very great.

V. 3. And now ye think! Heb. Berk, ot, fg. They did speak in themselves: and this is to think, see I King. 5. 5. and

to withft and the kingdom] Heb. to ffrengthen your felves in the face of the king tom. That is, with a firong and mighty power to oppose against it.

of the Lord] Why the kingdom of Judah was called the kingdom of the Lord, see ch. 9.8. 1 Chr. 28.5. This epithic officers and fouldiers that could, might hear his voyce: as | is here added to aggravate Rehoboams folly, in oppoling a-

is here added to aggravate Aenousams 1011311 opposing 2-gainft that which was the Lords. See Act. 5:339. in the bands of the four of David 1) For God had given the kingdom unto them. See 1 Chr. 17, verf. 14, and 28. 4, 53

and ye be a great multitude] For they were ten tribes, to two; and their army was as big again as Abijahs, verf. 5. This he

covenantes.

gene be kingloss our Ifrat, 12D nid for ever] Under this their folly therein. For whis help could calves, and those this their folly therein. For whis help could calves, and those this their folly therein. For whis help could calves, and those this their folly therein. For whish help could calve, and those this their folly therein. For example, and the property of the control of t ceive, that they brought the golden calves with them into the camp: because it is said, yehave with yeu. So did the

I King, 12.28. And it is a greater aggravation of their folly, in that they placed confidence in fuch things as a mortal man had made to be Gods.

V. 9. Have you not cast out the Priests of the Lord ? ] This hath reference to ch. 11.13, 14. This sheweth, that they did not onely trust to falle Gods; but also rejected the true God, in his Ministers and Priests, by catting them out.
the [one of Aston] This hath reference to Gods chusing of

them onely to be his Priefts. See Exod. 29.9. Numb. 3. 10. And it is here alleadged, in opposition to their practice, who chose any forts of persons to be Priests, 1 King. 12. 31, & 13.

and the Levites Thefe also were Ministers of the Lord, though under the Priests, Numb. 3.9,12. By adding these, tended against all the ministers of God.

tended against au the miniters of God.

and bave made you Priefts after the manner of the Nations of other
lands] Nor after Gods prefeript, where by none but Aarons
feed should be Priefts; but asother Nations that knew not

fo that whofoever comesh to confectate himfelf ] Heb. to fill bis

band. See 1 King. 13.33.

mith a young bulleth. This was enjoyned under the law, for
the manner of confecrating a true Prieft, Exod. 29. 1. la fome things, hypocrites can observe some outward performances, and rites prescribed by God.

and [even rams] The law required but two rams, at the most, Exod. 29.15,19. Idolaters and hypocrites, in external rites, can exceed Gods prescript, Numb. 23. 1. Mich. 6.7. Mark 7.4.

V. 10. But as for us, the Lord is our God] Heb. and we the Lord our God. The sence of the hebraism is well expressed in our translation. This is to be taken of their outward profestion of the true God. For his heart was not upright, t King. [ and they cryed unto the Lord] Some apply this to an outward

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15. 3.
and we become for sake u bim ] As the Israelites did, in for-bearing to go to the Temple, and setting up the calves for their gods, I King. 12. 28,329,30.

and the Priefts which minister unto the Lord, are the sous of

Agren] This was according to Gods Word, and contrary to the Liraclites practice, v. 9.

the like done, 1 Jam.4.5. But this is afterwards noted to be done by them, verf. 5. Others apply into firong fervency in prayer to the Lord, for fuccour in that dangerous cale. Thus is this phrase used, chap.14.11. Exo.14.15. & 1 King. and the Levites wait upon their bufiness They observe those courses, and do those services, which in special belonged to V. 11. And they burn unto the Lord ] To the honour of God,

[scrifices] One in the morning, and another in the evening, Exo. 29.39. These were constantly offered up. There were also other facrifices upon occasion offered up mornings and allo other tarrines upon vicasion outcas upvenings, Nun. 38, 10, 15, 23, 24.

and forest intenfe] See ch. 1, 4, 1 King. 9, 25.

the free-bread also fee they in order upon the pure table.] Of this

alfo, fee ch. 2.4. The table was covered with gold, and confecrated for that purpose, and in that respect, called,

and the can llestick of gold] This, and the other phrase, may have relation to the Tabernacle, wherein was but one table, and one candleftick, Exo. 25.23,31. Or otherwife by a fynechdoche, the fingular number may be used for the plural. For there were ten tables, and ten candleflicks in the temple, ch. 4.7,8.

with the lamps thereof to burn every evening ] Of these lamps, fee ch. 4, 20. Of their burning evening and morning, fee Levit, 24.3. Evening, is here Synechdochically put for morso we keep the charge of the Lord our God] We observe those

orders and ordinances which the Lord hath preferibed and given us in charge.

given us in charge.

but ye have for falest the Lord] See ch. 12.5.

V. 12. And boodd, God bim felf is with m.] Of this phrase,
fee t King. 8.57. He produceth this as the ground of their confidence; and it is a fure ground, Rom. 8.31.

for our captain Herein he may have relation to the Lords appearing unto Johua, John 5.13,14. Hereby he implyeth, that the Lord would go before them, and fight for them; and mat the Lora would go prove them, and fight for them; and in that reliped; they might have affurance of victory.

and bis Priefts with founding trangets to cry a 'tran againflyou'
This hath express relation to an ordinance which God made

for his people, when they went out to battle; and to his prom fe thereupon, Num. 10 9. & 31.6.

O children of Ijrael] This title Abijah giveth to his enemies by way of infinuation, to put them in mind of the mutual brother-hood betwixt the two parties; for they were all children of the fame father. Such an argument ufeth Abraham, Gen.

fight ye not against the Lord ] A strong motive to stir them up to dessit; for who hath ever prevailed against the Lord ? See 2 King. 19.22.

God of your fathers] Sec ch. 11.16.

Got a from futners] Sec cit. 11.16.
for you hall not profiper] Hereby he sheweth, that they who
are against the Lord, cannot look for any good success, Job.,
4. This oration which Abijah made, is a very pithy one. Every fentence comprize that firong argument to difficulty roboam, and fuch as took part with him, from fighting against the men of Judah. All the arguments may be drawn to two heads; one is, the dishonour that Jeroboams party had done to God; the other is, the honour which the men of Judah had done to him.

V. 13. But Fersboam caused an ambushment ] While Abijah was dealing sairly and friendly with Jeroboam Jeroboam deals treacheroufly with him, and takes an advantage from his treating, to furprise him at unawares. The Hebrew word, tranflated, ambufhment, is put for a lurking place, Pfal. 10.8. Our English word, ambufhment, implyeth a lying in wait, or a sudden and an unexpected coming upon men. See Joth. 8, 2, &c.

and Judg. 20. 33,34.
to come about behind them] This implyeth a fecret conveying of their stratagem, [6 they were before Judah] The main battalia of the Ifraelites

ftood face to face before the men of Judah. and the ambushment was behind them ] Such as lay in wait to

fall upon the rear, while the other were in fight. V. 14. And when Judah looked back, behold, the battle was before and behind] They were compassed about by the multitude of their enemies, and that unawares; for they faw not them that were behind them, till they looked back.

to put courage into the fould ets.

V. 15. Then the men of Judah gave a finut] The whole Arto do that service to him which he hash appointed, to make atonement with him, and to seek his favour. my together hollowed out aloud, and made a great acclamaevery morning and ovening ] Heb. morning and morning, evening and evening. This hath relation to Exod, ch. 29. vers. and as the men of Fudah shoute 1] Questionles, their hearts were lift up to God, together with their loud voyce,

and it came to paffe that God [mote Jerobeam ] This word, finote, is oft put for flew, I King, chapter 15, verf.29. 2 King, 3. 24. and ch.9. v.24. But as it hath relation to Jeroboam. t implyeth an affrighting of him, and that fo far as to make

clamour, and great thout which the men of Judah gave, as in

were, with one voyce, to affright the enemy. We read of

the like done, 1 Sam, 4.5. but this is afterwards noted to be

and the Priests sounded with the trumpets This they did, to

ftrengthen their faith in the Lords promife, (Num. 10.9.) and

and all I [rael] He means the army of the I fraelites gathered together in the field. They were affrighted as well as their ing, and overthrown

king, and overtitrown, before dipland in the first before dipland in that I ship hand his army (comprized under this title, Judah, might purfue the I fraeliter, but it was God that affirighted them, and made them (i.e., V. 16. And the children's I freel field before Judah) This is an

exposition of that that went before, and Ged delivered them into their hand] Gave them power and victory over their enemies

victory over their enemies, tople flow than] God having af-frighted the Hinchies, and forced them to flie, the men of Ju-diah dd de more enfly defrey that the free free to flie, the mild a great flaughte! This hash reference to the great and the great flaughte! This hash reference to the great for both fill damp in the latter end of this weigh. There were but four thindred the banded the same of the work were but four thindred the first whole army of Judah, Sea them flaughted to the same them to the same of the same of the same for the same than the same than the same than the same of the same for the same than the same th v. 3. fo as they flew more then every one his man.

chofenmen] See v. 3. As the number, to the quality of those that were flain, much amplifieth the victory!

V. 18. Thus the children of Ifrael were brought under at that time] He faith, at that time, because that Israel gathered strength afterwards; so as they maintained war against Judah, in the time of Afa, who was fon to Abijah, 1 King.

and the children of Judah prevailed, became they relyed upon the Lord ] God failes not those who place their trust upon

God of their fathers] See ch. 1 1.16.

God of their fathers] See cn. 1.16.
V. 19. And Abijab purfued after Herebosm, and took Cities from him] This was a point of wisdom, to follow the advantage which he had gotten; and having flain many of them that ftood against him, and put others to flight, to surprise their cities. See Joh. 10.19.

Bubel] Of Bethel, see t King. 12.29. There was one of

the golden calves fer up.

with the towns thereof Bethel was a fair city, and fuch cities used to have towns belonging unto them. See I Chr. 2, 23.

and Jeshanah with the towns thereof | This City was not far

and Ephraim with the towns thereof ] This is called Ophrah, Josh, ch. 18. vers. 23. It was in the tribe of Benjamin. Some take it to be that place whereof mention is made, Joh.

V. 20. Neither did Feroboam recover strength again in the dayes of Abijab] See the first note on ver. 18.

and the Lord strook him, that he dyed ] These relatives, him, be, have reference to Jeroboam. Though he lived a year or two after Abijah, 1 King. 15.9. yet his death is here fet down to conclude his ftory. This phrase, the Lord ftrok bim. implyeth, that Jeroboam dyed by a special hand of God, not by an ordinary death, as 1 Sam. 25, 38. Ezek. ch. 24. ver. 16.

V. 21. And Abijah waxed mighty] Thus he did, the rather, by reason of that great conquest he got over Jere-

and married fourteen wiver] This is not to be restrained to the time after that he got that victory, nor yet to the time of his reign; (for he reigned but three yeass, v. 2.) but it is to be extended to the whole time of his life, wherein he was marriageable, fo as he married fome of these wives, if not all of them, in his fathers dayes,

and begat twenty and two fons, and fixteen daughters] See chapter II. verf. 21. of the number of his fathers chil-

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and his wayes] Or, course of life.

and bis [ayings] This may have reference to his oration fe down, verf. 5, &c. Or it may be that he uttered many fentences that were thought worthy the registring, as his grandfathers Proverbs were, 1 King, chap. 4. verf. 32, 33. and

are aristen in the flory ] Or, commentary, or chronicle. of the Prophet Idde | Sec ch. 12.15.

#### CHAP. XIV.

Verl. 1. So Abijah flept with his fathers, and they buried him in

and Alabis for reigned in his flead] I King. 2.10.

the third king of Judah, from the division of Ifrael and Judah. His hiftory is recorded in this and the two next chapters. In this chapter two things are noted : First, the prosperous continuing of his reign ten years, from this verse to the ninth: Secondly, a memorable victory against a mighty enemy, v.9,

in his dayes the land was quiet] It was free from outward invalions, and inward infurrections.

ten jears] Prom hence it may be inferred, that after ten years there were open wars between him and his enemies. It is not exprelled what enemies should trouble the land before is not expetited what enemies inouted trouble the land perfore the Culintes did, ver, 9. Yet this limitation of peace to tentures, implyeth, that there was fome other enemy that difquieted him; for it may be gathered from that which is noted of their officing unto the Lord of the floyel that when he had taken from their enemies in the fifteenth year of Afa, (chap.1510, rion that the Cushices were overthrown in that year. There | dochically pur for all kind of armour and weapons, offensive, 11.) that the Cultures were overthrown in that year. There might, before that, be war betwixt Judah and Ifiael, or betwixt Judah and other nations. Whereas it is faid, I King, 15.16.) that there was war betwixt Ala and Baaiha all their dayes, it is to be taken of the skitmithes that were betwixt the borders on both kingdoms, as I King. 14.30.
V. 1. And Afa did that which was good, and right in the eyes of

be Lord be God] See 1 king. 15.11.

V. 3. For he took away the Alters of the strange gods] These might be such Alters as remained in the cities which his father took from Jeroboam, ch.13.19. This was according to the and the high places ] These were idolatrous high places; for

other high places were not put down. See 1 King. 15. 14. Of

high places, fee 1 King. 3.4.

and brake down the images Heb. flatues. See 1 King. 14.

and cut down the grover] Of groves, see 1 King, 16 33.
V. 4. And commanded Judab Heb. Jaid to Judab. The matter being about religion, he layeth a command upon his subjects,

2 King. 10.26. to lock the Lord | Sec 1 Chr. 16.10.

o'their fathers | See ch. 11.16. 1 Chr. 29.18,20. and to do the law and the commandment | See 1 King. 2.3

V. 5. Alfo be took away out of all the cities of Judab | This implyeth, that the reformation mentioned, v.3. is to be taken of cities of Hracl.

the high places 3 See v. 3.

and the images 3 Heb. fun-images. Some take these images to be made in the likeness of an Orbe, or round Compass, to be made in the akeness of an Oroe, or round Compals, at it had been that had, three quarter towquat assuming obsaults with rayes about it, like the Sun, accounting the fun to be such they are failed to be very many chariots and horfemen, chap, and, and this to be a repreferation of him. Others fay that this image was made in the shape of a man, with rayes about the sunger was made in the shape of a man, with rayes about his head, and to reprefere the iun, as before. From the no. 4. Section of the fiebrew word IDT Charman, it is inferred, that currently came to the very land of Judah. 4.6. By this it appeareth, how the people of God followed the fathions of the heathen.

and the kingdom was quiet] This is added, as the fruit of his establishing true religion. It may be that some suggested unto him, that the deftroying of those things which his predecessors had fet up, would cause tumults and wars; but contrary to hat concert, it is here faid, the kingdom was quiet.

before bim] He living and feeing it.

V. 6. And be bailt] He repaired them. See chapter 11.

verf. 6.

fenced cities | Heb. cities of fence. Such as are fet down, ch

in fudeb, and Benjamin, for the land bad reft ] See ver. 1 he makes the right use of his peace; namely, to prepare against

and be had no war in those years ] This shews in what respect the land is faid to have reft. because the Lord had given him rest ] The peace which king-

V. 2. And thereift of the act of Abigus | Sec 1 King. chap. dons enjoy, is from the Lord, Pal. 46.9.
V. 7. Therefore is faid now Judab | He flirreth up his subjects to do what himself thought meet to do.

let us build these cities ] The relative, these, hash reference to cities that were then standing; so as, building, must be taken for repairing and fortifying.

and make about them walls ] They were unwalled before, and

fo open to enemies; but for their great fafety, he compaffeth

them about with walls. and Towers | Lifed to be in the walls of cities, to fet watchmen thereon, to defery dangers. See 1 King. 9.17. They used also therein to put warlike aminunition, to keep off, and annoy

encinies.

gates and barres] Cates were for passages, and to shutupon all occasions of fear; barres kept the gates, being shut, so
fast, as they could not easily be broken open.

mbile she land is yet before sa ] While it is quiet under our government, not iurprized or diffurbed by enemies; but pof-

fested by our selves in peace.

lecause we have sought the Lord our God] He doth prudently

and pounly afcribe to God the peace they had.

we have fought bim, and be hat be given as reft.] This affurance of
that which he had faid before, and his zealous defire of giving all glory to God, makes him repeat the same thing again.

on every fide In every part and corner of the land, from all forrs of cuemics. fo they built ] Both Afa and his fubjects built and 'repaired.

and profitred With good fuccess they accomplished what they undertook. See 1 Chr. 22.11.

V. 8. And Asa had an army of men Ready prepared on all

occasions to be used. occasions to be sied.
that bear targets and flears] These two particulars are synechand defensive, as ch. 11.12.

out of Judab stree bundred shonfand] All these were exercised in military d'scipline.
and out of Benjamin that bare stitlds ] Of the difference be-

and out of Benjamin to the property of the tween targets and flields, fee I King. 10.16,17.

and drew bower? Heb. which tred the bowe. See I Chron.

two hundred and fourfcore thousand There were almost as many out of Benjamin as out of Judah; there wanted but twenty thousand.

and all these were mighty men of valour] See chap.13.3. 1 Chr.

5.24. & 7.9,11. and there came out against them ] This enemy came out of his and there came our against them). This enemy came out of his own country. The cause of this invariation is not fee down, Some fuppose is to be the king of Judahu denying, to yield that how mage and rithust con the king of Egypt, which his grant covenanted; a sis intimated, a Chr. 12.8. See this covenanted; a sis intimated, a Chr. 12.8. See this covenanted; as is intimated, a Chr. 12.8. See this covenanted; a consideration of the control of the control of the Culintex, who hordered upon the Egypt and either lower a chiral cause there causers.

with an boft of a thoufand thoufand This is the greatest number of one army that we read of in facred Scripture. See ch.

13. 3. They had, questionless, Commanders and fouldiers out of other nations to make up this Army; as the Lubims, chapter 16. verf. 8. And it may be also the Philiftims, see

and three hundred charists | Some here supply a thousand, as if it had been thus said, three hundred thousand charists; because

and they fet the battle in array ] This is meant of the men of

Judah, see ch. 13.2.

in the valley of Zephathab] Hereof, see Judg. 1.17. It is supposed, that this valley was sufficient for Afa's array, but so set with banks and hills on each fide, as the enemy with his exceeding great number of fouldiers could not compass him in. Great advantage may be gotten by a fit place to pitch an army

at Mare [hib] Sec v. 9.
V. 11. And Afa cryed unto the Lord] Fervency of prayer is comprised under this mempher, as Exod. 14.15. See chap.

3. 14. bit God] This particular relation sheweth the ground of his

fervent prayer.

and [aid, Lord] He directeth this prayer, as it were, face to face to God , which implyeth an holy familiarity with his Chap xiv.

Annotations on the fecond Book of the Chronicles.

as well as to a great and mighty Army. See I Sam. chap.

belo as ] Upon the afore-mentioned ground concerning Gods O Lord our God] He mentioneth this relation to ftrengthen two kinds, fbcep, camels, all other cattle that use to be kept on pasture, are comprized; as oxen, kine, calves, goars, kids,

for we rest on thee ] God useth not to fail those that place their whole trust on him. This therefore Asa here pleads, see

ch. 16.3.

and in thy name! Some from hence gather, that God, being confulted, did encourage Ala and the men of Judah, to go againft that great Army; as in a like cafe the encouraged David to go againft the Philiftims, I Chro.14.10. This plante, in thy name, further implyeth, that they went forth for his glory, calling upon him, and with confidence trufting on his ayd; as I Sam, chap. 17. ver. 45. See 2 King. chap. 2.

power, he craves Gods fuccour.

we go against this multitude] Faith in God, encourageth against the greatest armies,

O Lord, thou are our God; His faith arifeth from degree to degree: First, he used this title, Lord. Secondly, with addition of a particular relation, O Lord our God. Thirdly, with a confident affeveration of the fame, thus, O Lord, thou art our God. See 1 Chr. 17.27.
Let not man prevail against thee] The hebrew word, translated,

man, fignifieth a mortal, weak, miferable man. Thus he fets forth the enemy, to firengthen his own faith, and the faith of his Army against the enemy, which was such a man. He im- may well be faid to meet him. plyes hereby, that it would be a dishonour to God, for such an one to prevail

V. 12. So the Lord (mote the Ethiopians before Afa, and before Hudah) In like manner he finote Jeroboam, and all Ifrael, fee

n. 13.15.
and the Ethiopians fled They who are affrighted by God, cannot fland. See ch. 13.16.
V. 13. And Afa and the people that were with bim] Afa's ar-

my is here means. pursued them] See ch. 13.19.
unto Gerar] This was a city in the land of the Philistims, Gen. 20.1. See more hereof, v. 14.

and the Ethiopiaus | Or. Culhites. were overthrown, that they could not recover themselves ] Heb.

there was no reviving to them; or, no lofs. So many were flain, and the reft fo routed as they could not rally again, nor make a head to fland against their enemies. for they were destroyed Heb. broken. Whereas they came in

a great body, all their forces united, they were now, as it were, pull'd afunder, limbe from limbe. before the Lord | God was with the men of Judah, for their | 28 9. captain, as ch. 13.12. and in that respect; they were destroyed

and before bis hoft ] They being Gods people, and going out in Gods name, verf. 11. they are counted Gods

not.

and they carried away very much floy!] This is spoken of Ala
and his people. Their enemies brought much treasure with
them, as Jehollaphats enemies did, 2 chr. 20, 25, and this
they were forced to leave behind them, 60 as the men of Judah

V. 14. And they smote all the cities round about Gerar] It is very probable, that the men of Gerar, (fee v. 13.) and the Philitims round about them, ayded the Ethiopians: In which respect, might the men of Judah account them their enemies, and deal with their cities, as with the cities of enemies. By finiting the cities, is meant a destruction of the inhabitants of those cities.

for the fear of the Lord came upon them ] By the fear of the Lord, is meant a great terror, which the Lord cast into their minds, wherewith they were exceedingly affrighted, and durft no longer stand against the men of Judah. So ch. 17.10. & 20.

and they spoyled all the cities] They took away what soever was in them worth carrying away

for there was exceeding much [poyl in them] It is probable, that on one resultant men inchangement of the Ethiopians is the properties the ethiopians is the properties of the Ethiopians is there to be tested by ways of Eupopean in the Ethiopians and the state of the Ethiopians is the Ethiopians and the which the Ethiopians is the Ethiopians is the Ethiopians and the which the Ethiopians is the Ethiopians is the Ethiopians in the Ethiopians is the Ethiopians and the Ethiopians is the Ethiopians in the Ethiopians in the Ethiopians is the Ethiopians in the Ethiopians in the Ethiopians is the Ethiopians in the Eth

V. 15. They smore al o the tents of cattle ] The Arabians bor- 7, 4, &c.

is in mibing with that to help, whether nith many, or with them that have no pour? He has it is not with thee to bein between the to joyn with them in ayding the Ethiopians. Hole Arabians digity, and his that hat he pour. The meaning is, all the hist is no difference with God; a but to himitis all one, to help thote that are many in multitude, and every way well familited, as to thelp further are but few and week. God is able to thereighted the weak, and give victory to a finall army, and have the contract of the contract of the pour and michael. Army, See See and the contract of Judah had Juft canfe to food their tenns, and way the forestice. take away their cattle.

and carryed away sheep and camels This doth in particular exemplifie that which in general was before laid of cattle; and thews what kind of cattle they carried away. Under thefe

in abundance] Where they found abundance, they might well carry away abundance.

and returned to ferufalem] There to divide the spoyl, and to render praife to God. See chap. 20,27.

### CHAP, XV.

And the Spirit of God came upon Agariah] Azariah was moved by the Spirit to do what follows. This phrase is used of such as have some extraordinary inspiration. revelation, gift, or grace, conferred upon them; and that for fome particular and fpecial employment, Iris oft fpoken for fome particular and fpecial employment, Iris oft fpoken of wicked men and hypocrites, as well as of pious men. See Numb. 24.2. I Sam. 10.10. Judg. 14.6,19. See ch. 20. 14. ch 24.20.

18 24.20.
the son of Odeal Oded is supposed to be the same man that scalled iddo. See v. 8. and ch. 9.29.
V. 2. And he went out to meet Asa Heb. before Asa As Asa

was coming to Jerufalem, ch. 14.15. with a great affembly of his jubjects, this Prophet came before his face, and thereupon, and said unto bim ] God having given a great evidence of

data Intinutural Ond naving given a great evidence of his fatherly cate over Judah, not only by Jong peace, (ch. 14, 1.) but allo by a great victory, (chap. 4, 12,) A Prophet of the Lord, by Divine infipiration, filters them up to make a right ufe of those mercies, by cleaving to him, and remeving their covenant with him. Hear ye me ] By this Preface, he flirreth up their attention to

Harrye me j by this pressee, in threating the time attention to what he flould say.

As, and all Justob and Benjamin J. This phrase implyeth, that there was a very great affembly; partly of those who returned from the videory, and parily of those who were not to to meet them, and to congratulate with them for the videory. The Prophet speaks to them all,
the Lord it with you] He is present among you, to take care

of you, to provide for you, to protect you, and every way to do you good. See v.9. ch.13.12. & 32.8. & 36.13. 1 King. 8.57. 1 Chr. 22.18.
while you carry your [clves as in his

presence, and fear him, and serve him, and trust in him
and if ye seek him, he will be found of you! See v. 15. & 1 Chr.

but if ye for [ake him] Sec 1 Chr. 28.9. be will for [ake you] See 2 King. 21.14.

be will forjage jour joce 2, a.ing. 2.1.14.
V. 3. Name for a long feefon! This, questionless, hath reference to Jeroboams, and the ten tribes hift revolt from the house of David, and from the house of God, and from all his Ordinances, and that was about thirty years before this time. Compare ch. 12.13. & 13.2. & 14.1. and you find thirty years from the beginning of the division. I/rael] The ten tribes that revolted, 1 King. 12.16.

but been without therrie God] They made pretence of a God, but that was a god of their own invention, and not the true God. They fet up idols instead of the true God, I King: 12.28. Sec lud e 8

and without a teaching Prinfi] The fons of Aaron, who were and without treating tritift I the ions of nation, who were the onlyttine Prieft, were fortained up, and influided in the law of God, as they could well teach and influid people therein. But these were cast off from among the ten tribes, ch.11.14. This is upbraided unto them, in relation to those Priefls whom they chose; the meanest of the people very

Prietts whom they change the meaner of the property in and without Iso] For they also call out the Levices, that flouid have instructed them in the law, th. 11.15. neither regarded they any of the ordinances of the law.
V. 4. But when they in their trouble did turn name the Lord ] We

do not read, that the Ifraelites after their revolt, did ever turn unto the Lord; but this is here to be taken by way of supposithemselves had in their cities, and that which the Ethiopians brought thinker, must needs afford very much spoyl to the men of the Judges, we have many inflarees of Hurst turning to the Lord in their trouble, Judg. 3.9,15. and 10.10,16. 1 Sam.

God of Ifract ] Sec 1 King. 8. 15.
and (aught him, be was found of them ] Sec v. 2. and the places

before quoted in this verse.

V. 5. And in those times there was no peace ] For besides the war that the ten tribes had with other nations, there was war betwixt Jeroboam and Rehoboam all their dayes, 1 King. 14-30. So alfo betwixt Jeroboam and Abijah, ch.13,1,&c. and betwixt Afa and Baafha, 2 King.15,16. See Judg. chap.5.

v. 6, 7. ever a man went, either abroad or homewards, he was in great

danger, and subject to many troubles. but great vexatious were upon all the inhabitants of the countries]
Many troubles befull the Ifractives wherefover they were, in any of their tribes; and thefe, fuch as much vexed and perplexed their fpirits.

V. 6. And Nation was defireyed] Heb. besten to pieces. For in wars and all manner of diffentions, men do what they can

to pull one another in pieces. to pull one another in pieces.

of ution! Nation is put for a kingdom. Kingdom did rife
against kingdom. Ifract rose against Judah in Rehoboams
time, ch. 10.16. and Judah against stree, ch. 10.16.

13.1,8c. Besides, forraign enemies might annoy them, and city of city] When there was no general war against the nation, the bordering cities of each nation annoyed one an-

for God cid vex them with all adverfity] God is the principal author of all Judgments schough men may be the infiruments thereof. Ifa.10.5.6. Amos 3.6.

V. 7. Beyeffrong therefore] This is the use that is to b made of Judgments on those that for lake the Lord; namely, to be couragious in removing corruptions, and renewing our covenant with God. See of this phrase, beye strong, 1 Chr.

and let not your hands be weak ] Hands are the chief instruments whereby men do this, or that; if they be weak, nothing can be well done. This is metaphorically to be taken, and to be applyed to the mind. Hereby he dehorteth them from being fearful, or negligent, or too much dejected, 2 \$am.4.1.

free grace and mercy.

V. 8. And when Afa beard thefe words It appears, that he

diligently heeded them, in that he was carefull to make the

right use of them. and the Prophety of Oled the Prophet] This, questionless, hath reference to the Prophecy immediately going before, Indeed it is faid, v. r. That Azariah the fon of Oded, was the man its laid, v. 1. That azarantine ion of Ource, was the man that utered that Prophecy, Bur hemight have two names, Azariah, and Oded. The fame name might be given to the father and the fon, and both called Oded. See the like in 1 Chr. 18.16. Or otherwise, fome former Prophecy might be uttered by Oded the father, and this have relation thereun. to. Or it might refer to Ahijahs Prophecy, 1 King. 14. 10, &c. which Oded wrote and put into the Chronicles; in which

see, which Odea wrote and put into the Chrometes; in which respect, it may be called, the Prophecy of Oded. betok courage He gathered his spirits together, and laid aside all fear of danger, that might follow upon reforma-

and put away the abominable idols ] Heb. abominations. We read of a great reformation before made by Afa, ch. 14.3,4,5. But it appeareth by this, that all abominations were not taken away. He now fearcheth more narrowly from house to house, 2 King. 11. and thereupon redreffeth many things that lay hid before. So

5. 2 King. 23.24. out of all the land of Judab and Benjamin] Of these he had an especial care, because they had never revolted.

especias care, notaute they had never revolted, and out of the cities which be had taken from mount Exhraim] These might be the cities which his father took ch. 13.1 9, and 17.2. Or there might be other cities which he himself had

and renewed she Alsar of she Lorp? This is meant of the great brazen Altar which stood in the Priests court, whereon a fire was kept continually, (Levit. 6.12.) and every day facrifices offered thereon; fo as it could not but in time dreay, and need reparation: Afatherefore renewing his covenant with God folemnly, and intending to offer a great facrifice, (as he did, v. 11.) repaires and beautifies that altar, wherein he shewed a mind featoned with piety, and inflamed with zeal.

that was lefter the porth of the Lord | See chap. 8.12. I King.

V. o. An be gathered all Judah and Benjamin] Besides those

down throughout these two tribes to assemble his subjects unto that folemn covenant which he intended, v. 12.

and the firangers with them ] Such of the ten tribes as were in

Judah, after their revolt, were counted fixangers; for they feparated themselves from the house of David, and kingdom of Judah; yea, they for fook the true religion, and lerved idols; and subjected themselves to other kings, and other laws. See ch. 30.25.

out of Rebraim and Manageb | Under these two tribes, are

comprized the other tribes that revolted.

and out of Simeon | Simeon was within the tribe of Judah. Joh. 19.1. But part of it bordered on Ephraits. The greater Jun. 19.1. But part out bordered on Ephraim. The greater part, which was within the compass of Judah, held with the house of David. See 1 King. 18.13. But that part which bor-dered on Israel, revolted with the rest. Of these there came many, and joyned themselves to the kingdom of Judah. These

many, and joyned members to the angers out of sime on.

Jershey fell to bim out of [freel in abundance] They did voluntarily leave their own habitations, and came to Judah, as others before them had done at the first revolt, chapter 11.

when they (am that the Lord bis God was with bim] They faw and observed this, by Gods continuing the kingdom of Judah in Davids line, by the great victory God had given his father in Davids line, by the great videoty God had given his tather againft the lifactiers, (ch.;13,7), and by the great videory which God had given to himfelf, againft the Ethiopians; and by that long peace he had enjoyed. They knew hereby distinct on the country of the control of the control of the country of fear of God brought them.
V. 10. So they gathered themselves together at ferusatem] This

relative, they, hath reference to all that are mentioned before of ludah, Benjamin, and other tribes. The king having fent for them, v.9. they readily come and affemble together at the great city where the Temple was.

in the third moneth ] This moneth answered in pare toour ang rearrun, on nego gent, ot too musta acjectee, \*\* \*\*am.4.1.

for your work field be remarked 1 lets a great encouragement
for a man to fit up his firit, and make him diligent to know
that his labour field not be loft, 1 Co.115/8. The reward
letter promidel, his now pon defect or ment's but upon Gouts

to make the letter of the letter to come to Jerufalem

to come to Jerusalem.

in the ffiecuth year of the reign of A[a] This was anon after
the great victory obtained against the Ethiopians. So as they
came divers years after those ten years mentioned, chap.

V. 11. And they offered unto the Lord ] This was a real1 restimony of their thankfulness unto God. the [ame time] Heb. in that day. [In the day whereon they were

the lame time I tele, in this day, lin the day whereon they were affentibled together; the day of Pentecoth, of the floy! which they had brough! I There was a law, that by Gods people, when they obtained a victory against their enomics, part of the floy! should be given to the Lord for offerments, part of the floy! should be given to the Lord for offerments.

mice, part of the fpoyl thould be given to the Lord for other-ings, Num. 31. a8, &c. See 1. Chin. 36. 27, a8. Saul makes this a pretence of keeping great flore of the cartle which they cook from the Amalekine, 1. Sam. 37. 11.5. Saul makes the same strong from the same strong of indered in its fell, was a very great offering; but compared up-to other offerings, it was been finall. See King. 8.63. This gave great evidence of their pious and zealous spirits.

V. 12. And they entred into a covenant ] This they did, to bind themselves more firmly to a due ferving of the Lord. See

to [eth the Lord] To call upon his name to worthip and ferve and uncoupon transfer of abominations, see 1 King.11. him, to depend on him, and cleave close unto him; all daties of picty are comprized under this phrase. See 1 Chro.

16. 10. Gol of their father! See ch.11.16.

with all their heart, and with all their foul ] See 1 King. 2. 4.

V. 17. Thus whofever would see [64] See v. 13.

the Land God of Ifrat!] See 1 King. 8. 15.

flouid be pas to death! This is not to be taken of every failing in that duty of feeking the Lord; but of an obtlinate refulal. to be subject to the Lord, and of seeking to other gods. This

to be impert our but, a nun returning to unit goods.

whather finall or great, whether man or woman! There mush be no partiality in executing judgment (fee Deut. 13.6. & 33.9.).

Neither mush there be respect of persons in his cause who

fpecteth, no person, Deut.10.7. V. 14. And they [ware unso the Lord] This they did to make the covenant more inviolable on their part; for an oath is a curb to confeience. This oath was an imprecation against themselves, if they should break the covenant, as Neh. 5.13. that are comprized under this phrase, v. 2. he fint up and The Jews were wont, in making a folemn covenant, to cut a

beaft in funder, to lay one parcon one fide, and another on | 1 King, 15.17, &c It shall be therefore sufficient to note out bear in litinder, to tay one part on one fide, and another on the other; And to pass betwixt those parts, implying there-by, that they would be dealt with so as that beaft was, if they did not keep their covenant. Hereof, see Gen. 15.10. Jer.

Chap xvi.

with a load voyce] They did not this whisperingly, as a thing which they feared, and were assamed of, and would not have others to know; but audibly, and boldly, fo as they would have all to take notice of it

and with flouring ] This implyeth a common loud joyning of their vo.ces together, as fouldiers use to do in war, when they would affright their enemies. See ch. 13.15. 1 Chron.

15. 28.

and with trumpers, and with corners] Of trumpers, see 1 Chr.

13.8. Of Corners, see 1 Chr. 15. 28. These were expressions of much cheerfulness and joytulness in what they did, v.15. 2 Sam.6.15. Ezra 3.11.

V. 15. and all Judab rejoyced at the Oath] They were fo far from backwaronels, in tying and binding themselves to God, as they rejoyced therein.

for they bad fworu with all their heart] Without any diffimulation, or by-respect. That which cometh from the heart, is willingly and cheerfully done.

and [ought him] See what it is to feek the Lord, v. 12.
with their whole defire] It was not other mens perswasions, nor outward motives, but the inward motion of their own spirit, and desire of their own hearts, that stirred them up to that which is here fet down.

and he was found of them ] The Lord heard their prayers granted their defires, accepted what they did, and prospered their endeavours. See v. 2.

and the Lord gave them rest round about ] By rest, he meaneth peace. After that the Ethiopians were overthrown, they had no more war, either with the Hraelites, or with any other and the

V. 16. And also concerning Maacha the mother of Asathe king Ofher, see 1 King. 15.13.
be removed her from being Queen This relative, be, hath re-

ference to Afa before mentioned. See I King. 15.13.

becsufe [he had made an idol] Heb. horror. Of this abominable idol, fee r King.15.13.

in a grove] See 1 King. 16.33.

and Afa cut down her idol] Or, destroyed it, 1 King. chap.

15. 13.

and stamped it] This he did, in great indignation of such an

and burnt it at the brook Kidron ] See 1 King. 15.13. V. 17. But the high places were not taken away out of Ifrael Ifrael is here put for Judah, as ch.12.12. See ch. 15. 3,5. a.

bout removing high places.

neverthelesse the heart of Asa was terfeet all his dages | See

I King .15.14.
V. 18. And he brought into the house of God, &c. ] See I King.

againft Judah; for this hath relation to the fift weife of the next chapter; where it is find, that the king off Juda stane up-againft Judab unto the five and thirtieth year. This account must long in from the dwifon berwin; Ifical and Judah; for a this is to be taken not properly of the five and thirtieth, but of the fifteenth year of Ash is trige; i, e'ea proof hereof, chap. 1.6.1.. That this was the five and thirtieth year from the foreight di-vision is thus weighter. To the first think the provident is the verified di-vision is thus weighter. To thought the provident is the standard of the st next chapter; where it is faid, that the king of Ifrat same up against just home the few and thirtheyer. This account mould begin from the division between the land and judah; so as this is be taken not properly of the few and thirrich, how to the fifteenth year of Ah his reign; see a proof hereof, chap. 16.1. That this was the fire and thirrich was from the few and the fire the properly of the few few and thirrich, how the fifteenth year of Ah his reign; see a proof hereof, chap. 16.1. That this was the fire and thirrich wear from the foreign did wiston, is thus evident. Rehobosm (at the beginning of whole rich who the distilland have the fifteenth procedure of the proposed for the proposed for the fire of the fire whose reign, the division began, ch. 10.1, &c.) reigned seventeen years, ch. 12.13. Abijah reigned three years, ch. 13.2. To those two, add fifteen years of Afa his reign, and the five and thirty years will be made up. There is a like computation from the beginning of the division, chap. 22. 2. See ch.

of the reign of Afa ] Or, in the reign of Afa. This acception of the prepolition helpeth the former expolition.

### CHAP. XVI.

Vers. 1. The fix and shirtieth year ] This must needs have beginning before Asa his reign; because Baasha dyed in the seven and twentieth year of Asa his reign, r King. 15.33. See ch. 15.19.

of the reign of Afa] Or, in the reign of Afa. See chap. 14.

I king 15.17,000 it mail to unferiore jumelen to note our additions, and variations between them.

V. 2. Then Afa brought on filter and gold. Or, then Afatock all the filter and the gold.

out of the treasures of the house of the Lord, and of the kings bouse.

Or, that were less in the treasures of the house of the Lord, and in the treasures of s' e hings bonfe, I King. 15.18. Of these treatures, fce 1 Chr.26.20. & 29.3.

and fent to Benhadad] Or, and delivered them into the hands of bis fervants, and king Afa fent them to Benhadad King of Spris Or, the fon of Tabrimon the fen of Heain kine

of Syria, 1 King, 15, 18, that dwelt at Damascus] Heb. Darmesch.

W. 3. There is a league between ne and thee, as there was between my father and thy father) Or, and between my father and thy father.

behold, I have fent thee filver and gold ] Or, a Prefent of filver and gold, 1 King 15.19. go break thy league with Baafha, &c. ] See I King. chap. 15.

verf. 19. V. 4. And Benhadid bearkened unto king Afa, &c.] See K'ng.15.20.

and Abel-moim] Or, Abel Beilmagehah. and all the flore citics of Naphtali] Or, and all Sinnerob, with

all the land of Naphtali. See I King. 15.20.
V. 5. And is came to passe when Baasha beard it, &c.] See 1 King. 1 5.21.

and let bis work cesse] This he did, because he was afraid of Ben hadads surprising him. It is added in 1 King. 15.21. that Baasha dwelt in Tirzah,

V. 6. Then Afa the king took all Judah] Or, he made a procla-mation throughout all Judah, (none was exempted) 1 King. chap.

and they carried away the stones of Ramah, &c.] See 1 King.

and he built therewith, Geba,&c.] This was Geba of Benja min, 1 King, 15,22.
V. 7. And as that it : c Hanani the Seer This Hanani was the father of the Prophet Jehu, 1 King, 16.1. Of this title,

the father of the Prophet Jenu, I King. 16.1. Of this title, Seet, Ice 2 King, 17.13.

and came to Ale King fof Judab, and faid unto bim Faithful Prophets of the Lord, dare come to Kings to tell them the

Lords minde

Because thou hash relyed on the King of Spria For children of God to place their confidence on children of men; (and on those especially, who are our of Gods Church) is highly dis-

and not relyed on the Lord] Confidence on men, draweth a-way our confidence on God, Ifai, 31.2. & 31.1.

thy God ] This special relation, betwixt God and Asa, aggravareth his diffidence in relation to God.

therefore is the best of the King Syria escaped out of thine hand]
This may have reference to that which might have fallen our; that if the King of Syria had come againft Judah, being V. 19. And three was no more war] Or, there had been war. The war here intended, must in special be meant of kirch add had, till this year the king of Israel, and the king of Syria into his hands, as he sidd war betweet Judah and Ifrael, and that king of Israel, and the king of Syria into his hands, as he sidd war betweet Judah and Ifrael, and that had been war againft Judah, for this hath relation to the first weet of the state of th mortal enemies of Ifrael and Judah, as it had been far better for Asa, to have stood out at distance against them, then to have sought friendship with them. For this therefore is Asa

V. 8. Were not the Ethiopians] Or, Cushits, ch. 14. 9. and the Lubims These were a people bordering upon Ethiopia. See ch. 22.3.

a huge host] Heb. an army in multitude. See ch. 14.9. with very many chariots and horfemen] The chariots are expressed, ch. 14.9. The horsemen are necessarily under-

Tet because thou didst rely on the Lord ] That Asa placed his confidence on God alone, is evident by this phrase, chap.

he delivered them into thine band] See ch. 14.21.

V. 9. for the eyes of the Lord] The providence of God is hereby fet forth, which as an eye feeth, and observeth

of the trage of part of the standard and of his coming to hings of lined, fee r kings (1st) of the standard and of his coming to hings of lined, fee r kings (1st) of the part of things came up against standard, each of the line of the standard part of the stand

# Chap.xvi.

mics. whose bears is perfet with him] Who are upright and sincere in heart. See I King, 8, 61. Hereby the Prophet implyeth, that the heart of Asia was no perfect; at least, it was not perfect in that for which he is reproved. How Asa his heart is faid to be perfect, See 1 King. 15.14.

Herein baft thou done foolifbly ] Like a fool that confidereth

not what may afterwards fall out; but onely doteth upon the present. See I Chr. 21. 8.

therefore, from henceforth thou fhalt have war] That which is nerejore, from nemejorio iosa pair nue war juna which is noted, i King. 15. 32. that there was war between Ala and Baafin all their dayes, werefich this threatning. V. 10. That Afa was wroth with the Serr J This manifefleth

a great depth of corruption in Afa's heart. See chap. 26. 19. His fon Jehoshaphat made a better use of Jehu his reproof, ch. 19 2, &c. This epithite, Seer, much aggravateth the

proof, ch. 19.2, of . Ins. epitation 5.0%, in of Ala. Of Secr, (e. 2 King. 17.12 and put bim in a prifon boule) Heb. be gave him is the boule and put bim in a prifon boule j. Heb. be gave him; or, a prifon wherein fuch were laid, as could expect nothing but death. Others, take it to be a prison wherein he was ma-nicled and settered. He was dealt withal as Jer. 20.2. & 29. 26. this hebrew word is used in those two places. The King dealt with him as with a traitor. So dealt Ahab with Micaiah,

for he was in a rage with him, becau'e of this thing] The reason why Hananithe Seer was so dealt withal, was not any defert on his part, but the undue wrath and fury of the King. Great men will not indure to be told of their faults.

Great men will not indure to be told of their faults, and As opperfed Heb. embed, or, trampled upon, fome of the people the faunt time) His crucky extended to all of the theory is the same of all forts: he was impious against God, and injurious to men. This was a great fall.

V. 11. And behold, the acts of Afa, first and lust ] Before his

fall and after. See ch. 12. 15. Lo, they are written in the books of the Kings of Judab and Ifrael] Lo, mog arewrenten en ne ecocy si nee grape y grans area grant j. See. ver. 19.
They are briefly fer down in facred Scrippurer, as at King, 14.
See. and largely in civil. Chronicles. In the Chronicles
of the Kings of Judáh, becaule he was a king thereof a content of the Kings of Judáh, becaule he was a king thereof a content of the Kings of Judáh, becaule he had much to do with the Kings
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V. 12. And Afain the thirty and ninth year of the reign] This was many years after his making a league with Benhadad,

was diseased in his feet ] He was troubled with the gout; was appared anon per ] The was troubled what the gour; which in the extreamity thereof is very painful.

until his diegle was exceling great ] Heb. sill it aftended upwards. Till it went through his whole body, to his heart and bead. Till it went through his whole body, to

wards. Till it went through his whole body, to his heart and head: This made it the more dangerous and deadly yet his his direct be lought and with lead like neither turned to the Lord, by true and unfained repenance, nor called upon the Lordfor help, not fought to show the will of the Lordfy any of his Prophets. See 1 (Lorun 10.14. his true the Phylinan) It is not unlawful to utte the helps of Phylinans; yet, and to fock for help by their means; June 2 and the Lordford his lifting on the assessment of the same of the lordford his lifting on the assessment of the lordford his lifting on the lordford his lifting

as wedepend on the Lord for his bleffing on the means. Afa as we depend on the Lord for his dicturing on the means. Als committed two fins: One was too carelefs and negligent of the Lord; the other, too great confidence in man. These two fins he committed before, yerf. 2,7. As in war, so in fickness, he put too little confidence on God, too much on

V. 13. And Afa flept with his fathers] See 1 King. 2.10.
and dyed in the one and fourty year of his reign] This was the longest that any King hitherto had reigned; onely two after him, reigned longer then he; namely, Uzziah, whose end wasmuch like to Asa's, chap. 26. 26. The other, was Ma-

V. 14. And they buried him in bie own sepulchre] See 2 King. 22.20. where the reason of the plural number, sepulchres,

which he had made] Heb. digged.

for bim[elf] Kings then used to provide graves for themselves.

in the city of David] See 1 King. 2. 10.

in the city of David] See 1 King. 2. 10.

and laid him in the hed] There they laid his dead corps.

which was filled] Or, which he filled. Either he prepared

which was filled] Or, which he filled. this for himfelf, in his life time; or, one that he left in truft didit. For the word may be taken impersonally. with [weet odours, and divers kinds of thices] Such as were u-

fed in embalming dead corpfes.

prepared by the Apotheraties are ] This implyeth great care the ordering them, Ecclef. 10. 1.

5.1. and 15.2. Job 3.4.1. Jet.16.17. Jet.17. Jet.16.17. Jet.16.17. Jet.16.17. Jet.16.17. Jet.16.17. Jet.16.17. Jet.16.17. Jet.16.17. funeral-folemnity thus to do. This was denyed to wicked Jehornmehrap. 11:3. But it was afforded to Zefedish (Jen. 34:7). Though he deel in a flrange land; for he was their last king. Irrany be chartchis was done by those that furrived Alia, in memorical of his former acts, and good things that he had done for Judsh. Or its may be, that at length he reperted; and an agood respect to him thereupon, he was period; and an agood respect to him thereupon, he was the state of thus honoured. Or, this might be done by some special friends, and favourites of his: or, by his own appointment, before his death.

### CHAP. XVII.

Vers. 1. And twoftsuphas his four reigned in his flead] 1 King.
15.24. Jehoshaphat was the fourth King of
Judah from the division. The sit from David. The best of Judah, from the division. The net from David. The best of any that were fince the division. His history is related in this, and the three next chapters following. In this chapter his care in reforming religion, and setting his kingdom, is set

i down.

and freegsbeeed bim felf egginft Ifpeet] Albab reigned in Ifrael when Jedonaphat began his reign, 1 King, 23: 41. And Albab was a mighty Prince: yet we do not read that he did any hofflie at gainft Judah; but rather yealded to joyn in aminity with Jehohaphar, ch. 18. 1. It is probable, that he fiw the kingdoon of Judah to of freng for him to oppofee againft it. Jehofhaphar, is here fid to Ihrengthen himself, by preparing all mannet of walther providion, againft all account that the men of Ifrael might make againft him. Some probable, when Ifrael is provided and the providion, againft all account that the men of Ifrael might make againft him. Some comps that the men of tractimight mage against min. Souther apply this word, first, to such, as out of the ent tribes had subjected themselves to the kingdom of Judah. Of these fee th, 15, 9, Yea, and to other of his own fabilets: as fee had feeltch his dominion foftrongly over them, as he held them firm unto him.

No. 2. And he placed forces in all the fenced cities of Judah] He put in fould ers, and needful ammunition in those fenced cities; namely, fuch cities as are fet down, ch. 11. 6, &c.

and for garrifour in the land of Judah] He meaneth Governours, with companies of foul diers throughout the whole

See ch. 15. 8, And the Lord was with feboflaphs? See ch. 15. 2. V. 3. And the Lord was with feboflaphs? See ch. 15. 2. C. because the welked in the first waite of bis father David, and in the first waite of bis father. In the former readings, it hath relation to those times of David, and many the first waite of David, former readings, it hath relation to those times of David, wherein hekept himfelt free from fuch feandalous crimes, as he fell into in his latter time; as his adultery with Uriah's wife; his murchering of Uriah; and his numbring of the people. In the latter reading, relation is had to Afa's former times, before he made a league with Benhadad, chap. 16.

2, &c.,
and fought not unto Baslim? Of Baal, properly taken, fee
1 King, 16.32. Here it is indefinitely taken, for any manner
of idol. Jehoshaphat gave not to himself to any manner of

N. 4. But sought the Lord See ch. 15. 4.
Ged of his faihers! This relative, fathers, may have reference to David, mentioned in the former verfe; or to Afa, who, in his former time, did that which was right in the eyes

of the Lord his God, ch. 14. 1. And it is an amplification of his piety, that he sheweth himself to be a pious son, of a pious and walked in ble commandements] He made Gods comman-

and waveta is un commandements if remade Gods commandements the rule of his life. See I King. 2. 3.

and not after the doings of I frac! As this hath relation to the idolatry of Ifrael, in worthipping the golden calves, I King. 12, 28,8cc. so also to other evil practices of theirs, I King. 12. 13, &c. and 14. 9.
V. 5. Therefore the Lord flabilished the kingdom] See 1 King.

in bis hand] Under his government; while he fat upon the throne and swayed the Scepter.

throne and swayed the Scepter.

and all Judab] He means all the subjects of Jehoshaphat.

brought] Heb. gave. This implyeth, that what they did,

they did freely.

10 febo[hapha: Prefents] As strangers used to send Presents
to such Kings as they honoured and respected, I King. 4.21. So also natives and proper subjects, in testimony of their grateful cheerful, and joyful subjection to him. See the contrary, 1 Sam.10. 27.

and he had riches and honour in abundance] These were blesabout choice of spices, and other things; and great skill in sings which God conferred on Solomon, as an abundant remuneration of his pious petition, 1 King, 39.13.

V. 6. And big hears was sift no? That is, was escontaged. It in name and effects, yet fair, through places and either name and effects, yet as of his honour and riches, as the heart of Hezekinh was, ch.

of his honour and riches, as the heart of Hezekinh was, ch. 32.24. but it was made free, cheerful, undaunted.
in the waies of the Lord In doing fuch things as God re-

quired, and were pleasing and acceptable to the Lord. This he counted his highest honour; and in that respect may be faid to be lift up...

Chap.xvii.

moreover he took away the high places and groves of Judah] We read how Ata twice made such a reformation, ch. 14.5. and 15. 8, 16. therefore there were fome high places and groves that Ala over-flipped in his reformation : or offe, the people being too much addicted unto them, fet up fuch things again nin the latter years of Asa, especially after he fell into his disease, chap. 16.12. Of high places, see 1 King. 3.4. Of groves, see 1 King. 3.4. Of groves, see 1 King. 16.33. Of the different kinds of high places.

ces, see ch. 14.5. & 15. 17.
V. 7. Also in the third year of bis reign] This shews, that the reformation before mentioned, was before his third year; fo as he began betimes.

he [cut to his Princes] Or, with his Princes. In the former reading is implyed, that the Princes here meant, were fuch as were governours in feveral places of the Land. The latter reading implyes, that thefe were fuch Princes as were about the Court, whom the King judged to be able and faithful for that whereabout he sent them. Hereupon, some read it thus,

even to Benbail, and, &c.] Here are five Princes reckoned up by name.

to seath in the cities of Julab] This phrase applyed to the Princes, implyeth, that they thould command and admonith, nanyeu, max usy moun command and admonant, and king name, all the people that were up and down in the cities of Judah, to hearken to those instructions that the Priests and Levices should give unto them concerning the law of God; and answerable carry themselvers; so as these Princes were sent, or they were sent unto, to make way for the winds and the state that the state of the sent that the sent the sent that the sent that the sent that the sent that the sent the sent that the sent the sent that the sent that the sent that the sent that the sent the sent that the sent that the sent the sent that the sent the s Priefts and Levites by their authority

V. 8. And with them be fent Leultes | Levites and Priofts. were in their turns, among the people in cities and countries, to influedt and teach them, as well as do the fervices of the temple. Levites were to read and expound the law, Neh.

even Shemaish, &c. ] Here are nine Levites fet down by name, as there were five Princes, verfig.

and with them Elifoims, and Jeboram, Priests | Priests also were fent to resolve doubts, and to decide controversies, Deut.

17.18.9. Mal.27. V. 9. And they taught in Judah I In those several places

whither they were fent, and where there was need, and haithe book of the law of the Lord with them] This they carried, that they might thereby demonstrate the truth of what they raught, and thew the very text, to fuch as made any question about any thing that they taught. See Act.

and so nt about through all the cities of Judab, and saught the people | This explains that general which is noted in the beginning of this verse.

V. 10. And the fear of the Lord ] See ch. 14.14. fell] Heb. was.

upon all the hingdoms of the Lands that were round about Judah]
For they might best hear of the goodness of the Lord towards Jehoshaphat, and of his mighty power in protecting of him: yea, and of that great respect which all his subjects showed him, and of the ftrong defences that he had made in his

fo that they made no war against Jebeshaphat ] Where God frikes mens hearts with terrour, they dare not flir, nor make any opposition, See Gen. 35, 6, V. 11. Alfo fome of the Philiftims ] Thefe were most deadly

enemies of the Ifraelites. brought Jebofhaphat prefents] See 1 King. 4. 21. This they

did on defire of his friendship, and in restimony of their hoand tribute filver] For Afa had fubdued a great part of them

and the Arabians brought him flocks These also were subdued by Afa, ch. 14.15. Their chief calling was to feed cattel. and therefore they brought fuch prefents, and tribute to

feven thousand and seven hundred rams, and seven shousand and feven hundred he goats] As these were fit for meat, so also for facrifices; for they were all clean carret. See the like of Mo

ab, 2 King 3.4.
V. 12. And schoshiph a mixel great exceedingly Heb, he was going and encressing. He encreased more and more. This word, great, is here to be taken in a large extent, as, great in

ner of provition

V. 13. and he had much bufine[s in the cities of Judah] He took great care himself and set others on work, about such things as might be set for a Kingdom, in times of peace and war.

thingart of it. to a anignosa it thinks or peace and was, and thomes of war] See I king 9, 22. I Chr. 12.8, nighty men of valur! See I Chr. 5, 24, and 7, 7, were in | culsion| This was the greateff city of the kingdom, and the fafeft and fecureft place for the king. Here was the Temple; here was the Kings Court, where he and his chief Princes did most reside; and therefore here were such men

V. 14. And these are the numbers of them] This hath reference to the particular numbers following: all which make up eleven hundred and threefcore thouland. See verf. 18.

and cn. 13.3.

according to the house of their future! See 1 Chr. 5. 13.24.

of Judah, the exprains of thousands, Admah the chief. Or, in
Judah, of the Cartains of thousands, Admah the chief. He was above all those that are hereaster named and with him mighty men of valour, three hundred thou and All

these were under his command, whether they were Colonels, or other inferiour Commanders, officers and fouldiers,
V. 15. And next to bim] Heb, at bis band. He that is nexe

to one is at his hand was Jehohanan the captain and with him two hundred and four score shoufand] These were such, as in the general, are described,

ibbullata] Incie were nuen, as in the general, are detection, might men of valour, veri, 13, 14.

V. 16, And text to bin! See ver [15, was And the thin of the very large of the very large and the very la

who willingly offered himfelf unto the Lord ] Of his own ac-We writingly offered impley love the Level of the Some foods, cheerfully, and readily he put himfelf on, to fight the battels of the Lord: or, to do fervice unto the honour and glory of God and for the factor of Gods people. Some foexpound it, as if he devoted himselt, for a Nazarite, to the Lord. The notation of the hebrew word, may bear as much.

and with him two bundred thou[and] These were under his command

command.

mighty men of valour] See verf. 13.

V. 17. And of Benjamin] The former Commanders were of Judah, those that follow of Benjamin; for in these two tribes ftood Jerusalem, wherein all these companies were. See

Elisds a mighty man of valour]] See verf. 13.

and with him armed men with how and shield | With offensive and defensive weapons. 'The Benjamites were very well exercifed in the bow, ch. 14. 3. 1 Chr. 12.2.

two bundred thouland ] These were under Eliada's com-

V. 18. And next to him ] See verf. 15.

V. 15. Ana next to their 3 See vert. 15,
was lebell-bad, and with him an hundred and fourfeter th infand]
These were in the last rank. All the number of Benjamin,
was three hundred and fourseore thousand. Of Judah, seven hundred and fourfcore thousand. See ver. 14.

ready prepared for the mar ] As they were trained up in military discipline, and fit for war, so were they alwaies well fur-nished, to be sent forth to the war, upon any occasion,

nillied, to be lent torth to the war, upon any occasion. They waited saiste king J They were ready upon the Kings command, to be fent forth upon any occasion. It is not probable, that so many thousands should continually artend on the king, or be together at Jerusalem. They did certainly in their courses come thither, some at one time, some at another; but fucceffively, one after another.

befides thoje whom the king put in the fenced cities, throughout all [udab] This hath reference to yerf, 2.

#### CHAP. XVIII.

Verf. 1. Now Jehoshaphat bad riches in abundance] See ch. hoshaphar, who was much commended in the former chapter, is fet down; namely, his helping of the ungodly, chap.

and joined in affinity with Absh] The affinity was, that Jehoram, Jehoshaphats son, married Athaliah the daughter of Ahab, 2 King. 8, 18.

V. 2. And after certain years ] Heb. at the end of years. The years here were fuch as were passed over, from the begin-ning of the league betwirt Jehoshaphat and Ahab. Nowehis was the last year of Ahabs reign and life, vers. 34. and about the feventh of Jehothaphats reign. See ; King. 22.51.

be went down to Abab to Samaria] He went to Ahab upon complement, to testifie his respect to him, and to continue the riches and honour, verf. 5. great in power, verf. 13, &c. great league and amity. Hereupon Ahab took the oscafion, to reChap.xviii.

D.XVIII. | and all the biful bearing set. Or, flaming by him and all the biful bearing set. Or, flaming by him and all the biful bearing set. Or, flaming by him and all the biful bearing set. Or, flaming by him and all the biful bearing set. Or, flaming by him to be decreased by the set of the se

King in royal chare and great pomp; as the Queen of Shebaid, t King, 10.2. And by that which follows, trappears that he came accompanied with bands of fouldiers. That all those might be liberally entertained, it was requisite that Ahab fhould kill abundance of theep and oxen. and persuaded bim to go up with bim] Ahab by his royal en-

terraining of Jehothaphat, and by his fair speech, works on him, and prevails with him to do what he defired.

to Rameh Giteta! See 1 King. 12.3 In that chapter, the hiftory herefollowing in this chapter, is fet down, almost word for word as it is here.

V. 3. And sibab king of Ifrael faid unto Feboshaphat king of Fudah] As their names, so their kingdems are distinguished: Which kingdoms, at this time, differed in religion; though which nuggeons, at this time, aimered in religion; though they were all of the preferely of Abribany, Itaac, and Jacob.

18 its thougo with me to Renoth Gited? This question he propounds, to trie Jehothophate minde to him.

2 and the anjectic him, I am at these or, and my people as thy people.

In 1 King, 22, verf. 4. This is further added, my horles as thy

and we will be with thee in the war ] We will be affiftant unto thee and as helpful, as if we were thine own fubjects.
V. 4. And Jehofbsphat faid muto the king of Ifrael, En-

quire,&c.] See 1 King, 22.5. V. 5. Therefore the king of Ifrael gathered together of Prophets four hundred men ] Or, about four hundred men, 1 King. 22.

and faid unto them Shall we go to Ramoth, &c.] Or, fhall I go

against Rimoth, 1 King. 22.6.
V. 6. And scholhsphat said, Is there not here a Prophet of the Lord heades Heb. yet, or more. Though there were many Prophets, yet he asked if there were any more: not simply, as if he thought fo many as four hundred were not enough; but because he discerned that they were idolatrous Prophets, and thereupon suspected their answer; and would therefore be informed by another kinde of Prophet; even a Prophet of the true God Jehovah.

that we might enquire of him] See 1 King. 22.7. V. 7. And the king of Ifrael faid unto Jehoshaphat, There is yet one man His name and parentage is fet down (1 King. 8, 22.)

one man | res name and patenting the terming the third of the for of Imlah.

by whom we may enquire of the Lord ] See 1 King. 22.8. but I hate him, for he never prophefied good of me, but alwaies

evil 1 Hcb. 4ll bis dayes.

eurs Heb. 48 bis styee.

the same is Micrish the son of Imlab] Here is supplyed that
name and parentage, which was before omitted.

and Jehoshaphat said, Let not the king say [0]. See I King. 22.

end the king of Ifrael called for one of bis officers] Or. ant at , fetch quickly, &c. ] Heb. haften. See 1 King, 22.

art 2 fello quanty, (etc.) Sec 1 King. 22. 10. in a void place, &c.] Or, floor.
V. 10. And 2edekids, &c.] Sec 1 King. 22. 11.

with these theu shalt push Syria] Or, the Syrians. 1 King. 22.

until they be confumed] Heb. until thou confume them. Or, until thou have confumed them.

V. 11. And all the prophets, &c. ] Sec 1 King. 22.12. V. 12. And the mellenger that went, &c. ] Sec 1 King. 22.

with one confent | Hcb. with one mouth. V. 13. And Micaiab faid, As the Lord liveth, even what my God faid, &c. ] Or, what the Lord faith unto me. Sec. 1 King:

V. 14. And when he was come to the King, &c.] See I King.

fhall we go to Ramoth-Gilead to battel, &c. J Or, fhall we go a-

gainft Ramoth-Gilead, 1 King. 22. 15. or [ball I forbear?] Or, [ball we forbear.

and he faid, Go ye up and profeer ] Or, go and profeer, in the fingular number, 1 King. 22. 15.
and they feell be delivered into your band ] Or, for the Lord shall

an atory joan be interest and you coming job deliver it into the kings hand, x King, 22. 15.
V. 15. And the kings faid, &c.] See 1 King, 22.16.
V. 16. Then be faid, &c.] See 1 King, 22.16.
V. 17. And the King of Ifrael faid, &c.] See 1 King, 22.

but evil] Or, but for evil. [ V. 18. Again be faid, &c.] This hath relation to Micaiah.

and all the hoft of beaven flanding, &c. ] Or. flanding by him.

V. 19. ARRIPE LETA JETA, IN DO JEME CRITEJ OT, WOD JEME perfusade: OT, deceive, I King. 23. 20. The fame hebrew word is in both places. So verf. 20, 21.
V. 20. And abuse came out a fairti, &c. J See 2 King. 22. 21.
V. 21. And be faid 1 will goon. &c. J See 1 King. 23. 23.
V. 22. Now therefore behold, &c. J See 1 King. 22. verf.

in the mouth of these thy Prophets, &c. ] Or, in the mouth of all

thefe thy Prophets, 1 King. 22. 23.

and the Lord hath spoken evil against thee Or, concerning
thee, 1 King. 22. 23. There is the same hebrew word in

V. 23. And Zedekiah, &c.] Sce 1 King. 22.24. V. 24. And Missiah said, behold, &c.] Sce 1 King. chap.

into an inner chamber, &c.] Or, from chamber to chamber. Heb, chamber into chamber. V. 25. Then the king of Ifrael [aid, &c. ] See 1 King, chap.

V. 26. And fay, Thus faith the King, &c. ] See 1 King, 22.

v. 27.
untill I return in teace Or, untill I come in peace. See 1 King.

V. 27. And Micaiab faid, If thou certainly return in peace, &c.] Or, if then return at all in scace, 1 King. 22.28. In both places the Hebrew word is doubled, thus, If returning the return. Of this hebraifm, fee I King. 8.13.

Heathen all ye people] Or, hearhen, O people, every one of yon,

King, 22.28. The Hebrew phrate is one and the fame in

V. 28. So the king of Ifrael, &c.] Sec 1 King. 22.29. V. 29. And the king of Ifrael faid, &c.] Sec 1 King. 22.

and they went into the battle ] Or, he went into the battle, in the

Ingular number, 1 King. 22.30.
V. 30. Now the King of Syria had commanded the captains of the chariots that were with him] Or, but the king of Syria commanded his thirty and two captains, that had rule over his chariots, 1 King.22.31.

fajing, Fight ye not, &c.] See 1 King. 22.31. V. 31. And it came to pals, when the captains, &c.] See 1 King

it is the king of Ifract Or, furely it is the king of Ifract, 1 King 22,32.

therefore they compassed about him to fight] Or, they turned afide to fight against him.

ance to ngin againit nim.

but febolishist cryed out] Sec I King. 22.32.

and the Lard beleed him, and God moved them to depart from him]

All this is here added, and not mentioned, I King. 22.32. The first clause here set down, sheweth how ready the Lord is to help them that call upon him. The latter sheweth, that the hearts of enemies, are in his power, to turn them as it pleafeth

V. 32. And it came to pass, that when the captains, &cc.] See

V. 3. King 2.2.33.

from pursating him] Heb. from after him.
V. 33. And a certain man drew a bowe at a venture] Heb. in

and (mote the king of Ifrael between the joynts of the harneffe]

Heb. between the joints, and between the breaft plate.
therefore he faid to bis chariot man, &c ] See 1 King, chap. 12.

I am wounded] Heb. made fick. V. 34. And the battle increased that day] See 1 King. ch. 22.

howbeit the king of Israel stayed bimself up in ble chariot against the Syriaus or, the king was stayed up, &c.

nutil theeven Or, and dyed at even, 1 King. 22.35.

and about the time of the Sun going down be dyed This exprelly
theweth, what time of the Even is meant. There followeth mewern, what tune of the Even is meant. Incre followeds more about Ahab, I Ring, 2.2.35,36,8cc. But it was the main feope of the Pen-man of this hiltory, to fet forth fo much as concerned Jehosaphat king of Judah; therefore he here cea-

#### CHAP. XIX.

Vers. 1. A N.d Jehosphat the king of Judah] See chap. 17.
returned to his hease in peace to Jerusalem] This hath reference to the danger wherein himself was, and to the death of the to the danger wherein nimetr was, and to the death of the king of Ifrael, ch.18.31.35. Though he were in great dan-ger, and the king with whom he went to battle, were flain, yet he returned in peace, not flain, nor wounded; no nor the enemy ftirred up against him.

Annotations on the second Book of the Chronicles.

V. 2. And Jehuthe son of Hausnithe Seer ] Ofthis John, sec [ V. 7. Wherefore now let the fear of the Lord be upon you] Stand 1 King, 16.1. Of Hanani the Seer, fee ch 16.7. went out to meet him] When Jehoshaphat returned from the war, in which Ahab was flain, then this Prophet met him; fee

and faid to king Febofsaphat] Though his mellage were very fad, and that to a king; yet boldly he declareth the mind of

fight, and that to a king; yer boldly he declareth the mind of the Lord.

• Doubliff tem being goldy] He meaneth Alab, and the finalities, who were idolaters; and in that respleet, very ungolly. This was the more unlawful, because the Istaclites and revolves from the true religion; and Alab hamielf was an evolves from the true religion; and Alab hamielf was the revolves from the true religion; and habb hamielf well of the true that the worft, of all the kings of little worft with the worft of the little worft was the worft of the worft of the little worft with the worft of to afford and to Idolaters of other nations in external politick mutual defence against enemies; but revolters are to be de-

and love them that hate the Lord | Here are two circumstances which plainly demonstrate Jehoshaphaus fact to be a fin; which which plantly demonstrate jetiothaphaes fact to be a insighten also do aggravate the same. The first is, that he loved the ungodly. He did what he did, not only in a politick respect, but in an inward entire affection to them, be loved them. The other, that the ungodly are so detestable to the Lord, as they who love them, profess a hatred of the Lord.

therefore it wrath upon thee from before the Lord ] This may be taken, first, of Jehoshaphars desert, that he had deserved wrath. Secondly, of the danger wherein he was, (ch.18.31.) that God Secondly of the danger wherein he was (cn. 10.31.) that Sou manifelted his wath upon him, in bringing him to that dan-ger, because he would help and love the ungodly. Thirdly, of some eminent judgment that hung over his head. It may of tome eminear judgment that hung over his head. It may be of that configured of Moah, Ammon, and others, which is fet down, ch. 10-11, 10-12. See the notes on that place. Nevertheldly, there are good things found in the all This hash reference to ch. 17-3-3-8. Cold taketh notice of that grace that

is in his children, fo as to spare them, through his own gr when they trespass. These are faid to be found in Jehoshaphat, because they were evidently manifested to be in him,

in that thou haft taken away the groves out of the land] See ch.

17.6.
and hast prepared thine hears to feel God] He did, in the best manner that he could, consult and advise with himself, how hemight best serve the Lord. See Ezra'7. 10. A contrary disposition is noted of Rehoboam, ch. 12.14.

V. 4. And Fehoshaphat dwelt at Jerusalem] He quietly conti-

nued there. Some apply this, to his giving over the govern-ment to Jehoram his fon, (2 King. 1. 57.) and fo remaining the more quietly in his Palace.

and be went out again] Heb. he returned and went out. As he had done before, ch. 17.7. fo now he did again.
through the people] Throughout the whole nation. In testi-

mony of his true repentance for his fin, hie endeavoured to bring all his people to the true worthip of God.

bring at this people to the true worthing of God, from Betificiate or moint Ephraim I From South to North from one end of his kingdom to another. Of Beertheba (see 1 King. 19.3. Of nount Ephraim, Seech. 15.8.9. Beerflicha was on the South, Mount Ephraim was on the North; to which place the

borders of Judah extended in Afa's time.

God of their fathers | See 1 Chr. 29.18. V. 5. And he fet Judges in the land] What these Judges were,

is expressly fet down, v. 8,&c. throughout all the fenced ciries of Judab] Lest fouldiers should abuse their power unto violence and wrong, he sets Judges in the cities where they were, to fee justice and right done.

the three where we wree, once junte and ngut done, city by tip! In every city.

V.6. And fail to the fatter! He doth not only appoint Judges, but also inciteth and drefetch them to do justice, take beed what you do Judges that are in place to right others wrongs, had need to be very circumspect.

for ye judge not for men] Not famply in the name, or by the authority of man: Though all civil publike affairs were done in the name of a king, yet a king tells them, that comparatively to Gods, their kings name was not to sway them this

but for the Lord The Lord is that supream Soveraign, to whom they were to give an account, and therefore they ought to have an eye especially unto him.

way, or that way

who is with you in the judgment ] Heb. in the manner of judgment. Judges sie in the place of God, and bear his image, and therefore must be very circumspect about the judgment that kings Isws, and to be decided by the statutes of the king-

in awe of God, and be afraid to do any thing that may offend

take heed, and doit] Do that which is right; unless men be very observant over themselves, they will soon be brought to do wrong.

for there is no iniquity with the Lord our God] He will no way do that which is unjust, or unequal; but render to every one that which is just and coual.

no reflect of perfons Deut. 10.17. Job 34.19 Act. 10.34 Rom. 2.11. Ephcl.6.9. Colof.3.25. 1 Pet.1.17. God regardeth not any outward thing in those which come before him, to move him to do this or that

non taking of this? God will not be bribed to do any thing,
V. 8. Moreover in Jerusalem did Jeboshashus [tr] He had an
especial care over the greatest and chiefest city of the land, to keep it in good order, as well as on garrison towns where fouldiers were

of the Levites These were to instruct the people. and of the Priests ] These were to resolve cases, chapter 17.

and of the chief of the fathers of Ifrael These were to see ju-flice and good judgment executed, Deut. 16.13. At Jerusalem

there was a great and high court, confifting of Priests, Levites, and Elders of the people. Before them were great and weighty causes brought, and appeals from other courts were made for the judgment of the Lord] For fuch causes as were Ecclesi-

and for controversies] These were matters doubtful and di-

sputable. These are taken to be about civil matters, as about bargains,contracts,&c. when they returned to Jerusalem] Heb. and they returned. They

who were fent abroad, returned; or they who had causes to be judged, as v. 10. Some take this spoken of such Judges in be judged, as v.10. Some rase this spoken or tuen judges in the country and cities abroad, as by reason of the obscurity and difficulty of causes, came to the court at Jerusalemito advise with them, See Exo. 18.26. Deut. 1.17. & 17.8.

V. 9. And he charged them, [aying] He thought it not enough to exhort them to duty, but in the name of the Lord, he layeth an express charge upon them.

thus [hill ye do in the name of the Lord] Setting God before

your eyes, take heed of provoking him.

faithfully] Doing no wrong, nor feeking advantage to your

and with a perfett bears] threightly, see 1 King. 8.61.
V. 10. And what cause soever shall come to you. The ears of Judges must be opened to every cause of any person whatso-

of your brethren] Both Judges and common people came all from the same flock, and in that respect, were all brethren: This is here set down, to move Judges readily to hear them. that dwell in their cities I In the cities that were up and down

in the country. These were other then Jerusalem.

between blood and blood J He means hereby the kinds of murther; whether wilful or no.

between law and commandments, Statutes and Judgments ] Of the difference betwire these, see I King. 2.3. The meaning is, that in case one take the law, or commandments, or statutes, boraters of judan extended in All's time, and braight bins but but to the Lond but the people of the kingdom of Judah', especially in the out-conft, had revolted from the true religion; in this respect, the conft, had revolted from the true religion; in this respect, the conft, had revolted from the true religion; in this respect, the conft had revolted from the true religion; in this respect, the conft had revolted from the true religion; in this respect, the conft had revolted from the true religion; in this respect, the configuration of the confi or judgments one way, another another way, the Judges en-

ye shall even warn them that they trespass not against the Lord] By mif- nterpreting the law, and doing otherwise then it inrenderh

and so writh come upon you ] By wrath, he means some judgment that is an effect of Gods wrath , Num. 16. 46. This might fall upon them, for not warning, or directing the pcoplc, Ezek. 2.18.

this do, and you fhall not trefpafs]!f those that have a charge over others be confcionable, in directing them aright, and warning them of their fins, they shall not trespass either against God, whose charge they keep; or against their brethren, whose good they feek.

V. 11. And behold, Amariah the chief Pricit There were divers high Priests of this name, 1 Chr 6.7,11.

is over you in all matters of the Lord] He means by this phrase, Ecclesiastical matters, which concerned religion, and the service of God, and were to be decided by the law of the

Lord.

and Zebadiab the fon of I shmael, the ruler of the house of Judab]
This man was a Prince, and a governous of state,
for all the sign matters! That is, civil assairs, concerning
peace and justice between an and man, depending on the

alfo the Levites [ball be efficers before you] Thefe are fuch officers as are mentioned 1 Chr. 26,29. who were up and down in feveral cities, to fee laws put in execution, according to the directions that should be given them from the great court at

Jerusalem.

dedicorregions[5] Heb. take courage and do. Judges have
need of courage, that they be not danned with peoples murnurings and gain-layings.

and the Lerd fluid be with the good] He will be with fuch as
are careful and confcionable in doing that which is just and lerufalem.

right, to affift them, to protect them, and every way to bless both their persons and endeavours.

#### CHAP. XX.

Verf. 1. It came to paffe after this alfo] From the beginning of this chapter, to verf. 21. is fer down a very great eleverance which God gave Jehothaphar from many and mighty enemies. The first clause of this chapter is a transfer tion from that which was noted in the former chapter, to that which follows in this. It may have a particular reference to the judgment denounced, ch. 19.2. and fo it giveth instance net puedinent actionities, en. 19.5. and to it given intrance of God winds tupon leicholiphait, in fufficing enemies to come and invade him; and alto of Gods respect to the good things that were found in him, (ch. 19.3.) by preferving and elivering him. In relation to that care of reformation which is noted of Jchoshaphat, (ch.19.4,&c.) it sheweth, that not-withstanding the good things which are found in Gods children, God luffereth them to be tryed; but fo, as their tryal

turns to their greater glory.

that the children of Mosh, and the children of Ammon Thefe 1033 INC. SOILSTEAD TOOLS, ADMINISTRATED ARMINIST Incle two were of the potterity of Lot, Gen. 19.37,38, yet alwais bitter and immortal enemies to the children of Israel, and with them other befide the Armsonites These other are

supposed to be the Syrians, v.z. and Edomites, v.10,22. Some take them to be Amalekites, who in habit and language feigned themselves to be Ammonites. Others thus read it; and with them of the Hamenins. These Hamenins were a people diffinet from the Animonities,
came against fehoshapharto battle] The cause of this invasion

is not fer down. It is imagined to be that ayd which Jehoshaphat afforded to Ahab against the Syrians, ch. 18.3, &c. If so, then it further confirmeth that which is faid of Gods wrath upon Jehoshaphat, for helping Ahab, ch. 19. 2. Kings oft bring judgments upon their whole lands. See v. 22.

V. 2. Then ibere came fome that told fehoftathat, feging ] Thefe were either some scouts that Jehoshaphat might have abroad, or some of his own subjects that occasionally were out of their own country; or fome neighbouring Princes that wished well

unto him.

there countly a great multitude against thee] This must needs
be a great multitude indeed; or olic Jehoshaphat that was so
well prepared, (asis noted, ch.17, 19.) would not have been call into to great a fear as is intimated, v. 3, 12.
from beyond the Sea on the fide Syriz] This is that fea which

is called Asphalites, or the dead fea, or falt fea. Sodom was scittuate by it; and the people here mentioned came from thereabouts. See Gen. 14.3,7. The East border of Judah was at this fee, Josh. 15.5.
and behold they be in Hazagon tamay ] Of this place, see Gen.

14-7.

which is Engedi] Hercof, see Josh. 15.62.

14. 3. And Jehoshiphus feared] This implyes both a natural fear, in regard of the many enemies before mentioned; and also a pious fear, in relation to God, as the words following

and fet himfelf ] Heb. fet bis face. See 2 King.12.17. to feek the Lora This phrase in general, implyeth a care to serve God, to obtain reconciliation with him, and to gain his favour, cli. 11.16. and in particular, prayer to God for protection, and affiftance, is intended thereby, Ilai. 55.6.

cedion, and affilance, is intended thereby, Ilis. 15.6.
and proximate April This was an edianay mean utid by
Gods people, andalwayes joyned with extraordinary prayer,
when they would obtain from Epicela bletting; or when they
were in any great danger, and defired self-weare any
energy of the self-weare and the self-weare and
energy of the self-weare and the self-weare and
energy of the self-weare and the self-weare and
energy of the self-weare and the self-weare
energy of the self-weare
ene defire, together with an acknowledgment of their unworthinels. They did voluntarily forbear the use of ordinary food, and all manner of refreshing their bodies, to testific, that they

were altogether unworthy of any refreshing.

throughout all Hudab The danger was a publike danger, and concerned the whole kingdom; and therefore he fent proclamations abroad into all parts, that they might all joyn in their Iupplications to God, and their prayers prove the more prevalent.

V. 4. And Sudah] Benjamin alfo, and all that were under Jehofhaphats surifdiction, are here comprized under this title.

gathered themselves together] Such, and so many, as used to come to publike assemblies at Jerusalem, are here intend-

to ask help of the Lord ] This showed their faith in God.
even out of the cities in Judah ] Cities are here put for towns,

and villages, and houses in the country.

they came to set the Lord To pray unto him. For that cad they came to Jerufalem, and the temple, where the evidence

of his presence was. See v.3.
V. 5. And Jeboshaphat flood in the congregation of Judah and
Jerusalem] As Solomon did before the congregation of Israel,

King 8.32.

in the budge of the Level ] Hereby is meant, that great cours, in the budge of the Level ] Hereby is meant, that great cours, the proposed with the second course of the Print, which begins used to pray 2. King 9.34. Level Level 1. Lev ch. 15.8. that Afa renewed the Afar or the Lord, the flood in this court; he might then also repair this whole court; and thereupon, this title, New, be given unto it: or Jeho-shaphar himself might have done it. Now the king flood be-shaphar himself might have done it. fore this court, namely, before the entrance into it, both because the great altar stood there, and also because through it he might lee into the holy place, yea, and unto the most holy place where the ark was. See 1 King. 8.22. V. 6. And faid, O Lord God of our fathers] See ch. 11.16.80

Chr.29.18.

art not thou God in beaven; ] This place of Gods glory puts him in minde of Gods supream Soveraignty, and of his al-

num in minace a social influence many), mighty power. See 1 King, 8.23.30.

and ruleft then not over all the king dense of the beathers.] Though God be in heaven, yet his jurifidition extendeth to the carth; and though by his word, Spirit, and special grace, he carth; and chough by his word, Spirit, and special grace, he have the spirit of the his first have the spirit of the his spir governeth the Church, yet his power manifesteth it self the rowout the whole world. and in thise hand is there not power and might] Meditation on

and in this than a there not power and might I meditation on Gods power much firengthens faith in the greateft flreight.

[6 that the field to withfland the He opposeth Gods power to the power of his enemies, that he might be the less affright-

to the power of his entermies, that he might be the less shrighted with their great preparations.

V. 7. At not thou our God! This hath reference to Gods promile and covenant, Gen 17.7. As in the former verie, he pleaded Gods power against his enemics, so here he pleads Gods covenant and mercy to his people.

who didft] Heb. then didft.

drive out the inhabitant of this land before thy people Ifrael]

Hereby he justifiesth Israels holding that land, by Gods casting out the Canannites, to make way for his people, Num.35:

and gavest it to the seed of Abraham] By seed, is meant Abrahams posterity; and here is the right they had to enjoy their land, which was Gods gift, Gen. chapter 15. and verf. 7.

the friend ] This title is three times given to Abraham here, and Ifai. 41.8. and Jam. 2.23. and that in regard of a mu-tual relation betwixt God and Abraham. God did really fatual relation networks on ann anturnan. Son and resuly sa-vour Abraham, as his friend; and Abraham entirely loved God, as one friend loves another; thus Chrift filled Lazarus his friend, Joh. 11. 11. and all his Disciples, Joh. ch. 15.

for ever] This hath relation to the land which God gave to for every 1 mismath relation to the land which God gave to Abrahams feed for an everlashing inheritance, Gen. 17. 8. and 48.4. Of this phrase, for ever, see x King. 8. 13. The many negative interrogatives in these two verses, add much

many negative interrogatives in energical entropy and analysis and they imply fixong affirmations.

V. 8. And they dwelt shortin) Israel dwelt in Canasan, and have built thee a Sanctuary interest By Sanctuary, is meant the holy Temple. See 1 Chr. 9.29. and 22. 19. and

for thy name, saying ] See 1 King. 5.3. & 8.16,17.
V. 9. If when evil cometh upon us ] This hath reference to

Solomons prayer, 1 King. 8.27,&c. as the mord ] Or, war. For the fivord is a special inframent

judgment] Judgement may here indefinitely be taken for any effect of Gods wrath. Because there is no disjunctive particle betwixt fword and judgment; fome thus translate it, the fword of judgment, fuch a fword, as God in just judgment

or peffilence, or famine | Thefe three, war, plague, and famine, are those atrowes of Gods wrath, which he useth to fhoot at those with whom he is offended.

Chap.xx.

Annotations on the fecond Book of the Chronicles.

we fland before this bonfe Gods people came not into the O Judeh and Jernfalem He means, the inhabitants of those very temple, but flood in the great court before the temple, when they made any publike folemn prayer to God. and in thy prefence ] God did after a special manner manifest

his presence in the Temple, especially in the most holy place, oy the ais.

Jor thy name is in this houle] See 1 King. 8, 29.

and cry unto thee in our affliction] Earneftly pray unto thee for

held. See ch. 14.11.

then then wilt bear and help] See a King. 8.29,30.
V. 10. And now behold the children of Annon, and Mosh, and

Mount Seir] See v.t, s. of mount Seir, fee Deut. 2.4. Hereby are meant, the inhabitants which dwelt in Mount Seir; and

are meant, the minorantes when aweith mount of 13 and the lewer the Edomites, Gen. 3 2.3.

whom thus would not be I freed mustel. See Deut. 2.5,9 19.

when they came our of the Lind of Egps. And were in the Wildernels; but they turned from them, and destroyed them not,

dernefs, but they turned from them, and deftroyed them nos, Num. 30.17.
V. 11. Bebild, I fig, how they remail at J. J. J. J. Indohnphat here pleads the impracticed and ill requirated of his nomine, to God, to move the Lord the rather to help him. I seeme to aff a wor of they polifical. Hereby he have that the enemy wronged God, by teching to disposels those whom God. had put into policition.

which thou hast given as to inherit ] This shows the reason of

would be sold given is a mount.] This shews the reason of this plante, by plift from.

V. 12. O an Golf.] See ch. 14. 11. Before he pleaded the relation betwink Gold and their fathers, v. 6. Here he comes neerer, and applies it in fpecial to themselves.

Wit than not judge them.] He refers the whole case to Gold, for

him to recompence their evil. To judge, is to revenge, or punifh, Ecclef 14.14.

for we have no might] This is to be taken comparatively, in regard of the mighty power of their enemies; and relatively, in reference to God, without whom, indeed, they had no might

against this great company that cometh against us] See v. 2. neither know we what to do] In regard of humane means.

neutor grow we want to as J in regard of humane means. but our eyes are upon the! We reft only on thee, and expect help from thee, Plal 123.1. See 1 King. 1.20. V. 13. And all Judah flood before the Lord J Before the temple and ark of the Lord. Or round about the king, praying unro God; fome from every place of Judah were there prefent. with their listle ones, their wives, and their children] This, in those dayes, was usual in common calamities, to move God to pity them the more, or rather to flir up their own spirits more earn. between the more, or rather to God, and his Ministers. In eftly to call upon God, Jon. 3. 5. This was according to the

celly to call upon God, Jon. 3, f. Inis was according to the law, Deut. 3, p. 11. & 3, 11.1. ] old \$1.4. for this Rev. I was according to the W. 14. Thes upon Jahright the fun of Zeibrith, &c. J. The parenage of Jahraziel in diffinelly fet for the by fundly generations, both for honours fake to him and his predecellor; and allofor didfinell for foun another Jahrziel, 1 Chr. 3, 3, 4 leavier fibe fun of Afripa J. Alpharket, 1 Chr. 3, 3, 4 leavier fibe fun of Afripa J. Alpharket, 1 Chr. 3, 5, 6, case the Spirit of the Lord On a findain he was endued with a magnetic affection.

an extraordinary gift of Prophecy. See ch.15.1. Num. 11.25, 26.
in the midft of the congregation There he flood, that he might

be the better heard of all. be the better near or all.

V. 15. And he faid, heathen ye all Judah, and ye inhabitants of
Jerusalem, and thou king Johnhards. See ch. 15.2.

Thus faith be Lord unto you! See 1 King. 12.2.

Be not afraid, nor distantal. See 1 Chr. 22.13. & 2.8.20.

by resomof this great multitude] Many and few, are all one

for the battle is not yours, but Gods This is spoken, in regard of Pfal. 29.2. and 26.9. Gods undertaking it ; God would not fo much as use them, as instruments, in fighting that battle.

them thus to do, both to try their faith and courage, and also ed; and therefore they do before hand triumph therein. to make them eye witnesses of that which he intended to

behold, they come up by the cliff of Ziz] Heb. afceut of Ziz. This was a place where they might well fee all their enemies. and ye shall find them at the end of the brook ] Or, valley.

before the wildernesse of Jeruel ] Or, in the front or entrance. These places were well known to Jehoshaphat, and the rest of the Ifraelites.

V. 17. Te shall not need to fight in this battle] For they were all flain one of another, before Jehoshaphat with his Army could come at them. See v. 22,23,24. fet your felves ] Compose your selves quietly, to expect the

deliverance which God will provide for you. fland ye fill] Be not too cager to flye upon your enemies, or to flic from them.

places

places, for not, are bedifinald] See v. 15. They were prone to fear, therefore he dech again and again inculeate this dehortation. 12 morrow go out againft them I he would have them reft quiet that night, and expect the rime of Goods deliverance.

for the Lord will be with you ] See ch. 15.2.

V. 18. And Fenoghaphat bowed bit head with his face to tha ground] See ch. 7.3. 1 Chr. 19. 29.
and all Judah, and the inhabitants of Jerufalem] See v. 15.

and as julia, and membranisms of jernjatem) Seev.11.
[Ill before the Lord] Profitated themselves with their faces
towards the most holy place, where the Ark was,
wordshipping the Lord] See 1 Cht. 19,20.
V. 19. And the Levice of the children of the Robushites] These

vere they who descended from Kohath by Korah. They were ingers, I Chr.6.33.

and of the children of the Kerhites ] These came from Kore. They were Porters in the temple, 1 Chr. 26.1, &c. There were alfo of these that could sing, flood up] To testifie their reverence, and to stir up their spi-

rits, and to be heard the better. to praise] This was the end of their finging. See r Chr.

23.5: the Lord God of Ifrael] See t King.8.15. with a load | Heb. a great. with a load | Heb. a great. wyten high | With a very high and loud voyce. See chap. 15.14. and the title of Pfalm 120.

V. 20. And they roje early in the morning ] This thews their faith in Gods promile, v.16, and their earnest defire to see the accomplishment thereof, for this was the morning of the morrow, ict down v. 16.

and went forth into the Wilderness of Tekea] The cliff of Kiz. and west jorns the new intersety of teres.] Ine cast of Kiz, v 16. was betwith this Teleon and Jeruel, 2 Sand, 2. and as they went jorth, Hospitas flood, and faid! This good king believing the word of the Lord, firred up his whole army fo to do, that they might more cheerfully and couragiouflygo on.

Hear mo, O Judah, and inhabitants of Jerusalem See v. 1 4. believe in the Lord ] Faith is an especial means of obtaining the benefit of Gods promifes, Ifai. 7.9. Heb.6.12. your God ] Sec 1 King. 8.61.

join God J See 1 King. 8.61. Jo flad Jon be established J By faith, a believers mind is set-led and kept from sear and doubting, Isa. 28.16. believe bis Proph. 11 Give credit to the truth of that word

which they deliver you from the Lord. There is a difference relation to God, it implyeth a trust and confidence on him. In relation to his Ministers, a giving credit to the truth of that which they do deliver,

[o shall you profper] You shall find the Word of God to be true, and thall have good fuccess in your going forth, See

the, annual mes good necess in your going forth, occ chi 31.1. & 1 Chr. 22.11.3. V. 21. And when he had confuled with the people. With the amy then prefent and thole especially which were Commanders amongst them. See Chr. 13.1. he espointed fingers into the Levi 1] He see apart such Levi tes,

as should be ready by singing to advance the glory of the Lord.

and that should praise Heb. praisers.
the beauty of holinesse This is a description of God, or of the Ark, which was an especial representation of God. By beauty, he means majefty, or glory. Beauty of holiness, is most holy majefty. These transcendent descriptions did the more quicken up their spirits in the duty that they performed. See

as they went out before the .drmy ] This they did before they nstruments, in fighting that battle.

V. 16. to morrow go ye down against them.] God would have had promised, as stedsassy as if they had seen it accomplish.

and to fay, Praife the Lord for his mercy endureth for ever | This is the beginning of the 136. Pfalsa, and the latter words are a cadency in every ver'e in that Pfalm. That Pfalm was fung on all occasions of publique rejoycings. See ch.7.3. & 1 Chr. V. 22. And when they began] Heb. in the time that they, &cc.

This circumftance of time is noted, to flew, that God by his providence ordered that which fell out; and of Gods accepting that duty which they so cheerfully performed.

10 sing an praise Heb. in singing, and praise, or, by singing, to praise the Lord. See v. 21

the Lord fet ambujhments | Of an ambufhment, fee ch. 12.12. It is probable, that some among the enemies being incensed against others, did secretly lye in wait, and took their advant. age to rife up and deffroy the army on a fuddain. Thereupand fee the faluation of the Lord with you] Well mark that kind on, there was a confusion amongst them, so as they fought one and fast the faltaction of the Lord will give you. See Exod.

against another, and defloyed one another, as is fer down in the next verts. Some take this metaphoxically, and apply it fills.

to Gods flirring up their minds one against another; as if an ambushment had been laid on a suddain to rife upon them. Others apply this to the Angels, who came upon them unexpectedly, and flew them ; one nation of these enemies suppofing that it had been the other nation that had flain them, tell upon that nation, and so destroyed one another.

againft the children of Ammon, Moab, and Mount-Seir] Sec which were come against Judah] In the first verse it is said, that they came against Jehoshaphat; but this phrase sheweth, that

their quarrel was not a personal quarrel against Jehoshaphat their quarret was not a perional quarret against Jenoinaphat alone, but a common publike quarret against Jenoinaphat and his whole kingdom. See v. 1.

and they were [mitted] Or, they [mote one another. They de-

and they were justified | Or, 101, just more than the order of they defroyed one another. See v. 23. & Judg. 7. 22. I Sam. 14. 20. Of finiting in this fence, see 2 king. 9.7.27. V. 23. For the children of Ammon and Mosb | Ammon and

Moab, the first progenitors of these nations, were brethren, both children of Lot, Gen. 19.37.38.

flood un againft the inhabitants of Mount Seir ] Their first pro-

genitor was Efau, the clieft ion of fiaac, and brother of Jacob, Gen. 32.3. See v.19.
utterly to flay and defiror them] God put fuch 2 Spirit into

them, as he made them executioners of his vengeance to the

and when they had made an end of the it habitants of Seir This phrase implyeth, that that part of the Army was utterly de-

every ane helped to deftroy one another Heb. for the deftruction of one another. They were carried with fuch a spirit of rage of one another. They were carried with luch a spirit of rage and fury, that no manspared his neighbour, but each one destroyed him that was next him.

V. 24. And when Judah same toward the wasch-tower] This

watch-tower was on the cliff of Ziz, v. 16. in the wildersefs] Of Jerucl, v. 16.

they looked unto the multitude] The great formidable Army before mentioned is here meant. See v.2.

and behold, they were lead belies fallen to the earth] For they

were all flain, v. 23.

and none of caped | Heb. there was not an escaping. For they
were flain before they could think of flying.

V. 25. And when Jehoshaphat and his people came to take away the floyt of them | It was usual with Armics, for the surviving part to spoyl the part that was destroyed.

they found among them in abundance | See 1 Chr. 18. 7, 11. &

but rickes with the dead bodies ] Sould ersuse to carry money with them into the field.

and precious jewels] These jewels might be in rings on their fingers, or hanging about their necks, or in their ears, or in fome other place about them. Heb. things of defire. Such things as were much defired and effected; as gold-rings, goldchains, chains of Pearl, pretious flones, jewels, and such like,

which they (fript off for themfelves ] They took from their enemics dead corps, and kept for their own use,

more then they could carry away ] For there were many more of the enemies then of the Ifrael'tes. Besides, they brought much wealth on their beafts, and on carrs, or wagons, that

and they were three dayes in gathering of the spoyl it was so much] This much amplifiesth the abundance. Thus God did not only free them from their enemies, but exceedingly enriched them

by their enemies spoyl.

V. 26. And on the fourth day they affembled themselves in the valley of Berschahl Or, that is blessed. This was in the Wilderness of Jeruel, v. 16 for there they bleffed the Lord ] This is rendred as the reason

of that name, Berachah. Therefore the name of the same place was called the valley of Borachab] This is taken to be that place which was called the valley of Jchoshaphat, Joel 3. 2.12. By giving that name to that place, the memorial of that wonderful great deliverance was generation after generation continued.

untothis day | See 1 King. 9.13. & 12.19. V. 27. Then they returned overy man of Judah and Jerufalem |

All of them that were gone up to that valley.

and [ebo[haphat in the [ere-front of them]] Heb. bead of them. ]choshaphat herein did as David had done, in removing the ark of the Lord, 3 Sam. 6.14,15.

to go again to ferufalem with joy] At Jerufalem they had
made their prayer, v. 5. and in Jerufalem they would render

their praise for the Lord had made them to rejoyce over their exemies] They

aferibe their fuccefs to God. See Neh 12.42.

V. 28. And they came to Ferufalem with Pfalteries, and barps, and trampets] Of these musical instruments, see I Chrou. ch. | Synechdoche, the whole is put for a part. So V.4.

ums the boufe of the Lord ] That there they might offer up the more folemn praise and facrifices,

V. 29. and the jear of God was on all the kingdoms of thole

v. 19. Smaller for of you wan on all not any comment of the countries | Sec Ch. 14. 14. when they had beard that the Lord fought against the enemits of Ifstell Report of Gods mighty works makes all forts of people, far and energ, to fear, Jeth. 2.10, 21.

ple, far and neer, to star, Jeffh. 2.10, 21.

V. 30. So the Ratin of Jehalisthai) See ch. 14. r.
for bis God gave him reft round shoul? The Lord being in an
elpecial manner the God of Jehodhaphta, who was Gods faithful fervan, made all nations round about him to forbear all war, or other opposition against him; in which respect he had reft and freedom from war.

V. 31. And Jeboshaphas reigned over Judah, &c. ] See 1 King.

22. 41,42. V. 32. He walked in the way of Afa bis father, &c. ] Afa his first course of life is here meant. See ch. 16.11. & 17.3. Sec

alfo 1 King. 22.43.
V. 33. Howbeit the bigh places were not taken away See 1 King.

for as yet the people had not prepared their hearts ] Some outward reformation had been yielded unto by them, but yet their hears lingered after their old superstituous courses. See ch.

nuto the God of steir fathers | See 1 Chr. 19.18.

Now the rell of the Alls of Jeboshaphat first and last]

behold, they are written in the book ] Heb. words. See chap. of Febu the fon of Hanani] See ch. 19.2.

who is mentioned ] Heb. was made to aftend. Or, regiin the books of the kings of Ifrael This hath reference to

1 King 16.1.

V. 35. And ofter thb Namely, after the forementioned Streat deliverance given unto him by God, v.22.8c.

did Jeloshaphat king of Hudah, josn bimfelf with Mariab king

of Ifrael See 1 King 2, 3 man, 1900 timers with a season and of Ifrael See 1 King, 22,51. who did very wickedly I in this respect Jehoshaphats sin was the greater, because for such a sin he was reproved, chapter

19. 2. V. 36. And he joyned himfelf with him to make hips to go to Tarfhulh I tris faid, (2 King. 22.49.) that Jehoshaphat would not go with the ships of Ahaziah; therefore it is probable, that Jehoshaphat at first did indeed joyn with Ahaziah; but he was reproved for it, v.37. after that reproof he refuled to go. See 1 King. 22 48,49.
and they made the fhips in Exion Geber ] Of this place, fee

King 22.48.

V. 37. Then Elieger the fon of Dodanah of Marestah] This parentage of Eliezer is here set down, to diftinguish him from fundty other Eliezers; as from Abrahams fervant, Gen.
15.2. From Mofes his fon, Exod. 18.4. And from fundry

professed against Feboshaphar, saying, This was the reproof mentioned in the note of the former verse.

because thou baft joyned thy self with Abaziah] By this, wee see how good men may fall once and again into the fame fault. Compare with this verse, chap.19.2. Compare also Gen. 12. 13 . with. 20.2.

the Lord bath broken thy works ] God will not prosper the evil undertakings of his children, and the ships were broken, that they were not able to go to Tarshish] See 1 King. 22.48.

#### CHAP. XXI.

Vers. 1. Now Jehoshaphat slept with his fathers, and was bu-ried, &c.] 1 king. 22. 50. See 1 King. ch. 2.

and Jeberam bis fon reigned in bis flead] An impious fon fucceeded a pious father. Grace is not propagated by na-

V. 2. And he had breshren she fous of Jehoshaphat] They were his own proper brethren by the father,

Avariab, &c. | There are fix of those brethren expressed by

name, and it may belthat they are all which he had living. Our English translator give the same name to two of them; to the first, and the fourth : but in the Hebrew there is a little

all the fewere the four of Jehofhashat | This is again repeated, that the unnaturalness of Jehofhashat | This is again repeated, that the unnaturalness of Jehoram in flaying them, y. 4. might be the more manifested.

king of Ifrael | See ch. 12.1, & 15.17. Jehoshaphat coming from David by lineal descent, had a right to the whole kingdom of Ifrael; but he held only a part thereof. So as by a Chap.xxi.

Annotations on the fecond Book of the Chronicles.

Chap.xxi.

V. 3. And their father gave them great gifts] Herein he thew- | by force. He railed perfecution against such as refused. ed a fatherly respect towards them, in providing bountiful gifts for them. But yet he would not impair his eldeft fons

inheritance, to give them part thereof.

of filter and of geld! These have ever been the most usuall commodities, to procure all other needful things there-

and of previous things ] Under this phrase all other commodities of worth are comprized, as jewels, Pearls, pretious flones, filks, fine linnen, with the like.

with feweed cities ] Jehoshaphat placed his sons in those cities, because he most consided in them for the defence of the land, and that they also might be the better secured against their enenties. Rehoboam did the like to his sons; and it is faid, that he did wifely therein, ch. 11.23.

in Judah J Under Judah, Benjamin alfo is comprized. See

but the hingdim gave be to Johnson It is probable, that Jehorant carryed huntelf fairly while his father lived; for he committed the government of the kingdom to him, when he went to war with Ahab. See 2 King. 1.17. & 8.16.

taw, Deut. 21.17. Into previous born, Gen. 4.7.
V. 4. But when Jehordan was vi/en up to the kingdom of his father] This is not to be taken of Jehoranas first governing as vice-roy, in his fathers life; but of his fitting upon the throne when his father was dead, and the kingdom fetled in him

alone,

be ftrengthened bimfelj | See ch. 12. 1, 13. This wicked king
did leek to make hantelf the ftronger, (as Jeroboam did by
vain men, ch. 13. 7.) that he might the better effect his milchievous intents which immediately follow.

and flew all his brestren with the fword I te might be that his

brethren were pious men, and fer themselves to maintain the true worship of God; but Jehoram was a great idolater, and therefore took his brethren out of the way, that they might be no eye-fore, nor obstacle unto him. See v.13. and divers also of the Printer ] The same reason might move

him to flay the Princes, that moved him to flay his bre-

of Ifrael] Ifrael is here put for Judah, as v. 2. V. 5. Jehoram was thirry and two years old, &c. ] See 2 King.

V. 6. And he walked in the way of the kings of Ifrael, &cc.] See 2 King. 8. 18. V. 7. Howbest the Lord would not destroy the buse of David Or.

Judab, 2 King. 8.19. because of the covenint that he made with David ] Or, for David

bie servants sake, 2 King 8.19.
and as he promised to give a light to him ] Heb. lamp, or candle. and to his fons for ever ] See 2 King. 8.19. 1 King. 11.36. Pfal.

132.11,8cc. 1 Chr.17.12,14. V. 8. In his dayes the Edomites revolted from under the dominion

of Iudab] Heb, hand of Iudab of Italib] Heb. total of Italio, and made themselves a king.] See 2 King. 8.20. V. 9. Then Jeboran went forth with his Princes.] Or, Jeram went over 10 Zair, 2 King. 8.21. By that which is here noted of

his Princes, it appeareth, that fome of his Princes yielded with him to idolatry, and did as he would have them.

and all his chariots with him, Sec. ] See 2 King, 8.21. There it is added, that the people fled into their tente V. 10. So the Edomites revolted, &c. ] See 2 King, chap. 8

she same time also did Libnah revols from under his hand] See 2 King. 8, 22.

because behal for siken the Lord God of his fathers | See ch. 13. 10. & 15, 2. This reason is here added to shew, that the Lord stirred up those Edomites, as his scourge, to punish this idolatrous King. It was not the reason that moved the Edomites to revolt, it was their own defire of freedom, from being fubject to a forreign Prince, that moved them thereto. Yet his brethren and Princes, they might gather, that the Lord would forfake them, and thereupon take that advantage, and occasion of revolting.

occasion of revoluing.

V. 11. Moreover be made high places in the mountains of Julab]

Of high places, and chat on hils, fee 1 King. 3. 2. 4. Thus the
wicked king rethored those impetites and idolaries, which his
father, and his grandfather, had delivoyed, chap.14. 17. and

and caused the inhabitants of Perusalem to commit fornication] Spiritual fornication is here meant, and that is idolatry, verf. 13. See 2 King, 9.22.

and compelled Julab thereto] He contented not himself to draw the inhabitants of that city, where himself dwelt, unto idolatry; but he drew his whole kingdom thereunto, and that

by store. He rated perfection against that as related. V. 1. a. shall be recame a writing to bits from Elijab the Pro-plet, fojing]. It is without all question, that Elijab was before this small card. For when Janottaphar was living, enquiry being made about a Propher of the Lord in Helq, answer was recurred, that there was Elifab who poured water on the bands of Elijah, 2 King, 3.11. By this it appeareth, that Elisha was famous for a Prophet; but this was not till after Elijah was taken away, 2 King 2.10. Hereupon a great doubt arifeth, taken away, 2 King 2.10. Hereupon a great doubt ameti, how a writing flould come from Elijah, who was now in hea-ven, unto Jehoram, who was on earth. Some rather curchen ven junto Jenorani, who was on earth. Some rather cur, men untie the knot, by denying that this was that Elijah, whole flory is recorded, r King. 17. 1, &c. They fay that another man might bear this name: Or, that Elitha might be called Elijah, as John the Baptist was, Matth. 17.12,13. because the spirit of Elijah was in him, Luk.1.17. Bur a more ready and lpart or Hijan was in num\_Lux.1.17. Dut a more reasy sun-probable relolation of the doubt; is this; That the true and tamous Elijah,had written that which is here fet down,before his rapture, even while he was on earth, and lettic belinde him to be delivered to Jehoram, after the thould have commit-

went to war with Alnab. See a Wing, 1.17, or \$1.10, betain \$0 to that aman of Ood prophefied of Jofah by name, long betain \$0 to make the privace of God of Ood gover to the fulf-form from the first seems of God of Seems of God of Seems might Enjan do of Jenoram. This might the rather be cone, because this impions king would not endure a living Prophet to declare the truth unto him: and that he might be the more convinced and confounded, of and for his wickedness, when he should fee a writing brought unto him, from one that was then in heavem.

then faith the Lord God of David thy father] This description of God is a great aggravation of his sin, and sets out his great ingratitude against God. because thou hast not waited in the waites of Febalbaphat thy fa-

ther] See ch. 20, 32.

nor in the waies of Afa king of Julah] See ch. 14, 2. To de-

generate from the good pattern of holy progenitors, is a great aggravation. V. 13. But hast malked in the water of the kings of Israel] All the kings of Itrael, from the beginning of their revole, were

impious and idolatrous. and haft made Judah and the inhabitants of Jerusalem to go a wboring | See verf, 11.

lika to the whoredoms of the boufe of Abab] Ahabs idolatries were more and greater then his predeceffors, fee I King. 16. 31,33.
and also hast stain thy brethren of thy fathers house See vers. 4.

Cruelty added to impiety much aggravate each other. which were better then thy felf | See v.

V. 14. Behold with a great plague Heb. a great firohe. See r King, 8.37.
will the Lord forite thy people He himfelf also was smitten,

verf. 18. So as that is here understood, as if it had been faid The Lord will smite thee and thy people, &c. But the people, and the other that follow are here named to aggravate the judgement which he had brought, not upon himfelf onely, but upon them also. The people must needs be smitten, when an enemy entred into the land, ver. 17. and thy children and thy wives ] These were smitten, in that

they were carried away by the enemy, v. 17. and all shy goods] The greater pare of his substance is here

neanc.
V. 15. And then finit have gress fickness, by disease of the bowels, until the bowels full out ) See this accomplished v. 19. by ressone the fickness of by day ] By this is appeared, that he had no intermission of his pain; but that day after day, he was vexed and tormented therewith.

V. 16. Moreover the Lord flirred up against Jeboram The Lord hath the spirits, even of enemies, in his power, to order them as he will

them as he will, the fibit of the Philiftims] The Philiftims had been made tributaries to the King of Judah, ch. 17.11. Now they take the advantage to fubdue their lord, and to free them-

and of the Arabiant] These also were made tributary, chap.

that were neer the Ethiopians ] Heb. Cufhiter. Thefe Arabians that bordered upon the Ethiopians, affifted them in their war against Asa: and thereupon were smitten, and spoiled by the men of Judah, ch. 14. 15. And now they take their advantage to execute revenge.
V. 17. And they came up into Judah] With their Army they

forced away throughout the land of Judah.

as I brake into it] That which followeth implyeth, that they ran through the whole land, fo far as to enter into the city

Jerufalem, and plunder it. and carried away ] Heb, carried captives, all the fubflance that was found in the hinge boufe The kinge

enter into the city, where it was, and bis fort alfo! I hefe they flew, chap. 22.1. Herein we fee Gods just revenge: Jehoram flew his fathers fons, verf. 4, and the enemy flew his fons.

and the enemy new mistons.

and bis wives | Kings then used to have many wives ; they were not all taken from him; for Athaliah remained to

were not an taken notal time, to the time to the Crown, chap. 22. 10. [other there was never a fen left bim] See ch. 22.1. [ave 3 thoubar] Or, shaqish, ch. 22.1. or, Aqarish, ch. 22.6.

[ave 3 (08002)] Or, one analysis of the power of the power of the form of the power of the form of the

plishment of his premise to David. See v. 7.
V. 18. And after all this Impenitents bring upon themfelves one judgement after another, till they be even clean

destroyed. See Levit. 26.18, 21, 24, 28.

the Lord smote him in his bowels These being within a man, are oft an occasion of the greater torment. with an incurable discase His malady was intolerable for the

prefent, and incurable for the future. V. 19. And it came topafe, that in process of time, after the end of two feart This was a long time for aman to lye under a tor-

turing malady.

bit howels fell out by reason of bit fickres] This much aggravat eth the greatness of the difease, in that it forced his bowels out

fo be dyed of fore difeafes] He had no cure for his body, nor yet for his foul; but dyed under Gods heavy hand and great

indignation.

and bit people maile no burning for him, like the burning of his fa-ther?] Of inneral-burnings, fee chap. 16.14. As the great fins which he committed against God, and wongs which he did to man; for the judgements which he brought upon the land, turned the hearts of his fubjects from him. Though he were a king, were neglected and lives thought as him when hearts. King, yet no respect at all was showed to him when he was

dead.
V. 20. Thirty and two pasts old.] See verf. 5.
and departed without being defired] Heb. without defire. He
lived and dyed fo miferable, and ignoble, as living he took ao
content in himfelf; nor in life and death did any other care

the subject in thinsielf; nor in life and death did any other care for him.

It is a subject to the subject of the subject in the subject of the subject in the subject of the subject in the subject in the subject of his fubjects difefteem of him.

Verf. 1. And the inhabitants of prudeten made abugilab his basel of abugilab his panel I feems that Jehoram, father of this Anizah, being fee two years to retrieve the miserably perspected with a communing disease, too the content of the abuse feeling a face of the on the otherwise and therefore the habout feeling a face of the otherwise and therefore the inhabitants of eurolatem to that care upon them. For lowabout tetting a uccessor on the timene; and therefore the inhabitants of ferufalem took that care upon them; for Jerufalem was the chiefetry, and ftrongeft hold of the kingdom. The reft of the land hab bean extremely ploited by the enemy, ch. 21.77. Under the chinhabitants of Jerufalem, the Sannedrim, or great Counsel of the kingdom, may be meant:

sannearm, or great Counter or the kingdom, may be meant: yer others allo gave their confient.

If the band of man that came with the Arabians to the came, had fairs like the stell; ch. a. 1, 7. This is here rendred as the readon, why they made the youngerft fon king; for he was the

reaton, why they made the youngest ton a mig; ton he was the onely fon of Jehoram, then living. So Abaziabta fon of Jebram king of Judab reigntd] 2 King. 8.14. In this metaphor is fee down the finer reign, and mi-ferable end of Abaziah, and the evil consequence which followed thereupon; namely, Athaliah, a woman, and a ftranger

to be an usurper of the crown, v. 10.

V. 2. Fourty and two years old was Ahaziah when he began to reign I fthese years be properly attributed to Ahaziah at this time, they seem to contradict two other places of Scripture: time, they teem to contradict two other places of Scripture; one is, that Jehoram, the father of this Ahaziah was but thirty and two years old when he began to reign, and that he reign-de eight years, ch. 21.5. The other is, that this very Ahaziah was but two and twenty years old when he began to reign, and the state of the place was but they are the place with the place was but found. 2 King 8.26. By the former, Ahaziah's father was but fourty years old; when he died: how then could his fon be two and fourty? can a fon be elder then his father, at one and the fame time > By the latter, one and the fame man should be two and twenty, and two and fourty years old at the fame two and twenty, and two and fourty years old at the fame!

\*\*king 5,6,8c\*\*.

\*\*king 5,6,8c\*\*.

\*\*king 5,6,8c\*\*.

\*\*king 5,6,8c\*\*.

\*\*king 5,6,8c\*\*.

\*\*king isome to pafe, that when Jebu was executing judge
\*\*time. Some, to reconcile chefe, fay, that 2pt because the pafe of Abab ] This hash reference to 2 king 9,

\*\*thirty years old when he began to right, we desight & twenty

\*\*thirty years old when he began to right, we desight & twenty

\*\*thirty years old when he began to right, we desight & twenty

\*\*thirty years old when he began to right, we desight & twenty

\*\*thirty years old when he began to right, we desight & twenty

\*\*thirty years old when he began to right, we desight & twenty

\*\*thirty years old when he began to right, we desight & twenty

\*\*thirty years old when he began to right, we desight & twenty

\*\*thirty years old when he began to right, we design a support of the page of

house was in Jerusalem, to spoyl the palace, they must needs | after that; of which eight and twenty years, Jehoram hunself reigned but eight years, and Ahaziah his ion governed the kingdom the other twenty years, in his fathers life time: fo as they make Ahaziah two and twenty years old, when he began to govern the kingdom in his fathers time; and two and fourty years old when he began to reign alone, his father being dead. This were a very fair reconciliation of the for-mentioned feeming contradictions, if we had any hint from mentioned tecning contradictions, it we nad any init tom any place of Scripture to judifie that computation. But he fides that there is no ground of Scripture for it, it croffeth all the circumstances of the history; and in particular, it interthe circumitances of the mitory; and in particular, it inter-rupteth the feries of the genealogy of kings, effectally in re-ferring the time of the reign of the kings of Judah, to the time of the reign of the kings of Ifrael. There is therefore a fairer way of fatisfying the fore-mentioned doubts: namely, finiter way of lains fying the fore-generationed doubts; namely, that the woo and were for forown, a king, 8. a. 6. be taken properly.

I that the woo and the fore for down, a king, 8. a. 6. be taken properly with a gar at that time; but the two taken properly be the fire down, be taken of the continuance of Omries pedigree, from whom Ahazahn defended, by homother Ahalaha, king, 8.18, 5. That account comes just to two and fourty years; for Omri, great grandfulner haba, bearing the forest for the forest properly and the continuance of the forest properly and the continuance of the forest properly and years, 2 King. 3.1. These make up just fourty two years. We have a like computation, from the beginning of the division

have a like computation, from the beginning of the dirifion of the two kingdoms, th. 51, 93 and 61.4. This computation may the better loss, for the strength of the the better thus experticed it, for form yet the present Abrighto his trivinging. I will not dray, but that the theraffin is of tuled of a kings ago, when he begin not origin; but it may also be taken of the continuates of a flock. To make this interpretation the more clear, force by puring the last clause of the verification of the verification of the continuation of the verification of the continuation of the verification of the continuation of the continua negimning of the verie (which is called a trajection) thus read it, with part of the former verie, So Abaziah the fonof febo-ram hive of judab reigned; his mother, same also was Athaliab the daughter of Omri, He was fourly and two years old when Abagiah began to reign, and he reigned one year in Jerusalem, &cc. See

TKing. 8, 26. He alfo walked in the water of the boufe of Abab] See 2 King.

was grandeling to do withedly ] Mothers counsel is very prevalent with children, either for good or evil, See 1 King.

of Ahab, in his war against Hazael, 2 King. 8. 28. And this was the occasion of his death, 2 King, 9.27.
V. 5. He walked also after their counsel ] He did not onely

hear their counsel, but also follow the same.

and went with Jeberum the son of Abab king of Israel, &c.] See

King. 8, 28, And the Syrians [mote Joram] Or, wounded him, 2 King.8. 8. The hebrew text hath the fame word in both places.

V. 6. And he returned to be healed, &c.] See 2 King. 8.29. because of the wounds which were given him] Heb. wherewith they wounded bim.

and Azariah] Otherwise called Ahaziah, vers. 1. and Jehoahaz, ch. 21. 17.

V.7, And the destruction Heb. treading down. Both himfelf and his whole kingdom, was indeed troden down.
of Ahaziah, was of God] It was ordered by the divine pro-

vidence. See I King, 12.15.
by coming to Joram His going to Joram was the occasion of his deftruction, 2 King. 9.21, &c. Had Ahaziah tarried at Jerusalem, Jehu would not have medled with him.

for when he was come, he wout out with Jeboram againft Jebu] This sheweth the reason, why his coming to Jordan was his destruction. It hath relation to 2 King. 9.27.

the fon of Nimbi] Sec 2 King. 9. 2.
whom the Lord had anointed to cut off the house of Ahab] Sec 2 King 9.6,&c.

and Janul the Princip of Juddo] Hereby are meant fuch as so, mile to David, and his posterity for ever, (1 Chr. 17. 14.) companied Abaziah, when he wenten Jonan king of Hisel, 4 and of his confidence in Gods prospering their endea-

Chap.xxiii.

and the fons of the brethren of Aharish] This hath reference shat ministred to Ahariah] They were his subjects, and at-

this immifrest is shifted? They were his lubjects, and artended upon his caused them to beflain, a king to .nd., beflavo iben! Jehu caused them to beflain, a king to .nd. v. 9. And be length shifted? For when Ahazkin law Jo-cam lung of lines flain by Jehn, inc fled, a King 9.27.

The first his line shifted? Jehu control of lents toulders.

The first his line shifted? Jehu control of lents toulders.

And they brough time to that! To be even youngement be would bronounce against Abstraction.

would pronounce against Ahaziah.

and when they had stain him] At Jehu's command, 2 King.

\$ 27. this buried bim] They who flew Ahaziah, gave his fervants

toy antea own 1 new who new aperzam, gave no see annote all eavie to carry his dead corps away, and to barry it, because faid they he is the for of Jehofrapha, rudo funghe the Lord with all his bearn Pivery, funceiny, and integrity, (which are here all inceed to have been in Jehofraphan) are recreamed and had in effect, by those that have not their own hearts posi-

selled therewith. But also this is to be taken as a special motion of the Spirit in them, to teftifie Gods respect to his fervant Jehoshaphar

fashe baufaaf abaziah had no power to keep ftill the kingdom]
For the king himfelf, his kindred and Princes, were deftroyed.

V. 10. But when Ashaliah, &c. ] See 2 King 11.1.
of the bouje of Judah ] This is added, to show the ground of

of the boule of Justan I This is added, to incw the ground or her cruelty; that thus the might make way to the Crown.
V. 11. But Jebol Listenth &c. I That which remaineth of this chapter, is also registred, a King. 11. 3. and there expoun-

#### CHAP, XXIII.

Vetl. 1. A N.4 in the fewenth peer I This hath relation to the the fix years mentioned, ch. 23, 12. In this chapter is fewor the relation of this hingdom from Atha-iola, the numeric (ch. 23, 12.) to the houff of David.

"Substat for prograded bingfol I Athaliah, in ultraping the working the common of the control of the

workings those that flood for the houte of David; as that good high Prieft, Jehoiada, of whom, fee a King, 11. 4.) dusft not oppole himfelf openly and publishely: yet from time ratime, he gor as many as he could to take part with him: and laid what weapons and ammunition he could,

and took the captain of hundred.] Or, less and firthe rulers over hundred, with the tenders case begard, a King. 11. 4.

\*\*Electron word translated in one place, captain and in the where takers, our, and the same in both places, and described by their parentage, which darker and the less than the captain and the proof of the captain fee down by mane, and described by their parentage, which darker and to be terms.

\*\*They are called, all fee the fee.\*\*

\*\*They are called, all fee the fee.\*\*

\*\*They are called, all feels the people may be distincted by their parentage, which darker and to be terms.

\*\*They are called, all feels the people may be distincted by their parentage, which darker are the people of the captain feels and the called all the captains feels and the captain feels are the captain the captain feels

by name, and dolcribed by their parentage, which declares them all to be Levites.

them and to be Levenge with him] Sec 2 King, 11.5. It is there added, that he brought them he him has the boule of the Lord, and also, that he brought them and he them he she boule of the Lord, and flormed them the himse so.

1. A video, men shout in Judah ] Wherescover any Levens had their about in Judah ] Wherescover any Levens had their aboust.

444 gathered the Levies out of all the cities of fludab] He brought together, not onely those whose course it was at that time to ferve in the house of the Lord; but also those whose course it was to be in their country habitations.

and the chief of the fathers of I [reel] These might be other

then Lexites; namely, governours in the common wealth of Judah, and Benjamin; for so is the word, I freel, here to be taken, as, ch. 12.1. and 21. 2.

4 deliber come to Jerujatem That there they might combine themselves together, and aid Jehojada in that great work

themilders together, and an Jehogada in time given won-which he intended on gregation make a Governmenth the king.] V. 3. And all the Congression make a Governmenth to king. This Covernme was a mutual, Hipulation between the king and them; that the king thould maintain the true worship of Gookstra perce of the kingdon, and priviledges of the full-jects; and thus the people thould maintain the king, and statements have been supposed to the supposed to the con-tractions to the king. veeld unto him his due.

in the house of God] The courts wherein the Priests and Le.

vours.

st the Lord bath faid of the fore of David], 2 Sam. 17, verf. 12.

1 King. 24. and 9.5. ch. 6.16. and 7.18.

V. 4. This is the thing that ye flathed. 21 third part, &c. ]. See

of the Priests and of the Levites ] This hath reference to the third part, implying that a third pare was taken out of fuch and fuch Pricits and Levites.

and then recease and Levites.

July bearing fire down? I tieb, threshild. See 2 King, 12.9.

Or, shall even be keepers of the watch of the kings house. Some of them being, by their ordinary office, protects of the doors of the house of dod, had at this time a special charge for the architecture.

for the gate behinde the guard, 2 King, 11.6.
V. 5. And a third part shall be at the kings bouse Hereby is meant the gate that optined to the kings house; and they are faid to be keepers of the watch of the kings house, 2 King.

11. 5.

and a third part as the gate of the foundation] This was also called the gate of Sur. See hereof, 2 King. 11.6.

and all the people shall be in the courts of the boule of the Lord]

There was a court called the great court, (ch. 4.9.) where the people flood. This was divided into fundry parts, and thereupon a word of the plural number courts, is here used. See

V. 6. But let none come into the bouse of the Lord ] Hereby is Y. 6. But let went some into use busic of inv Lural Factory is meant the court of the Priefts (chap. 4.9) Seev. 3. fave the Priefts] For they were to ofter facrifices there, and they that minifer of the Levites These were such Le-

rites as were attendants upon Priefts; and therein were distingushed from singers and porters, 1 Chr. 24, 20, and

25. 11. they hall go in, for they are holy] Heb. holisely. They were not onely holy by profession, as all Gods people; but also holy, by reason of their special function, for they were set a-

holy, by teation of their special function, for they were fee a part to holy fervices.

but all the peptle full keep the wards of the Loral They shall lead in the great court, and there subde without thrulling themselves into the prices courts, as the Lord of old enjoyned; on, they shall keep all, but prices and Levites, from entring into the Priest courts; or, they shall observe that ordinance which God hath appointed unto them, in their own courr

V.7. And the Levites shall compass the king round about, &c. ]

See 2 King. 12.8.

and whosever elsecometh into the buile, he shall be put to death 1
Or, be that cometh within theranger, let him be slain, 2 King.

veri.t. Under the word Jinam, others of the people may use meant. They are called, all the people, verf. 6. did according to all things, &c.] See 2 king, 11.9, and took every much bit me, &c.] See 2 king, 11.9, and took every much bit me, &c.] See 2 king, 11.9, for Jehoiada the Priefts diffuilfed not the country.] Priefts and

Levites had their courfes, to ferve; which when they had executed, they were usually permitted to go to their houses; but at this time they were not permitted to to do.

V. 9. Moreover, Jeboiada the Priest delivered to the captains

of hundreds't See ver. 1. fpears and bucklers, and spields] These three are pur for all kinde of warlike instruments for, without question, he gave

that had been king Davids | Sec 2 King, 11.10. which were in the boufe of God ] Or, in the templo, 2 King. 11.

botto bere insign using 19 Grad Oct., on the people, are here view that multitude of Levices, which were now brought meant that multitude of Levices, which were now brought together, and had weapons given unto them.

every man having be weapon in his hand] Thereby they were repared, and ready to defend the King, and to oppose against all that thould hinder his Coronation.

from the right flat Heb. floulder. For as a mans body hath

two shoulders; fo an edifice, two sides. This was the North of the Temple] Heb. house.

to the lest file of the Temple] That was the South-fide : for they went into the Temple at the East. along by the Altar and the Temple ] See 2 King. 11.11.

the besulged Gold The courts wherein the Frietts and Levies effected descriptes, and did other fervices, and wherein the geophs though to behold and hear them, are of tilted the house Golds: So in this place.

Golds: So in this place.

Golds: So in this place.

He will be below the king for Bull reign This he fights, an integral of the cight the king had to the Crown; (being the former kings fon, ch. 22.11) And of Gods pro-

Annotations on the fecond Book of the Chronicles. might pour the oyl upon his head, and his fons stand close by the throne of the kings, 2 King, 11.19. the throne of the kings, 2 King, 11.19. W. 21. And all the ropine of the land rejoyed, &c. ] See 2 King, 11.20. This clause is there turther added, before the Kings is away again. It is faid, that Zadok, and Nathan anointed 11.20. This clause is there turther added, before the Kings is away again.

it away again. It is ijajd, that Zaqos, and twatnan anonited Solomon, King, 1,4. There fee more of anointing kings. It is very probable that Zechariah the fon Jehoiada, was one of those that are here faid to a noint Joahi, which doth much aggravate the ingratitude of Joah in stoning him; chap. 24.

agglands and the king Heb. let the king live. See and fail. God fave the king Heb. let the king live. See Ising 1, 39. Not onely the Priefts, who anointed Joath, but also all the people present made that acceleration. V. 11. Now when attribution bears the nogle of the people Or, V. 11. Now when attribution bears the nogle of the people Or,

the myle of the guard, and of the people, 2 King, 11.13.

remained I to being an unexpected, but very joyfull fight, they ran up and down from one to another, rejoycing there

and praifing the king ] They much rejoyced, that one of the house of David was anoynted king, and praised God for the

lame.

Became to the people into the house of the Lord Or, into the temple of the Lord, 2 King, 11.14.

V. 13. And she docked, and beheld the king Sec 2 King, 11.

flood at bis pillar | See 2 King. 11.14. It is called his pillar because it was a pillar where kings used to stand; and therefore it is added, (2 King. 11.14.) as the manner was.

at theentring in ] The entring into the Priefts court, is here

and the Princes, and the trumpers by the king, &c. ] Sec a King. 11.14. and all the teople of the land rejoyced, and founded with trumpets]

This latter act, of founding with trumpers, is to be applyed to the Priests, whose office it was to found therewith. alfo the ingers with infruments of mufich ] Thefe were fuch as

are fet down in their orders, 1 Chr.25.1,&c. and fuch as taught to fing praife] Thefe were mulick-mafters,

Then Athilish rent her clothes, and faid, Treason, treason.] Heb.

Confpirucy, conffirucy. See a King 11.14.
V. 14. Then jehoiada the Priejt brought out ] Or, commanded, 2 King. 11.15.

the categors of handreds that were fet over the hoft ] Or, she offi eers of the hoft, 2 King. 11.15.

and laid unto them, Have ber forth, &c. ] See 2 King. chap.

V. 15. So they laid hands on her, &c. ] See 2 King ch. 11.

V. 16 And Febriada made a covenant between him, &c.] Or.

between the Lord and the king, 2 King. 11.17. V. 17: Then all the people went to the house of Baal, &c. ] See 2 King 11.18.

V. 18. Alfo Jeboiada appointed the Officers of the house of the Lord ] Or, the Priest appointed Officers over the house of the

by the hand of the Priests the Levites | These he committed to the Priefls the Levites. whom David bad diftributed in the house of the Lord] He di-

fiributed them into jeveral courses. Of these distributions, fee t Chr. chap 23. and 24. & 25. & 26. tooffer the burnt offerings of the Lord Namely, in their feveral

courses. Of burnt-offerings, see 1 King.3.15.

st it is written in the law of Moses | Num.28.1, &c.

with rejoycing, and with finging | Singing was both an evidence of their rejoycing, and also a means of quickening their spirits the more thereunto.

as it was ordained by David] Heb. by the hands of David. See 1 King. 8.53,56. V. 19. And be fet the Porters at the gates of the boufe of the Lord]

Of these Porters and their courses, see I Chron, chap. 26.1 that none which was unclean in any thing should enter in ] Name-

ly, into the great court, among the people that were affem-bled to worthip God. This was one principal end of the Porters function.

V. 20. And be took the captains of hundreds] Such as were mentioned, v. 1.

and the nobles ] Such as are called Princes, v.13.
and the governours of the people ] Of these there were sundry kinds. Some of cities and towns; fome of tribes; fome of

all these here met together. and all the people of the land ] By the enumeration of all of all forts, it appeareth, that there was a very great affembly. and brought down the king from the house of the Lord ] See 2 King.

and they came through the high gate into the kings house ] Or,by

## CHAP. XXIV.

Verf. 1. Dolfs mar feen served in them he begans tritign. See 3 king, 1.13.1. In this chapter there are two remarkable points: One is, the good government of Josh, while Jeheinda lived, together with the death and burist of Jehoinda, from the beginning of the chapter to the fevent teenth verft. The other is, the apoliacy of king Josh, 500 gether with the ill: confequences. The pert which concerns teenth to the end of Josh, is the pert which concerns the good reign of Josh, is the control of Josh, and there expounded, and there expounded.

and he reigned fourty years, &c.] See 2 King. 12.1. V. 2. And Josh did that which was right, &c.] See 2 King. 12.2. The ground hereof is there added, in these words, Jehoiada ibe Prieft instructed bim.

Jehotada inc Frieji infiriteta bim. V. 3. And Jubidda sols for him] This was a fathers part, Gen. 24. 4. and 28.2. And Jehoiada hewed himfelf as a fa-ther to Joath, even from his infancy, chap. 22.11, 12. and 13. 1,&c. King Joath alfo, carried himfelt towards Jehoiada, as a fon to his father, as may be gathered out of ver.17.

two wives An evil custom made good men yeeld unto it.

For from the beginning it was unlawful to have more wives then one Matth. 19. 4.
and he begat fons and daughters] This was in it felf a bleffing;

especially to the kings of Judah, in regard of Gods promise to David, 1 Chr. 17.11.

V. 4. And it came to pass after this] After that Joash was established in the kingdom, and had wives and children. that loafb was minded to repair ] Heb. it was in the beart of

the boule of the Lord ] All the parts appertaining to the Temple, and feveral things therein, are comprized under this word, boule, : as Ala renewed the Altar of the Lord, ch. 15. 8. The reason of the need that was to repair the house of God, is rendred verf. 7. V. 5. And he gathered sogether the Priests and Levites ] To

these, especially, did the care of the house of the Lord be-

long, and fiid to them, Go out muo the cities of Judab J Under Judab, Ben jamin, and so much of other tribes, as were under the government of King Joah, are comprised, and gather of all freed J lines is here to be taken in no larger extent then Judah before was. See ch.12.1, & 21.3.

money to repair the bonfe] By money all things needful to

fuch a purpose, might be prepared.

of pour God The Lord was in special manner the God of the Priests and Levites, by reason of their special attendance. in the house of God, and upon the service of God. This special relation is here urged, to make them the more diligent and faithful.

from year to year ] From time to time, as need should regrown year to year 3 from time to time, as need flouid require. This he addeth; First, because the work was great, and could hardly be perfected in a year. Secondly, because the manner of collecting the money, and providing materials, would be long. Thirdly, because the Collectors were somewhat negligent. Fourthly, because as one thing was repaired, another thing might need reparation; and that year after year,

and [cothat ye haftethe matter] This he added, to fhew his awajecinat ye usite ine matter 1 1118 ine ander 3 onew his earneft delire to have the work done; and to prevent fuch inconvenience, as by delay might fall out. bewlett, the Levites hafted it wes 1 For in the three and

powers, the events values as many for in the three and twentieth year of king loath, the Priefts had not repaired the breaches of the house. See 2 King. 12.6.

V. 6. And the king called for Febriads the chief] And for the

other Priefts, 2 King. 12.7.
and faid unto him? The kings speech is in special directed unto the high Priest.

Wby haft thou not required of the Leviter] The high Priest had special command over the Levites.

to bring in, out of Judah and Jerusalem] Out of country and

the collection according to the commandement of Mofes ] Exod. 30.12,13,14. Heb. collection of Moles. The other words are inferred to make up the sence. The commandement which Moles gave thereabout, was from the Lord. There were two kinds of collections, which were enjoyned by Moles. One the way of the gase of the guard, a king 11.19.

the way of the gase of the guard, a king 11.19.

and so consecution, manufacturing the way of the gase of the gase of the source of the own good and set the second of the source every one at a ranfome for his foul, Exod. 30. 10. 15, 800, etc. there of the Gord both or them, may be meant. In the former collection of Molesgod, filter-pask pleep, purple, clear, and fine linners, and fundry other things might be contributed, but here, only money, v. s.

the ferusast of the Lord This was a title frequently given to

Moles, ch 1.3. Num. 12.7. Deut. 3 4.5. Joh. 1.1. Of this file, fee 1 King.3.6.

and of the congregation of Ifrael ] Or, even of the congregation of Ifrael, Which Mofes commanded to receive of the congregation of Ifrael.

fer the Tabernacle of witnefs] That Tabernacle which Mofes built, was filled, a Tabernacle of witness, (Num. 17.7, 3. and 18.2.) In regard of the arl, and the tables of itone within the ark, which contained the covenant betweet God and his money to them, 2 King, 11.12. See there the difference bepeople, and was a witness between them; all these being in the tabernacle, it was called, the Tabernacle of witness. The end of mentioning this here, is to shew, that as Moses had a collection for the Tabernacle; so in like case, a like course was

collection for the Flager rate; so it lines can be also control to be taken for the temple.

V. 7. For the four of atthitid, this vidiged voices, had breken up the buyle of Gold JO.; Athaliah dealing wickedly, her tons had broken up the figure of Gold. Athaliah had no fons, but by Jehoran 3, and he had no fons left but his younged, than, 21.17. A doubt hence arifeth, how the fons of Athaliah could do that which is here faid to be done by them. The answer is, that her fons might break up the house of God, before they that ner ions in girt oreak up the notice or 1984, because they were taken and flain by the enemy. Or, the word, font of the plural number, may by a Synechdoche, be put for the fingular number; and thus Ahaziah only be here meant; who might break up the house of God; for he was a very wicked

mgit ocean up the notice of Oot; for the was a very whach king, ch. 22, 34, 44 likeste things of the boufe of the Lord.] This was the end of breaking up the house of God, that they might take away such treassing up the house of God, that chey might take away such treassing up the house of God, that chey might take away such treassing up the house of God, that they might take away such treassing up the house of God, that they might be such as a second to the contract of the vice, and laid up in God house.

vice, and not up in God. floure.

did they before upon Bastling Baalim may here properly be taken for that idol which Ahab worshipped, I King. 16. 31.

Or indefinitely for all manner of idols; as 61, 17. 3. This clause aggravatesh their impiety, in that they did not only rob God, but also bestowed that which was Gods, upon

V. 8. And as the lings commandment they made a cheft? The king was very careful to have all that was gathered for the Temple, be referred for that use; to this end he would have a cheft. This was by Jehoiada's advice, 2 King. 12.9.

and fet it without at the gate of the house of the Lord ] This cheft was fet in the great court where the people were, befide the ultar on the north fide, as they went into the Priefls court. It was here fet, because fo far the people might come, and no further, Sec 2 King 12,9. V. 9. And they made a proclamation] Heb, and they gave a

voyce. By the voyce of a cryer, or Herald, they cauted it to be proclaimed. See 1 King 15,22,

thorow Julaband Jerufaten] Country and City, as v. 6.
to bring into the Lord That is, to the honfe of the Lord for the Lords fervice,

the collection that Mofes ] Such a collection as Mofes in his time appointed. the forwant of God ] See v.6.

laid upon Ifrael in the Wildernefs ] Where, and when the Tabernacle was building. See v.6.

V. 10. And all the Princes, and all the scople rejorce ! Even as they did upon a like occasion in Davids time, 1 Chron.

29. 9.
and brought in ] Willingly, and cheerfully. and cast into the chift or, put in. For the cheft had a hole in the lid of it, 2 King. 12.9. This is the cheft mentioned,

untill they had made an end] Of giving what they intended or they continued their contributions, till all, that needed repair ing, was finished.

V. 11. Now it came topols, that at what time the shelf was brought ] Or, at what time he brought the chest. Namely he, to whom the charge of the cheft was given.

unto the kings office] A place that was appointed by the king, for taking out, and telling the money, by the hand of the Levites] Who had the charge thereof,

and when they faw that there was much money, the hings Scribe] See 2 King. 12. 10

and the high Priefts officer] The high Prieft himfelf is faid to

dothis, 2 Kitg, 12.10.
came and empried the cheft] It is added, 2 King, 12.10. and
ther put up in big, and told the money that was in the boule of the

and took it, and carried it to its place again] That it might be ready, for more money to be put into it.

ole willingly offered to the house of the Lord. V. 12. and the fing and Scheidal For the King was in fuch things counfelled by Jehonda, and did what he would have

gava et to fuch as did the work of the fervice of the bonfe of the Lord They gave it, being told, and that to fuch as had the over fight of the house of the Lord, 2 King, chapter 12. ver. 11.

and hire! Atafons] This is referred to fuch as had the over-fight of the house; they hired these workmen, or laid out the twixt Masons and Carpenters,

to repair the house of the Lord] See v.4.
and a so surrought iron] These were Smiths, and Brafiers; for both iron and brafs were used about the house of the Lord. Sec I Chr. 22.3. to amend the boule of the Lord ] Sec v.4.

V. 13. So the workmen wrought ] Every one in that which be-Ionged unto him.

and the work was perfected by them] Heb, the healing went up upon the work. This is a metaphor, whereby the ruines of the temple are refembled to the wounds of a body; and the repaires of those ruines, to the healing of wounds.

and they set the house of God in his state] Even as it was, before

t was broken up, v.7.

and firengibened is ] So as they kept it from further decay. V. 14. eAnd when they had finified it ] This hart reference to the workmen, and importeth as much as the fore-mentioned metaphor did, v. 13.
they brought the rest of themoney This hath reference to the

over-feers, who had the charge of receiving and disburfing the money. before the king and Jeholada] See v. 12.

whereof were made vellets for the boule of the Lord \ Here are meant fuch vetfels as were made by Solomon, 1 King. 7. 50. For Athaliah had taken away fuch as were in the house of God before, v.7. even veffels to minifler] For fuch fervices as were done in the

Temple and to offer with al] Or, Pestils, or Mortars. Some take these

vellels for incenfe cups, or cenfers, and [poons] See 1 King, 7.50.

and point) See I King 7,50. and veiflet of geld and fliver] The veiflets before mentioned, and also others, were made of those meals, and they offered borne-offerings in the buyle of the Lord] This particular is shreethed critically put for all the worthip and fervice appertaining to the Temple. When they had made the Temple fit for fervice, and all other things that were requifite, they performed fuch worship to God therein, as was pre-

continually] Every day, day after day.

all the dayes of Jeboi.da] For after his death they left the nouse of the Lord, v.18.

V. 15. But Jehoiida waxed old] It was a great bleffing to that Kingdom, that he continued till he was old. and was full of dayes when be dyed ] See a Chron, chap. 23.

an hundred and thirty years old was he when he dyed] Heb. a fors of an hundred and thirty years. This was an extraordinary old age for those times

V. 16. And they buried him in the city of David, among the Kings] See t King 2.10. Th's was a great honour that was

Rings 1 Sec 1 Ring 2.10. Also was a grown amount of the done to him at his death, becauge be had done goal in Ifrael 1 By Ifrael, is here mean the hingdom of Juala, as sol, 12.1. & 21. 4. He reftored that kingdom to the house of David, as it is at large set down in the former chapter,

bath towards God] In reftoring his worthip, verf. 14. and caufing Gods promife to be accomplified, chapter 22. and verf. 3.

and towards his house? Because mention is before made both of David; and also of God, the relative, bis, is by some referof Doubly and alloot God, the relative, 0th, is by lone reference, if the Charles by others, to God. In the former reference, implyeth, that he did good to Davids houle, or flock; by preferving it free nuter definction. In the latter reference, that he did good towards Gods houle, by causing it to be readired, and by procuring the true worlhip of God to be persured, and by procuring the true worlhip of God to be persured, and the control of God to be persured, and the control of God to be persured. ormed therein.

V. 17. Now after the death of Febriads ] The death of a wife, godly, and zealous governour, is a great lofs to a king-

came the Princes of Judah] Certainly these Princes were hollow-hearted, that could conceal themselves while Jehoiada Kkkkk

and made obey [ance to the king] They made pretence of doing much fervice and honour unto him, that fo they might thereby move him to yield to their idolatrous counfels.

and the king bearkened unto them] Flatterers much prevail with kings. Though the king were well infructed, and there with kings. Though the king were well infructed, and there by addicted to worthip the Lord in the temple, as the Lord hamelf had preferibed; yet the Princes by their flatteries, alluing him to use his regal authority, according to his own mind and lust, yeareven in matters of religion, brought him to yield to their counfels.

V. 18. And they left the house of the Lord ] By this it appears, that they were weary of coming to the temple, and fo defired, that they might every one worthip God in fuch places as they themselves thought convenient, and after what manner they

God of their fathers] See 1 Chr. 29.18. and fee ch. 13. 12. This relation, betwirt God and their fathers, much aggra-

vareth their impiety. and ferved groves and idels] They ferved idels in groves. and percea groves and states 1 trey terved idols in groves, the r King 16 33, leaving the house of the Lord, they did every one in their several places, worthip God as they plessed; yet also they worthipped salts gods, comprized under this word, i ols.

and wrath ] Judgments, the effects of Gods wrath. See ch.

came upon Julah and Jerufalem] Upon country and city, and all the inhabitants thetein

for this their treffaft] Sin, especially idolatry, is the cause

on judgment.
V. 19. Ta be (eat) Though they deferved judgment upon their first apostacy from the Lord, yet the Lord, through his great patience, fent his Ministers, to declare their fin to their faces, and to fore-tell them of judgments hanging over their theads, thereby to bring them to repentance; to dealt he with the centribes, 2 King, 17, 13, and with the men of Judah, after

this ch. 36.15.

Prophets to them These were extraordinary messengers from

\*\*Yephatsstem! I late were extraoronary metapets non the Lord; and of thele, not one only, but, Prophets, many of them, and those time effect time, one after another, to bring the again anothe! Lord! This is the main end of Gods fending Ministers to his people, either to bring them back from their wicked ourfles, to the Lord, or to hold them

and they restified against them They plainly declared, that they had deserved judgment; and that God would bring judgment upon them, if they did not repent. See 2 King. 17.

13,15. Nch. 9 26,29.
but they would not give ear ] This manifested a most obstinate disposition, which is the fore-runner of vengeance. See ch.

35.15,16,17. 2 King \*8.14, &c.
V. 20. And the Spirit of God same upon Heb. clothed. See

V. 20. Anterespirio Gui ame upon free. tember.

Litt. Judg 6.34.

Zetheriah the fin of febridathe Prieft This Zeenish was he of whom Chrift maketh mention, Marth. 23, 35. & Luk.

11.51. For the murther there mentioned, was after fuch a at the cut of the year? He has the twitten of the year? He has the twitten of the year? He has the twitten of the year. He has the halfs, implyed in this phrafe, In the curs of the built of the track that, when the control of the the track that year the form of the twitten of the track that year. He had the track that year the form of the track that year the track that year the form of the track that year. He had the track that year the form of the track that year that year to a former invasion which that year that the track that year to a former invasion which that year to grant the track that year to a former invasion which that year to grant the track of the track that year to grant the track of the track that year to grant the track year. He was not track year the grant the grant year the grant year. He was not form the grant year of the grant year Barachias might be given to Jehoiada, for honours fake, as him-Jedediah was given to Solomon, 2 Sam. 12.25. For Bara-chiah, fignifieth, bleffed of the Lord; and Jehoiada might well have that title, in that he was wonderfully bleffed of the Lord, as his hiftory in the former, and in this chapter, plainly demonstrate. This being so, Christ himself giveth evidence

of the blood of this man lying upon the Jews, generation after which flood above the people | He flood in a place higher then the people, that he might be the better heard.

and faid umo him, Thus faith the Lord ] He premifeth this preface to make his mellage the more regarded; and if not regarded, to aggravate their fin the more. See I King, chap.

Why transgreffe ve the commandements of the Lord | Gods conmandments declared his Will, in what he would have them his men again against it. Some hold, that that Hazael was observe. To transgress against them, was to oppose against now dead, and another king in his room, who regarded not the revealed Will of God, which was plain rebellion. See

Lived; and as foon as he was dead, manifest their impious and [1 King. 8.50. 2 King. 18.12. 1 Chr. 12.52. 2 Chr. 12.32. idolatrous mind. from all bleffing and good fuccefs. Of this word, proffer, fce ch.12.12. 1 Chr.22.11.

because je have forfaken the Lord] Of this phrase, fee I King.

11.33. ch.12.5.
be batb also for sken you] They renounced God from being their Lord, and ferved false Gods; therefore God renounced them from being his people, and gave them over into the hand of their enemies. God deals with men according to their dealing with him, 2 Sam, 2.30.

V. 21. eAndther] The idolatrous Princes, v. 17. and the

people that were like them.

people that were incented.

onlipited againft him] See 1 King. 15.27.8: 16.9. They confulted together, how they might deftroy him, as Mar. 3.6.

and flowed him with flower] This was a kind of death, that they ut fuch as they accounted malefactors unto, as Num. 15.36.

John, 7.5. I King, 21.13.

at the commandance of the king I t is probable, that they who confipred and confulted together, went to the king to know his mind; and that he being asked, commanded that Zecharialifliculd be floned. This was an ungrateful and cruel com-

in the court of the boule of the Lord | Zechariah was in the Priefts court; the king, Princes, and people in the great court. Prichs court; the king, Princes, and people in the great court, Secch. 4.9. The altar of burnt-offerings being at the entrance of the Prichs court, and he flanding by it, they might there flone him; and in that refpect, they may be failed to flay him between the Temple and the Altar, Matth. chap, 23.

V. 22. Thus foash the king remembred not the hindness which febriada his father had done to him.] This is a great aggravation of the kings fin ; for it demonstrateth more then monstrous

but [lim his for] Zachariah's father had preferved this king from death, and nourified him in the Lords house, till he set him upon the throne, and instructed him, and was a means of many bleffings upon him; and yet he unjuftly and cruelly flew Jehoiada's fon, and that for giving of him good counlel, and in the house of God.

and when he dyed, he [aid ] That which he faid at this time of his death, was by special instinct, and not with a revengeful foirit. We may not think, that so holy a man would end his dayes with a revengeful imprecation in his mouth. For we read the contrary, not only of Christ, Luk, 23.34. But also of Stephen, Act.7.60.

Stephen, Act. 7-60.

the Lord lost pipe it, and require it] The meaning of the words, as here fee down, is, that God would take fipecial notice of this crucia act, and require just vengeance of that blood, that was fo unjustly the don't the fleeders thereof. Of blood, that was fo unjuffly fled, on the fledders thereof. Of Gods requiring blood, fee Cen. 25, Pills, 12, Sone tran-flate this in the future tence, as a Prophefic, or prediction, the Lord will fack point, and require it. V. 23, And it came to pil) From this place to the laft verfe of this chapter, is fee down God fore vengeance upon the king and his people, Es the force fail fin. at the cut of the year) Heb. It flowers and players. When

him.

and defiroyed all the Princes of the people from among the people ?

These Princes had first seduced the king, and drawn him to fin against his God; and therefore the judgment first cometh on them. The enemies were herein directed by God.

and font all the fpoyl of them ] This relative, them, hath refer-

and gent att the [pois of 1000] Instructive, joint, mattricture ence to the King and Prince's before mentioned. So as the encines fpoyled them of the goods that they had, mito the king of Dama(103) Heb. Dama(2). After that Haznel had flain Benhadad, 2 King. 8, 15, and reigned in his flead. Sundry Kings after him were named Hazael, and one Hazael made the first invasion against Jossh, 2 King. 12. 17. So as, that Hazael might be the king here mentioned: though upon the great gift given him, he went away at first from lerufalem, 2 King. 12.18. yethe might be ftirred up to fend Chap.xxiv. the conditions which the former king had made,

V. 24. For the Army of the Syrians came with a small company of men? The King of Syria was very confident in the prowefs and valour of his men, who had before this entred into Judah, 2 King. 12.17. and also observed the timerousness of the all, 3-Ang (1-17, and also observed the uncombined sortine more of plants, who gave for general Preferint or the Syrians, to concern of plants, who gave for general Preferint or the Syrians, to consider the preferint of the Syrians, to consider the syrians of the constant of the syrians of finallan army, to attempt so great a matter as he did. But without all question, God put spirit into him, and stirred him up hereunto, as the words sollowing imply. See Deut. 32.

and the Lord delivered a very great hoft into their hand ] Multi-tude of men, where God taketh away spirit, can do no good at all. See Levit, 26.37.

because they had for shen the Lord God of their fathers ] God becauge tony two propers use Lord (1940) then yourself wood for fakes them, who for fake thim, w. 20. and they that are for faken of God, cannot fland against their entenies. Of this phrase, God of their fathers, see v. 18.

6 they executed in faginess against \$\frac{1}{2}\$ fash) This phrase implyeth, that God made the syrians his influements, to execute his

judgment on loath.

V. 25. And when they were departed from him] By this we have evidence of the patience of God, who suffered these Ministers of his justice to depart from that wretched King; whereby he had a breathing time, and an opportunity of 1c-

for they left him in great difeafes] They had wounded him fore, and from these wounds arose grievous diseases; for maladies, arifing from wounds, are called difeases, or ficknesses, I King. 22.34. 2 King. 8.29. 2 Chr. 35.23. Some here suppose, that the enemies had put him to some great tortures.

his own fervants conspired against him] Certainly, Joath made not that good use of the enemies departing from him, that he should have done: Behold therefore a more heavy judgment, and that by his own servants, which is a great aggravation of the judgment. Joseft consented to those that conspired a-Bainft Zechariah, v. 21. and God fuffers his fervants to confpire against him.

for the blood Blood is a crying fin, Gen. 4.10. This is here noted, as one of the most proper causes of the judgments in-

of the jour of Febriada the Priest | We read but of one for flain; but it may be that their rage extended against other fons of Jehoiada; or, as they flew Zechariah, fo they might afterwards flay his fon alfo; (as Naboths fons were flain with him, 2 King. 9, 26.) And these being grandchildren of Je-hoiada, might be called his sons; or by a Synechdoche, the

notating in the canted in 1013 of the 3 syntematics, the plural number may be put for the fingular, and flew him on his bed, and he dyed] These services of the king did not depart from him after they had wounded him, as the Syrians did, but clean deprived him of life. Because other judgments prevailed not on him, God suffered him to be clean cut off.

and they buried bim] This is indefinitely fet down; but to be applyed to fuch friends as he had about hin, or to the people

in the city of David] See 1 King. 2. 10.
but they buried him not in the Sepulchres of the kings] So they dealt with his wicked grandfather, ch.21,20,

V. 26. And thefe are they that conffired againft him] As men that have done famous acts use to be registred by name for honours fake; so many that commit wicked facts, for their greater infamy and diferace

Zubad] Or, Jozachar, 2 King. 12.21. the son of Shimeab an simmonites ] See 2 King. chapter 12.

and Febogabad the fon of Shimrith ] Or, Shomer, 2 King. 12

a Moabite[s] These two servants are strangers by their parentage; but yet they might be incorporated into the Common-wealth of Judah: or though their predecessors came mon. Meatur of Judan. or trought their predections came from Ammon and Moda), (dwhom, feet, ha. p. 1, yet they can from Ammon and Moda), (dwhom, feet, ha. p. 1, yet they can fight be born in the kingdom of Judah, and fo become fervants to the king. No particular came of their anger against learn mafter is fer down. But we may well conclude, that performs the first of the fiver is three hundred feventy five pound. they were Ministers of Gods justice herein; though they might do it upon some private revenge.

V. 27. Now concerning bit font ] Namely, howimany he had by what wives, to what age they grew, what offices they had, what was their life, and what their death; with other like cir. cumstances.

and the greatness of the burthens taid upon bim] This may be applyed to that which he gave to the king of Syria, 2 King.

and the repairing of the bouse of God] Heb, founding. It may

I be, that the foundation of the Temple was in fome place decayed, and thereupon repaired by him.

behold, they are written in the flory ] Or, Commentary.

of the book of Kings ] Some of these things are registred in that part of sacred scripture which is called, Kings. But be-

records must here be meant,
and o'Amaziah bis son reigned inbis stead] Amaziah was a notorious hypocrite as well as his father. He began his reign
well, but ended it impiously, and had himself a miserable end, as the hiftory following theweth.

#### CHAP, XXV.

Verf. 1. Mariah was twenty and five years old when he began flow of tome good things; but at last he showed himself to be a plain hypocrite. His hiftory is fet down in this chapter, as it was in the 2 King, 14. Here are some additions and variations, which we will note in their due place. From the beginning of the chapter to the fixth verse, are some good things of him noted; but afterwards fins and judgments. and he reigned swenty and nine years, &c.] See 2 King. ch. 14.

V. 2. And he did that which was right in the fight of the Lord? Sec 2 King. 14 3.

but not with a perfett beart ] See 1 King, 11.4. This phrase noteth out his hypocricy in 2 King. 14.3. where is thus ex-plained, yet not like David bis father. For David was a man

plainted, yet not tife Lavina on Janoer. For Lavid was a man of a peritect heart; I kling, 11.4.
V. 3. Now it came to pafe when the King dom was established to bim. Hebe, confirmed to bim. See a King, 14.5.
that he slew his servant that had titled the king bis father] See

2 King. 14.5, Of this murther, see ch. 24.26. V. 4. But he slew not their children, &c.] See 2 King. 12.6. Deut. 24.16. 2 King, ch. 14.6. Jer. 31. 30. Ezek, chap. 18.

V. S. Moreover Amaziah gathered Judah together] The kingdome of Judah is here meant, which comprized under it, Benjamin as well as Judah, as appeareth in the words follow-

and made them captains over thousands, and captains over hun-dreds] See 1 Chro. 13.1. He gathered all forts of his sub-jects together; but of some choyce ones among them, he made captains,

according to the boufes of their fathers ] He diftinguished the companies which he fet under captains, according to fundry families in the dulinct tribes.

throughout all Judah and Benjamin Through his whole kingdom, that every part thereof might be secured against all enc-

and he numbred them from twenty years old and above] This was

according to the law, Num.1.18.

and found them three handred thousand choice men] By chooce men, he meaneth fuch as had greater courage and ftrength, and experience, then the common fort. See 1 Chr.7.4, and

able to go forth to war] These were such as are said to be skilfull in war, and that went out to the war, I Chr. 5.18, and fit to go cut jor war, and apt to the war, I Chron, chap. 7. verf

that could handle spear and shield] These two particulars, are, by a Synechdoche, put for all warlike inftruments, I Chro.

12.8,33.
V. 6. he bired also an bundred shouland ] These hundred thoufand joyned with the three hundred thousand, (mentioned v. 5.) made as great an Army, as that was wherewith Abijah overcame the Hiaelites, ch. 13.2.

mighty men of valour ] Of this phrase, see I Chron, chap.

out of Ifrael By Ifrael, the ten tribes that revolted from the

house of David, are here meant. for an hundred talents of filver ] This amounted to thirty.

yound.
V. 7. But there came a man of God to him, fasing] Of this title,
man of God, fee I King. 13. 1.
O King] This man being fent of God, fears not plainly to
declare his Mediage to the kings face.

let not the Army of Ifraci go with thee ] Help is not to be fought of fuch as forfake God, and revolt from his wor-

for the Lord is not with I [rael ] He had been with them before their revolt, but they having forfaken the Lord, the Lord forfook them. See ch. 24.10.

100

to wit, with all Or, with any, Plal. 103.2.
the children of Ephrama Ephraim is here put for the ten tribes; as Judah for the other two, Hol. 6. 4. So Jer. 7. 15. For Ephraim had the priviledg of the first-born, (Gen. 48.19.) and he was the greatest tribe of the ten, Josh. 17.14,17. Our of it the first king of I frael alose, I King. 1.1.26. To show, that their revolt was the cause of Gods not being with them, this mention is here made of Ephraim.

. V. S. But if thou wilt go] If thou wilt follow thine own mind. rather then Gods Will, and truft to the arm of flesh. This he addeth, to deter the king of Judah from entertaining the men of I Grack

do it l This is an ironical concession; such an one as Mi-

chaiah used to Ahab. See ch. 18.14.

be firing for the battle ] This also is spoken ironically, implying, that all the preparations that he could make, would be

in vain.

God shall make thee fall before the enemy] Notwithstanding all thy preparations against the enemy, the enemy shall prevail against thee.

for God bash a wer to help, and to caft down | Success in war, (as in other things) is wholly ordered by God. See ch. 14. V. 9. And Amagiab [aid to the Man of God] The King was

fomewhar wrought upon by that meffage of the Prophet, but what shall we do for the bundred talents ] He knew not well how to recover it from fuch a numerous company, as those Ifraclites were, without much blood-fied, and great hazard of firiying in vain; and this troubleth him.

or treang in vain; and this troubleth him, which I have given to the stray of I frate! Heb. Lind of I frate. By this it appeareth, that the had the promifed reward in hand; the king therefore well knew, that they would not ea-

fily let it go.

and the man of God answered, The Lord is able to give thee much
more then the 1 it is Gods blefting whereby men get, Prov. 10.

22. But without his blefting, nothing prospers, Psal. 127.

V. 10. Then Amariah [eparated them] They were fet in ranh with the Army of the men of Judah; but now he fevereth all the troops of litted from the Army of Judah. to wit, the Army that was come to bim out of Ephraim] Here

Ephraim is put for all the ten tribes of Ifrael, as v.7. to go bome ag its] Heb. to go to their place. Every one to his

home, from whence he came. wherefore their anger was greatly hindled against Judah] For they took themselves to be corned; as if their ayd had not

been worth the having. Though they had their hire to the full, yet that fatisfied them not, by reason of their conceit of forn. See the like, a Sam. 19.41,42,43.

and they returned home in great anger? Heb. in heat of anger.

Thus much is manifested by the revenge they took, v. 13.

V. 11. And Amagiab frengibenes himself With his own men, the three hundred thousand, mentioned, v. 5. and led forth bis people ] He himtelf, as a General, went be-

fore his Army.

and ments to the valley of Sale ] See 2 King, 14.7.

and imeteof the children of Seir ] Or, of Edom. See ch. 20.

ten thousand] See 2 King. 14.7. V. 12. And other ten thousand left alove] Namely, in the battle, and not flain in the field.

did the children of Judib carry away captive] For Amaziah routed the whole Army of the Edomites, and so took captives fuch as were not flain down-right.

and brought them unto the top of the rock? Some translate this word, rock, by a proper name, Pers, which in latine fignifi-Amaziah in this expedition took by war, 2 King. 14.7.

fo as to be call from thence, must needs be speedy destruction. The reason why sine children of Judah thus dealt with them, may be because the Edomites having been first subdued by David, and made risbutaries, (1 Chr. 18, 13.) did, in the dayes of Joram fon of Jehothaphar, rebel; notwithstanding shes were then deftroyed with a great flaughter, 2 King, 8,

shas shey all were broken in pieces ] I heir brains were dashe our, and their bones were broken in pieces; and it may be, armes and legs violently rent from the body.

V. zg. Butch [outdiere of the Army which Americh [resheck]]
Heb. the [out of the band which be feet book. This hath reference

ebes shey fhould not geneith him to betale ! This is added, as the reason why they were sent back.

fell uses the cettles of Indah ? The picies here mount were frich ne were on the frantiers of Judah, between the bingdom of Ju-dah, and the kingdom of Hrael.

from Samaria even unto Beth-boron All along the breadth of Judah. Beth-horon was in the tribe of Benjamin, There were two cities of that name, the upper, and the lower. Of

which, fee I King. 9.17.

and [mote three then [and of them]] This relative, them, hath
reference not to the cities themselves, but to the inhabitants therein. The flaughter of fo many men, fleweth, that their

wrath was great, as is noted, v.10.

and took much floy! This spoyl they took, as our of the cities which they invaded, so out of the country of Judah, all a-

10ng.
V. 14. Now it came to pair, after that Amaziah was come from
Vb. 14. Now it came to pair, after that Amaziah was come from
Vb. 14. Now it came to pair, after that Amaziah was made
by Amaziah, after he had fent away the hundred thouland hired fouldiers, should have rasted his heart up to God. of whom the man of God put him in mind, v.8,9. but he made

no fuch use of it.

that he brought the gods of the children of Seir] David would not do fo; he burnt the gods of his enemies which he took, 1 Chr.14.12. These children of Seir, were the Edomites, whom he had destroyed, ch.20.10.

whom he had delthoyed, ch. 20.10.

and fer them up to be bit gods] This was extream impiety,
and mentfrous idolatry; the greater, because done by him,
who had done that which was right in the fight of the Lord, v. 3. and had obeyed the voyce of the Lord, v.7,10. and had

received a great deliverance from the Lord, v.11,12.

and bowed down bimfelf before them] This was a Divine worfhip which he gave unto idols, Num. 25.2. It is a rite whereby the true worship of David and his people, yielded unto the Lord, is fet down, 1 Chr. 19.20.

and burned incenje unto them ] Such fervices as God enjoyned to be performed unto himfelf, Idolaters did to their Idols. See

V. 15. Wherefore the anger of the Lord was kindled againft A-

maziab] Sec 2 King. 22.13,17. & 23.26.
ankle [can unto bim a Prophet] Though Gods anger were justly incensed, and he might most justly have destroyed Amaziah on a sudden ; yet through his patience and long suffering, he fendeth a Prophet unto him, to try if he might bring him to repentance.

him to repentance.

which faid unto him, Why best theu sought after the gods of the

people! By people, are here meant, such nations as had no

knowledg of the true God, (Pfal. 147. 20.) this aggravateth

Amaziah's idolatry, because the true God, wasmade known to him: and yet he imitated those that knew not the true

which could not deliver their own people out of thine hand] This worth couta not activer their own people out of this band] This is another aggravation of his idolary. He left Jehovah that true God, who had given to him a great victory; and worthipped fuch gods as could not deliver those that had worthiped them.

V. 16. And is came to passe as be talked with him, that the king said unto him? Amaziah was so far from well heeding what the Prophet faid, as he was wrath with him.

Art thu made of the kings Gensele? Because Amaziah him-feli had not chosen this Prophet to be of his counsel, he refuforh to hearken to that counsel which was sent from God. This was a very impious disposition.

forbear He would have him to fpeak no more in Gods name, because it was against his own wicked mind.

why shouldest thou be smitten Heb, why should they smittethe.

This is a menscing speech. He implyeth thereby, that his guard, or others that attended him, would destroy him, if he continued to upbraid unto the king what he had done. then the Prophet forbare] When means of reclaiming men

from fin, and preventing judgment, are despited. God will withhold those means, that they may be no longer abused. and faid, I know that God hath determined] Heb. counselled. For Gods determinations are not rash, but upon good advice

to deftroy thes Refusing to hear Gods messengers, is the ready way to destruction. See ch: 24.19. & 36.16 because then hast done that This hath reference to vers. 14.

where his idolatry is fet forth. and haft not hearlened unromy counfel] He speaketh this, 29 2 Prophet of the Lord, from whom he brought that counfell

which he gave to the king.

V. 17. Then Amaziah king of Judah took advice] He took advice with fuch counfellors as Rehoboam did, ch. 10.9. who observing the kings disposition, flattered him, and gave such counsel as was most agreeable to his humour. and fent to Footh, Sec. ] Or, be fent meffengers to Jehosfh, 2 King.

V. 18. And Forth king of Ifrael, fent to Amariah, &c.] See

a King. 14.9.
the thiftle, &c.] Or, fur bufb, or thern. He meaneth fuch low

Chap.xxvi. low plants as are contemptible, at least, in comparison of a tall

field. Such beafts as used continually to abide in the V. 19. Thou fayest, Lo, thou haft fmitten the Edomites ] This

is fet down 2 King. 14.10. as a matter granted, thus, Thou haft indeed (mitten Edom and thine beart lifteth theoup to boaff] Or, and thine heart

hath lifted thee up, 2 King. 14.10. abile now at home, &c. ] Or, glory of this, and tarry at home,

2 King.14.10. V. 20. But Amazish would not bear ] Sec 2 King, chap. 14.

for is came of God | See 1 King, 12.24.

that he might deliver them into the hands of their enemies ] God

because they sought after the gods of Edom] Though God gave victory to Amaziah, yet because he abused the victory unto gross idolatry, he raised up other enemies to be his scourge, and to punish Amaziah for his idolatry. See v. 14.

V. 21. So Josh the king of Ifract went up] See 2 King. and they faw one another in the face, &cc. ] See 2 King. 14.

V. 11. V. 22. And Judah was put to the worfe, & c. ] See 2 King.

V. 23. And Foash the king of Israel took Amariah, &c.] See

2 King, 14.13.
the son of Foshba Or, of Jehossh.
the son of Foshba Or, stee son of Abszlub. This man had

three names, fee ch, 21, 17. at Beth-fhemefh, and brought bim to Jerufalem, &c. ] See 2 King.

from the gate of Ephraim, to the corner-gate] Heb. the gate of it that looketh. At a corner gate men may look divers wayes. V. 24. And he took all the gold, &c. ] See 2 King, chap. 14.

v. 14. with Obed-Edom] Obed-Edom was a Porter of the house of God in Davids time; and he had many sons deputed to that function. See : Chr. 13.13. & 16.38. & 26.4,15. So as the posterity of Obed-Edom is here meant. V. 25. And Amigish the fon of Fosib, &c.] See 2 King. 14.

V. 26. Now the rest of the Asts of Amaziah first and last] Both the good things that he did in the beginning of his reign, which were his furth Acts; and his apostacy, which were his last Acts. See ch. 12. 15. & 16.11. & 20.34. behold, are they not written in the book of the Kings of Judah and

Ifrael Both kingdoms had their publike records, or Chroreafon of their awelling in tents, are called, Scenites. See nicles. And because there were transactions and wars betwixt I Chr.4.41, The countries here fee down were every way Amaziah king of Judah, and the king of Ifrael; therefore the acts of Amaziah were registred in the Chronicles of both

kingstoms.

V. 2.7. More after the time that Americh did turn uses from following the Lord Heb. from after the Lord. That was, and the same fred did turn uses from the lord Heb. from after the Lord. See verify, when he fee up the gods of the Edomics, to be his gods, See verify.

they made a conspiracy ] Heb. conspired a conspiracy. It appeareth, that the people of the land detested that monstrous idolarry, and thereupon confpired. Though their confpiracy broke not forth before the king of Israel had spoyled Jerusabloke the form before the king of that had poyeta Jerua-lem, yet they began their configurey lefore that, against him in Jerusulem, &c. ] See 2 King. 14.19. V. 28. And they broughs him upon borses ] See 2 King. 14.

and buried bim with his fathers in the city of Judab ] That is, the

city of David; as it is, 2 King. 14.20.

#### CHAP, XXVI,

Verf. I. Hen all the people of Judih took Vazish, &c. ] Or, A 33 18 iab. 2 King. 15. 1. See 2 King. 14.21 The hiftory of tlzziah is fet down in this chapter. He was the ninch king of Judah from the division of the kingdom of Ifrael from Judah. The former part of his reign was good: where of there is relation from the beginning of this chapter, to the fixeeenth verse. But he fell away. His revolt, together with the rather fortifie, that he might keep the Arabians from such the punishment thereof, is fer down, verf. 16. to the end of invasions, as they had made in Jeroboans time, chap, 217 the chapter.

N. z. Hebuilt Eloth, &c.] Or, Elath. See 2 King. 24. verf

V. 2. Sixteen years old was Uzziah, &c.] See 2 King. 15.

V. c. Auf be did that which was right, &c.] See z King.

we plane as are contemptible, at leaft, in compation of a tall

V. 5. And he fought Ged in the dayer of Achtrick ] Cocker,

and three polled by a wilde heaft, &c.] Heb. a beaft of the

lett, in a taking project of the Lordand was carefulcion interest. and direct the king, as long as the lived with him: and the king was guided by him, as Joath was by Jehoiada. See chap.

24. 2. who had understanding in the visions of God Some thus tran-slate it, who made to understand in the fear of God. Who taught such things as belonged to the sear of God. He might teach luch tungs as scronged to the rear or tool. The might caul, both the king and others those things. By visions of God, may be meant, such things as God had made known. For things revealed, are spiritually seen. Zechariah, being a Prophet, might fee visions of God, as other Prophets, being called Seers, did. Of Seers, see 2 King. 17. 13. Otherwise, he might have an especial gift, to interpret the visions, and revelations which were made known to them, or to other of fuffereth evil-doers to pull judgments on their own men: So as Joseph did, Gen.41.15. and Daniel, Dan.1.17.

men: So as Joseph and Jo. 11.

and as 19, and 10. 11.

and as long as he lought the Lord, Good under to peropheral Of

prospering, feet Clr. 22. 11, 13. Good under to dead with

men, according to their dealing with him: while they honour him, he bleffeth them, I Sam. 2.30. Sec chap. II. 17. and

V. 6. And he went forth and warred against the Philistims] These Philistims were ever deadly enemies to the Hiraclites, See 1 Chr.1.12, and 10, 1, and 14.18.

and brake down the wall of Gath] Gath was one of the principal cities of the Philiftims. The Philiftims had five Principal palities, whereof Gath was one, I Sam. 6.17, and the wall of fabreb] This also was a city of the Philistims a

but no mention thereof is made elfewhere in facred Scripand the wall of A [bdei] This was another city; and one of

the Principalities of the Philiftims, 1 Sam. 6.17. and built cities about Afbded] Or, in the countrie of Afbded. Ashdod, was a name proper to a peculiar city, and also to a great part of the country round about it.

and among the Philiftens | This flowers, that he much pre-

vailed over them, in that he had power to build cities, that he varieu over timpin that the mad power to build cities, marine might place garrifons, among fuch as had been alwaise deadly enemies to the [fraclites. See I King. 20. 24.
V. 7. And God helped him againgt the Politfitins] This was the true ground of that fucces he had against his enemies,

See I Chr. 5.20.
and against the Arabians Of the Arabians, see chap. 17.11.

and 21.16. 1 King. 10. 15.
that dwelt in Gur-bad] Some translate this, in the plain of

Gur. Of Gur, see 2 King. 9.27.

and the Odehunims] Or, Humonims. Of these see ch. 20. 1. Some take these to be also the people of Arabia: who, by bordering about Judah. The Philiftims. Weft : the Arabi-

ans, South; the Ammonites, or, Humonims, on the East.
V. 8. And the Ammonites gave gifts to 1/37iab] In testimony

even muto the entring in of Egypt] Throughout all countries betwixt Judah and Egypt: So as, by Gods bleffing on him, the very heathen round about, feared and honoured him, as,

I Chr. 14 17, and ch. 17, 10. for he strengthened himself exceedingly] This he did by those means which are set down in the verses following.

V. 9. Moreover, Uggish built towars in Ferufalem | Thefe he might build on, or by the city walls, which the king of Ifrael had demolished, ch. 25, 23. See 2 King. 14.13.

at the corner gate) See ch. 25, 23.

and arthevally gate? Of this gate fee Nehem. 2. 12. and

and at the turning of the wall ] Or, upon militfea. This is the an attentuming of the until Ox, upon milifles. This is the hebrew word: and form take it to be a proper name. Men-tion is made hereof, Nehm. 3, 19,14. It is impressed to be a Town or a Fort, that standed in the highest place of Zion, and printfed then 3 Ox, repaired them. This hade reference collicle particulars before memoioned. It is also reference to a fifth be full to more in the defert I taken to the third them of the defert and this place through did not be the Wildermell of Arabia. and this place through did not be the Wildermell of Arabia.

and digged many wells ] Or, cut out many cifterns. They had not fuch store of Rivers in the land of Judah, as we have in these countries. Thereupon they used what means they could, to get and keep freih water for all needful uses; even for man and beaft. wand be had much cattel ] By this means, plenty of victuals was

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verb which is mentioned in the beginning of the verie;

which is thus, he bad.

and wine dreffers] This also depends upon the same verb.

in the mountains] They used to plant their vines on mountains for the better ripening of their grapes.

and in Carmel Or, in fruitful felds. See 1 King. 18.

for beloved hurbandry ] Heb. ground. He took great delight in teeing fruitful places, well tilled and manured; and in

the various fruits that grew thereon. v. 11. Moreover Hagish had an hofte of fighting men] Herein he imitated Jehoshapnat, ch. 17. 14,19. By fighting men, he means such as are called mighty men of valour, trained up

to the wars: fuch as are deferibed, ch. 17.13.

that went out to war by bands They were to be ready on all

occasions to go forth to battel. according to the number of their accounts] He had his diftinct Captains; and feveral fouldiers under them, divided into Regiments and companies; which were registred. See I Chr.

by the band of feiel the Scribe] Of the office of a Scribe, fee

I King. 4-2. Scribes used to register such things.
and Massish the ruler 1 This was an officer that had the care

of matters to be well ordered. or matters to be well oldered.

mnder sbebant of Hananiah, one of the kings esptains ] Or, under the commend. This hath reference to the hofte before

V. 12. The whole number of the chief of the fathers of the mighty men of valour ] The number here let down, was not of com-

mon touldiers, but of Commanders in the war. mention thousand and fix bundred.] He must needs have a very great hofte, that had to many Commanders therein,

V. 13. And under their hand] Or, under their command and difpole. was an army ] Heb. the power of an army. An army that had

great power, or, was very valuant.
three hundred thouland, and feven thouland and five hundred]

This was indeed a very great army, yet not like to that which Into was inneed a very great anny, yet nor, neet or instend and plandhaphar lind, chap, 17, 14, 8c. The kings of Judah and Ifrael, trained up very many foulders in their dayes, that made was with mighty power] This is to be taken rather of their ability, then of any particular act that we read

co help the king against the enemy] When any enemy should invade the land: or, when the king would fend them forth against an enemy.

orth against an enemy.
V. 14. And Uzziah prepared for them throughout all the hofte] W. 14. 2010 Office prepares for some trienguous au nie 100ft f He took care to have them well furnished, with fuch armour and weapons as were requifite for their places,

(bid Is | For defence. and [pea-s] Both for defence, and offence.

and helmers 1 to cover their heads.
and habergeous Armour for back and breft. and bows ] To floot arrows. See 1 Chron. 5. 18. and

and flings to cast flones] Heb. flones of flings. He provided both slings and stones; as we do muskets and bullets. Slings and stones were much used by the Ifraclites in war; and they of the tribe of Benjamin were especially skilful herein, Judg. 20.16. See 1 Chr.12.2.

V. 15. And he made in Ferufalem engines, invented by cunning men] Heb. inventions by invention of the inventor. This is an emphatical hebrailin. The meaning thereof is well fer forth by our translators. These were for such uses, as our great pecces and cannons, to annoy enemies a far off; or to batter down firong walls and Forts.

to be upon the towers, and upon the bulwarks] By this means, they might do the greater annoyance to an enemy, and that

20 [host arrows] Thefe, certainly, were great and maffy arrows; and many of them that out of an engine together. and great flones withat] These were other kinde of stones, then they which are mentioned, v. 14. to be cast out of flings.

They were as great, if not greater, then our great cannonand bis name spread far abroad] Heb, went forth. He was far and neer reported to be a puillant Prince: fuch an one, as

and neer reported to be a pummant retrice; such an one, as enomies durft not oppofe against. See v. 8. for be was marvelloufly belped] Namely, from God. See vert. 7.

till be was firong ] Till he came to be every way so well furnished, and prepared against enemies, as is before mentioned; and till he waxed fo infolent, as is hereafter noted.

handle for courty, and in the plain. By the low country by this bid for courty, and in the plain. By the low country by plains his falling away from God.

Y. 16. But when by was process.

Y. 16. But when by was process.

Y. 16. But when by was process.

You have been any finding away from God.

You have many finding away from God.

You have many finding and that power they have, to pride, to abute Gods beliftings, and that power they have, to pride, to abute Gods beliftings, and that power they have, to pride, to abute Gods beliftings, and that power they have, to pride, to abute Gods beliftings, and that power they have, to pride, to abute Gods beliftings, and that power they have, to pride, to abute Gods beliftings, and that power they have, to pride, to abute Gods believe to abu and felf-confidence.

no ten-connactee. maketh men to attempt fuch things as much provoke Gods yearn against them.
for he transgressed against the Lord In doing such things as wrath against them.

God had exprelly forbidden.

bi God ] This special relation betwist God and him, was

bis God ] This special relation betwist God and him, was a great aggravation of his fin; that God having so many waits shewed himselft to be untro him, in special, his God; he notwithstanding, should 6 sin against him, Seech. 16.

Ind water the bet Temples she Lond) Hereby is meant that holy place, whereinto none but Preits a mal Leviter night enter, Numb. 18.67; conference, Ning. 9.35. This was belonging to the Pricits alone, See x King. 9.35. This was belonged to the string intense and holy place, Exod 3.06. This shewesh the height of his impriess, and of his montless peculiary intense in Section 18.08. piety, and of his monthrous prefumption : for he went through piety, and of his monitrous pretumption; for ne went turough the Pirefts court, the high porch, and the holy place, even to the uppermoft part thereof; into none of which places, he ought at all to have gone. Then he offered incense, which ougner at all to have gone. Inten ne offered incente, which none but Priefts might do, verf. 18. Finally, he offered it upon the Altar of incenfe, which none but the high Prieft might do, Exod. 30-76. Tev. 16-13.  $V_{\rm c} = V_{\rm c} = V$ 

Prieft verf. 20.

went in after him] It feems that the king had not made known his minde to the Priefts, before he went in: or elfe knowl his minde to the Priefls, before he went in; or elfe they would have opposed him, and not have fuffered him to goin a atil, rather then have followed him. and with him funfere Prift; of the Levil. The finites of other Priefls, as well and the high Priefl, were firred up-againg this imperty of the king; and the high Priefl taketh to many wish him. The morated during the Eine

many with him, the more to daunt the King.

that were valiant men ] Men of great courage, and of great

V. 18. And they withflood 1127iah the king ] It feems that the king had taken the golden cenfer into his hand, to burn incense thereon, ver.19: but they would not suffer him to go on therein. and [aid unto him] They labour by words to diffwade him

and [aid unto him] They labour by words to diffusade him from that which he was about to do.

It appearains he sum to the, [1/2/idh] Though thou are a king, yet this belongeth not unto thee.

Kings must not venture

upon such things as belong not to them, to burn incense unto the Lord See Numb. 16, vers. 40, and

18.7. su to the Prieft: the found f Auren See Exod 30.7.
but to the Prieft: the found f Auren See Exod 30.7.
but are conferenced to burn intensife J This one special duty, for which Priefts are set apart, and appointed to be for men, in things appertaining to God.
Go out of the Statitury J I was in Gods cause, and in Gods

Go sut of the Samulary I twas in Louis cause, and in Gods name, that he wide fip permptory a charge to a king. By the Sanctuary, is here meant the holy place.

for the best treefpffed Seev. 16.
nother half is left thine bosser No fin, though men have nother half is left thine bosser.

it in high efteem, can be to a mans honour; but is his fhame, and dithonour. This is spoken in opposition to his high proud

from the Lord God ] God refifteth the proud, Jam. 4.6. Acts of pride, bring therefore shame and difference from God; not

honour.
V. 19. Then Uzziah was wrath] As Afa, ch. 16.10. Thefe
two, Afa and Uzziah, feemed to be very good kings for the
greatest part of their reign; but both of them fell most fouly. In both their examples, we fee how much great men form to be checkt for their fins; and how little Gods fervants are regarded by them, in their heat of fin.

and had a cenfer in his hand] Of the use of censer, see I King.
7. 50. It appears, that this he had fratcht up so soon as he came to the Altar.

to burn incen[e] This shews his intent: but withal it implies,

that he had not done the fact; for he was prevented by the hand of God. and while he was wroth with the Priests] His wrath against

the Priefts, did the more incenfe Gods wrath against him.

the leprofe even role up in bis forebestd] There is fuddenly manifold in 1600 and 1100 feet. nifested it self; and the sudden rising of the leprose on his face, thews that it was a judgement from the Lord, as, Numb.

before the Priests in the house of the Lord ] While they were standing against him, and opposing him, as, vers. 18. This is

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by encouraged them to perfift in refilting of him.

From before the inseafe Altar. Or, from upon the inseafe. Altar. This being referred to the judgemene which God feut, imply-This being referred to the judgement which God tenguippy-eth, that to the whible evidence of Gods which appeared at the the Altar. God made it evidently appear, that the fore men-tioned judgement was inflicted by him. See Lev. 10.3. The carth-quake,mentioned (Amos 1. 1. Zach, 14. 5.) to be in Elzziah's time, is supposed to be this time,

V. 20. And Azarish the thief Prieft ] Or, high Prieft. and all the Priests leaked most him] For they stood opposite against him face to face.

and behold he was topious in his forehead.] The fuddeness of this judgement made it the more remarkable.

and they thrulk him out ] Their office, their holy zeal, and Godsmanifeshing his indignation against the kings sast, vers.

ry, made them thus couragious. from thence] From that holy place wherinto he had prefrom homes I record that may prace when the man pre-fumptionally entred, yes, bimfelf stjobsfed to go on!] As Heft, 6.12. Shame and greet forced him to make the more hafte.

because the Lord had smitten bim] He now differned, that

the Lord himfelf was displeased with him. V. 21. And Hegisb the hing was a leper unto the day of his

death] Sec 2 King. 15. 5.
and divelt in a feveral house ] Heb. free.

being a leper ] For the law enjoyned lepets to live by themfelves, Levit. 13. 46.
for he was our off from the house of the Lord ] He might in no

cale go, no not to much as to the court of the people. He that prefumed to go further into house of the Lord, then he thould, excluded himfelf from that liberty that before he

· and Jothambis for was over the kings boufe] &c. ] See 2 King.

V. 22. Now the rest of the sets of Hazzish first and last ] See ch.12.15 & 16.11.18 (20.34.

did I faith the Prophet, the fon of Amos] Sec Ifai. 1.1.

write] Ifaiah, in his prophetic had fundry pallages concern-

ing Uzziah, and the estate of Judah, in the dayes of Uzziah : in which respect this word may have reference to that proin which respect this word may have reterence to that pro-placey. Or otherwife, Islaid might be a pen-man of some part of the second book of Kings; or, Islaid might write some records of the kings in whose dayes he lived, which are not

V. 23. So 1/22ish flost with bis fathers | Sec 1 King. 2

and they buried bim with his fathers] See 2 King, 15.7 in the field of the burial which belonged to the kings ] This field was within the city of David, whereof fee, 1 King. 2.10. It is faid to belong to the kings, because it was their inheritance. But whether it were that field, wherein the sepulchres of David, Solomon, and other kings of Judah, that were honoured in their burials, were, is questionable. Some hold that it was the same field, but that Hzziah was buried in a remote place thereof where none of the other kings fepulchres were. So was wicked Jehoram buried, ch. 21, 20. And that

were. So was weeted Jenoram ourren, (ii. 21, 22, 1110 time notorious apolate, Jeah, hap 24, 25, for the fait, the is a layer ] This is the reason why they afforded him one sich honor in his funeral, as had been done to many of his predecessors. As in his life, (verf. 21,) foin his death he was separated from others.

and Jaham his son reigned in his steat See a King, 25.

verf. 7.

#### CHAP. XXVII.

Vers. 1. Josham was twenty and five yasts ald, &c. ] See Judah; from the division of the tribes into two kingdomes. His Vers. 1. history is briefly registred in this chapter. Wherein nothing but good is related; onely the peoples doing corruptly in

bistime, is noted, verf.2.

V. 2. And be did that which was right, &c.] See 2 King. 15.

34. Howbeit he entred not into the temple of the Lord. This was his father Uzziah's great fin, ch. 26.16, &c. And it is his forbearing of that that is here expressed, to shew, that he was not like to his father, in the evil which his father did, but

was not like to his tather, in the cost winso in some single in the good only.

And the popule diff yet corrupty] This general, it things in the first in the king of place; a king, 15, 25. This is for down as a fault in this government. It is thereupon did, The high place some map removed. Hadder convocation, the might have prevented and the surface of the cost of the peoples corruption therein.

V. 3. He built the bigh gate, &c. ] See a King, 15.35.

here noted, to flow that the Lord took their part ; and there ! lie built must Ophel was a place for defence; It might be decaied in Jothams sime; and to he might befrow much about the repair thereof; for fuch things as are well repaired, are in Scripture phrate faid to be built. Sce chi 11, 9,6. Os, he

right build Fortrelles there abouts.

V. 4. Morcour be but a civics in the mountains of Judab] By mountains of Judah are here meant, fuch hilly places apper-taining thereunto, as were not inhabited. In these he built cities to bring inhabitants thereunto; both for the increase, and also for the better defence of his kingdom.

and in the forests he built entites and towers ? Forests atto used to be places not inhabited: but they were accounted pleasant places, as the Forest of Carmel, 1 King. 19.25, the Forest of Lebanon, 2 Chr. 9.16. In these he built castles, and towers for detence, against invasions of enemies. Some and towers for defence, againtly invalious of enemies. Some translate the word, (this is here runned attills.) Patients, fair and famptouss buildings; but the former is the more pertiament to this place. This very word is stick, th. [7, 12, and there firly translated, as in this place, Gaffer, which was the standard of the standard patients of the standard patients. They were alwaise deadly enemies to the firedirect, which was the standard patient for this king the standard patients.

went out to fubdue them in their own countrey, is not ex-

and prevailed against them] This is added, in way of com-mendation of his valour, and a demonstration of Gods blef-

And the children of Ammon gave him the same year ] By this is appeareth, that he brought the Ammonites so much under his jurifdiction, as he made them tributaries to him an bundred talents of filver ] This amounteth to thirty feven

an unarta them of poor 1 in amounters to there see thouland five hundred pound ferling. See Chr. 22.14, and tenthouland medifier of wheat] The word cranslated, medifier of wheat] The word translated, and tenthouland of barty] If the great quantity of the mea-

fure here fet down, be duly weighed, we shall bude the quanti-ty of wheat and barley that the Ammonites paid to the king of Judah, to be very great.

So much] Heb. much. Or, this. It hath reference to the

measure before noted.

did the children of Ammon pay unto bim, both the fecond year and at a toe contains of aminous pay now one, over one proma year and the third.] For the three first years, the king of Judah exacted so much yearly of the children of Annanon. This time being here expressly set down, it may be, that afterwards, he eased

V. 6. So fotham became mighty] See ch. 13.21. because he prepared] Or, established. As he hegan, so he con-

bis water] That is, his counfels, his actions; yea, and the whole course of his life.

before the Lord bis God] So as he approved himself unto the Lord; the rather, because the Lord had given unto him many evidences, that he was in special manner, his God, See

V. 7. Now the rest of the acts of fotham] See t King. 11. verf. At and all bis mars ] This implyeth, that he waged more wars, and that with fuccefs, then are here fer down.

and his waies | Sec v. 6. Lo they are written in the books of the kings of Ifrael and Hadab] See ch. 16.11.

V. S. He was five and twenty years old, &c.] See 2 King. 15.

33. V. 9. And J. sham flept, &c.] See t King. 2.10. and Abar his for reigned in his flead] An impious fon fucceeded a pious father.

### CHAP, XXVIII.

Vers. 1. At was twenty years old &cc. J See 2 King. 16.

In this chapter, the history of one of the most impious kings that Judah had, is set forth. He was the eleventh from the division of the tribes. V. 2. For he walked in the waies of the kings Ifrael | See

2 King 16.3; and mate also water images for Builton J Of Baal, See all of the 1.47. They counted it an honour to their idols, to make repreferations of them; and to conference images unto them. They called them; and to conference images unto them. They called them them to the conference of the property of the conference of the property of the conference of the conferenc

V. 3. Moreover De burnt incenfe] Or, offered facrifice. Of burning incenfe, fee 1 King. 9.25.
inthe willer of the four of Hinnon] See 2 King. 16. 3.

and borne his children in the fire, Sec. | Lev. 18,21. Or, made his fon to pale thorow the fire. See 2 King. 16.3. V. 4. His farifiel alfo, See. ] See 2 King. 16.4.

Chap.xxviii.

Syria was Rezin, by name, 2 King, 16. 5.
and they [matchin] This relative of the plural number, they, hath reference to the army, or fouldiers under Rezin; and

that when they took Elah, 2 King. 16.6.

and carried away a great multitude of their captives This was before Rezin and Pekah had come up to Jerusalem to bepetore Rezin and rekan nad come up to Jerulatem to be-fiegeit; for then they could not over-come Ahaz, 2 king. 16.5. Befdes, Rezin was forced to go from Jerufalem to defend Danascu-besseged by the king of Ashur. There Rezin was flain, 2 King. 16.9.

and brought them to Damascus] Heb. Darmesek. This was

the chief city of Syria, and he was also delivered into the hand of the king of Israel] Pekah was then king of Israel, vers. 6. This also was after the fore-faid attemp

and (more him with a great flanghter) See ch. 13. 17.

V. 6. For Pekab the jon of Rematlab] See 2 King. 15.27.

Rem in Judah an hundred and twenty thousand] This number verifieth the last clause of the former verse.

in one day] At one battel, in the fight, and pursuit thereof

set up 1 to income, the set of th becaufethey had forfagen the Lord ] See ch. 21.10. & 24.20,

24. I King It.33.
Golof their fathers] See I Chron. chap. 5, verf.25. Deur

32. 30. V. 7. And Zichri, a mighty man of Ephraim This was a man of more then ordinary strength and courage, and therefore is here by name deferibed.

nere by name detertibed.

flem Maifeiab the Kings fon] He meaneth the fon of Ahaz
king of Judah; and it may be the was then his eldeft fon.

and Agrikum the governour of the boule] He that had the chief-

est command under the king in the Court, or Royal Palace: We call such an one, the Lord high steward of the Kings

chri; for questionless, these three great personages had many to guard them.

V. 8. And the children of Ifrael carried away captive of their brethren] This title, brethren, hath relation to the common flock, from whence both the children of Judah, and the chil-

Hock, from whence both the climaten or jugan, and the emi-dren of firacl came. See ch. 11.4.

In build though a women, for and daughters] These fons
and daughters were, questionless, young children. This of women and children is noted, to aggravate the cruelty of the women and children is noted, to aggravate the cruelty of the Ifraclitee, who spared neither sex nor age. Or else sons and daughters, may imply Orphans, whose fathers were slain in the war, which is also an aggravation of their cruelty.

and 100kd [6 amay much foot from them] This hath relation to the goods and cattle which the Ifraelites took from the children of Judah. See v. 15.
and brought the sport to Samaria ] Samaria was the chief City

of the Ifraelites Sec 1 King, 16.14.
V. 9. But a Prophet of the Lord was there ] God afforded Prophets to his people in the worft times, to try if he might re-

whose name was Oded] There was a Prophet of this name in the dayes ofking Afa. This Prophet might descend from him, but was another man; for there were about two hundred

years betwixt them. and he went out before the hoft that came to Samaria] The hoft of Ifrael is here meant. And this Prophet met them before

or Interest into Samaria.

and faid unto them, Behold because the Lord God of your fathers? Though they had caft off the God of their fathers, yet he had Though they had calt off the Good of their tathers, yet he had not calt off them; therefore his Propher ufeth this title to the idolatrous Ifraelites, and that in relation to the ancient Patriarchs, from whom they came. See chap. 13, 12. I Chro.

29.18.

\*\*\*\* wrath with Judah] His anger was incenfed againft them, because of their abominable idolatry, v. 2, 3, 4.

\*\*be hath delivered them into your hand] This sheweth, that God

overthrew the children of Judah and gave victory to the chil-

Ifai, 47.6.

PLAYIN
V. : Whetgerth: Inhibit Grid | See ch. 16. 16. Though in regard of the people over whom heway king and the place in regard of the people over whom heway king and the place is the property of the people over whom heway king and the place is the property of the people of the people over whom he was displayed to the people of the

ven is the higheft part of the world. See Gen. 1.4. Deuts, 9.1. Yea further is implyed, has the eary of their cruelty Game up to Heaven, where no gaz arole from the long disgreement which all here between I first and Judah, and from the many wars that had been between them, and the without a many wars that had been between them, and the withouts that the men of Judah had oft had againft the 11. raelites.

V. 10. And now you purpose Heb. you say. Namely, within your selves. When men intend a thing, they use to reason

your ICIVES. When men intend a timing, they under o reason with themselve thereabouts. See at Kings, 5: to keep made the children of gradel and gerufatem] Both those that dwell in the city, and abroad in the country, for bond.men, and bond.mennum poul I two expressly forbidden the Jews by the law, to make any of the children of

first bond-lervants, Levit. 25, 39,42.

but are there we with you, even with you He ingeminates the point, to make them the more feriously consider their own

point, to make them the more teriounly confider their own wayes, and to dive into their own hearts.

first againft the Lord] Though God have made you his feourge to punish the children of Judah; yet if you well weigh your own wayes, you may find, that you have given the Lord just cause to stir up others to be his scourge to punish

your God] This he addeth, to move them the rather to take heed of provoking the Lord against them, by their un-

V. 11. Now bear me therefore] The Prophet having declared their fin , giveth good advice for preventing judgand deliver the captives again] This was the best evidence of

their repentance that they could give, to flew mercy to those with whom they had dealt unmercifully. See Efa. chap. 58.

which ye have taken captive of your brethren] See v.8.
for the fierce wrath of God] Unmercitulness and cruelty doth exceedingly provoke Gods anger, Jam. chap.2, ver.13. See

v. 13.

\*\*\* upon you] It doth hang over your head, and will affuredly
fall upon you, if you continue to add fuch cruelty as you have

house.

In the special point of the state of which city the army was now marching with their captives. They were, for certain, such as had a command, and to whom the Prophet gave the fore-mentioned advice. Ephraimis here put for all the ten tribes. See.ch. 25, 10,
Azariah, &c.] Here are four of those Commanders fet

down by name, and described by their parentage, because that which they did, made much to their honour.

that which they did, made much to their honour, flood up againft them this came from the war] They flood a-gainft the army, and the fouldiers that brought the captives of Judah along with them, to keep them from proceeding any farrher.

V. 13. And faid unto them, Te shall not bring in the captives bitber] Namely, into the city Samaria; for these Command-

biber] Namely, into the city Samaia; for these Command-ers shood betwise that city, and the army, for where we beve effended against the Lord atreaty] Heb. If will be for, or, into guilled the Lord apours. By guilt of the Lord, among ferevous, or hainous guilt is meant. The He-brews, when they would fee forth the excellency of a thing, use to sky; its of God. (See 1 Chor. 11.2.2.) So when they would aggravate the histonulnels of an evil, they use to affix the title of God unto it. Or otherwise, it may be failed to be would aggravate the nanouncisor an evu, they the coam's the citle of God unto it. Or otherwise, it may be faid to be a guilt of God, because it was a fin against the law, by which they shood guilty before him.

yeintend | Heb. re fy. See verf. 10.

10 add more to our fine | The idolarry of the whole land, and

fundry of the notorious fins, common among the Tiraelites, were so 'evident, as they could not but know, and acknow-ledg them: which made them affraid of adding other fins to

them.
and to our treffpafs 1 Heb. treffaffet. Some apply this word
to the guilt that followeth upon fin; and fo diffinguish it
from the former word, translated, fint,

for our trespassing great ] They accounted it very foolish, and a mad thing, to increase that evil which was very great be-

and there is fierce wrath against Ifraet] Hereby they imply, that they had just cause to sear, that some heavy judgement was hanging over their head. By wrath, is here meant the anger of the Lord for fo great is his wrath, as, comparatively,

# Annotations on the second Book of the Chronicles.

fire it may fiercely flame forth and confume much, Ezra 10.1 the cities of Judah, and placed at the out coasts thereof, Josh 14. 2 King, 23.26. 2 Chr. 30.8.

V. \*\*4. So the armed men left] Though they were armed with 15.10 67

power, yet they were moved by the arguments which were alleadged.

Chap.xxviij.

the captives and the spoyl] See v. 8.
before the Princes ] Those that are mentioned, v. 12. and all the congregation] By this it appeareth, that they were many people that accompanied the Princes, which are here

called the congregation.

V. 15. And the men which were expreffed by name] This hath reference to v.12.

rofe up] This phrase implyeth a ready and speedy enterpri

fing of a thing. Sec 1 King. 14.2,4.

and took the captives The women, and fons, and daughters,

and with the spoyl they clothed ] Under the word, spoyl, all manner of commodities worth the carrying away, are comprized; as quick cattle, filver, gold, other metals, all kinde of houshold-stuff, cloth, both linnen and woollen, apparrel, and other like things. With some of those latter, they might cleath

that were naked among them] Souldiers use to strip many of those whom they take captives.

and arayed shem, and shod shem] They gave apparrel and shoes

to fuch as wanted them.

to fuch as wanted them, and gave them to est and drink] For captives, especially when they are led in a march, use not to be well provided for, and amounted them] This kind of refreshing, was of old used to fuch as were wearied. Or, it may be, that this anoynting

was for fuch as were wounded. See Luk. 10.34.

and carried all the feeble of them upon affer] There being among And CATIFEA as INFE JECTURE OF INCERT INFORMATION THE CREME ASSET WHEN ANY OWNER AND CHILDREN (V.S.) forme of them must needs be so weak, and weary, and some so wounded, as they were not able on foot to go back again; this therefore

was a great work of mercy.

and brought them to fericho] Jericho was not far from Jordan,

444 brought them to ferriors) Jericho was not tar from Jordan, and it was at the borders of Judah.

the Gity of Palm trees] See Deut. 34-3.
to this brothers!] Namely, the men of Judah. Here the word, brothers, is more flittly lught, then it was, v. 3. For here it is put for those that were of the fame kingdom, and under the fame government.

then they returned to Sameria] This is meant of those men of In the second of the second of

V. 10. A HARMSHOP WHICH THE ARING TO STATE, A BULLAND CA. Head differenced datase, 2 king, 1.8, 5.6, 7. did hing Abax feed anno the hing of Alfrica to whom Abaz lean, it experted yet down by name, which was Tiglath-Pilnefer, 2 King 16.7. And it may hand, whith was a gausstrancer; 2 ang 167. And it may be, that he only is mean; and the plural number, Kingt, by a Synechdoche put for the fingular. So ch. 32. 4. Or the plural number used for excellencies lake, because the being a great Monarch, was infleed of many kings. Or there might be mny kings of Alfyria under Figlath-Plinefer, and Ahaz. might fend to them all.

v. 17. For again the Edomites] The Edomites might be-V. 17. For again the Edomites Hight before annoy him, though nonemion be in this hiftory made thereof. Or this word, again, may imply an much as affe; as it had been faid, not the Hirtiesco only, but allo the Edomites fonce him. The Helberew word Thy Grad, properly fignifieth, agr. bid thou to this high the bid when the Helbere word Thy Grad, properly fignifieth, agr. bid them and fairten #addil Amazash had deftroyed eventy.

bad come and mitten phanus; amazan nag autroyea twenty thouland of the Edomites, chap. 25, 11, 11. Yet here they make an head, and do much milchief to Ahaz.

and carried away captives] Heb. a captivity. This abstract

implyeth a multitude of caprives. V. 18. The Philiftims alsohad invaded] Whereas good Kings of Judah had brought under all the nations round about them, (chap. 17. 10.) all those nations do much annoy this

the cities of the low country] Where good pastures were, and fore of cattle, See ch. 26.10. and of the South of Judab | These cities lay towards the country

of Edom. See Joh. 15.2 1.
and bad taken Bethshemesh Of this City, see 2 King. 14.11.

and Ajalon ] Of this, see chap. 11. 10. and 1 Chron, ch. and Gederoth] This is reckoned up among the cities in the

low country of Judah, Joih. 15 33,41. and Shocha] This is the place where the Philiftims gathered and 201121 I has the place where the runniums gamered themselves together when David killed Goliah, and it is said to be in Judah, 1 Sam. 17.1.

with the villagustherof J Great cities used to have villages

appertaining to them, as I Chr. 4.32,33.

and Timnab with the villages thereof ] This is reckoned among

Chap.xxviii.

Ginzo alfo, and the villager thereof] There is no mention made or this city; but by this it appears to be one of the bordering cities of judah.

and they dwels there ] This hath relation to all the fix Cities here fet down ; and it shews , that the Philishums much prevalled against them, in that they did not only for the present plunder them, but also continued to dwell in them.

V. 19. For the Lord brought Judah low ] This land was

brought very low by the multitude of their valiant men than were flain in her; and of them that were taken captive, v. 53 6. and by the great spoyls that were made in her, v. 8. Yea also by reason of the many cities that were taken from her, v. 18. and other miferies that befell her.

because of Abat | Sins of wicked kings, bring judgments on

king of Ifrael Itrael is here put for Judah, as ch. 12.1. and

in the made fluids wated. This phrase is to be taken meta-phorically. It implyes, that they were firing, or spoyled of all their beauty and glory; of their wealth, and linumes of commodities: burtelycally of Divine grace, frours, and fuccour; as Exp. 32, 32, 55. Others read it thus, to withdrew if fluids the worthing of God. Or thus, be deep significant of the meta-contains of God.

Juan Lie worming of God. Orthus, neares Judah from the worthing of God. Exo. 5.4.
and transferifed against the Lord Helb. Systamferology between greifed. Of the emphasis of that Helbraisin, ice I King. 8.13.
Sins against God, strip men of that which is precious units

V. 21. And Tilgub Piluefer king of Affyria] See 2 King. 16. 10.

16: 10.

came auto bim] For Akaz fent for him, a King. 16: 7. and differifed him. The king of Affyria did bring Ahaz into fore fraits many wayes: First, He laid a heavy tax upon him, for which Ahaz was forced to take the filver and gold that was which Ahaz was toreat to take the hiver and goto that was found in the houfe of the Lord, and in the treatures of the kingshoufe, a King. 16.8. Secondly, though the king of Alfyria took great grits to free Ahaz from the king of Syria, and the King of fixed; yet he fuffered the King of Syria to take away a great city from Judah. Namely, Elath, a King. 16.6. Thirdly, he restored not to Ahaz any thing of that his enemies had taken away. In those and other respects, Ahaz might be much perplexed at the King of Affyria; though he took Damascus, and flew the king thereof, and made great fpoyls in Ifrael, 2 King 15, 29, & 16.9.

but frengthened him not] He afforded him no ayd against

his enemies, whereby he might be the better ftrengthened againft him.

V. 21. And Abaz teck away aportion out of the boule of the Lord ] Or, he took away the filver and gold that was found there, 2 King. 16.8. and out of the house of the king ] Or, that was in the treasures

of the Kings house, 2 King 16.8.

and of the Princes He did not only spoyl the Lords house, and his own house, but also the houses of his subjects that had

and gave it unto the king of Affria] Or fent it for a Prefent to him, 2 King. chap. 16.v.8. but he helped him not. See

V. 22. And yet in the time of this distress, did he trespasse yet more against the Lord; This argued an obstinate mind, obdurate heart, and impudent disposition, Isa. 1.5. For judgments are means to turn men from their fins, and to make them afraid of perfifting therein, Hof. 5 14,25.

The stable lang shall of all men, this man is to be marked for an oblitimate finner, who was no white wrought upon by afflictions; but even under judgmente continued to fin, and thereby flewed an irreclaimable disposition. Note him with a black coal. Some read it thus, he was full the fame. So is

a black coal. Some read it thus, he was still the fame, So is this phrase used, Plainoz. 27,
V. 32. For he fartifieed who the gods of Demafers] Heb. Datametels, Idolaters, who for fake the true God, are prone to follow after all forts of gods.

which [more him] This is spoken in relation to the opinion of Idolaters, who conceit, that their gods do all things in spe-cial: this hath reference to Ahaz his opinion of them. Of the Syrians fmiting the men of Judah, fee v. 5. and 2 King.

and be [aid] The wicked can pretend reasons for their wicks dness, though they be most abfurd.

breaufe the gods of the hings of Syria help them] Ahaz accounts
eth the idols of Syria to be gods, and to help those that wors hip them. Herein he thewed himfelf like to the heathen . ludg. chapter 16. verf. 23, 24. Habbac, chapter 1, verf.

therefore will I facrifice to them I Idolaters give the fame wor-LIIII

that they may bely thee] Idolarry fo blindeth menseyes, as it maketh them truit to vain helps. God had helped Ahaz when two kings came against Jerusalem, Isa.7.3,4,&c. yet he was

not thereby moved to facrifice to the Lord. but they were the raine of him, and of all Ifrael] Thereby they provoked God to give themover to their enemies. See chap.

V. 24. And aber gubared together ] To give to the King of

Afferia v.11. 1 King. 16.8. the veficle of the boufe of God] This theweth his facriledg for

these were consecrated veticls.

and out in pieces the weffels of the bonfe of God ] This he did, that they might never again be used to Gods service. If they had remained whole, they might again have been returned to Gods house, as Ezra 1.7,&c. This therefore aggravateth his

and that up the doors of the boufe of the Loral That none might enter thereinto, to do the fervices of the Lord. It feemeth, that they were thut till the end of his dayes; for his father in the beginning of his reign opened the doors of the house of

and he made him Alears in every corner of Jerufalem] By corners, are meant the heads of streets, where divers wayes met rogether; fo as that which was done, might be the more feen

rogether; 10 as that which was done, might be the more teem of many paffengers; as Matth.6.5. He prohibited the true worthin of God, and exceeded in idolatrous worthin.

V. 25. And in every fewerd city of fudab) Heb. in every city and city. He contented not himself with that idolatry which was done in the Royal city, but dispersed it throughout his

bemaie biebplaces | Of high places, foe I King. chap. 3.

2,4. 20 burn] Or, to offer. incesse) See 1 King.9.27.

unto other gods ] See 1 King 11.8. & 12.33and provoked to anger the Lord] See I King, chap, 16. V. 2,

God of his fubers ] See 2 Chr. 21.10. V. 26. Now the rest of his alls and all his wayes ] See ch. 27.

first and last] See ch, 12.15. behold, ibey are written in the books of the kings of Judah and Is

V. 27. And Abz: flest with bis fathers ] See 1 King, chap, and they buried bim in the city \ Namely in the city of David,

even in Ferulalem | For the city of David was within the cir-

cuit of Jerufalem, 2 Sam. 5 6,7. but they brought him not into the Sepulchres of the Kings ] See

of Ifrael | Ifrael is here put for Judah. See chapter 12 and Herchiab bie for reigned in bie flead] This was a bleffed change, a most pious son succeeded a most impious father.

#### CHAP. XXIX.

Verf. t. Ezekiah began to reign, &c. ] See 2 King. 18.1,2. Hezekiah was the twelfth king from the division, and the best of them all. His history is recorded in four

and his mothers name was Abijab] Or, Abi, 2 King. ch. 18.

V. 2. And be did that which was right, &c. ] See 2 King. 18.

V. 2. He in the firft year of his reign, in the first mouetb] Yea, and the first day of that moneth. For it is faid, v. 17. that they began on the first day of the moneth, to sanctifie the

opened the doors of the house of the Lord ] For Ahaz his father

had thur them up, ch. 28.24. thing is decayed, and out of repair, it is weakened; but when it is repaired, it is strengthened. Some refer this to the doors before mentioned; but by a Synechdoche, it may be referred to all the parts of the Temple, which had doors. Some refer this relative, them, to the Pricks and Levites mentioned in the next verse; as if it were meant, that the King strengthened and encouraged them. Howfoever this phrase be taken, i implyeth, that Hezekiah's heart was feafoned with piety, and that in his fathers dayes. For the very first work that he began with after he was crowned, was reformation of religion. A

V. 4. And be brought in the Priefts and the Levises ] [dola-

thip to fallegods, that is due to the true God, Exod 3.18. & 1 trous Ahaz had forced them to abide in dieit own Cities and Suburbs; for they had no fervice to do in the house of God; but now Hezekian affembleth them together for Gods fer-

and gathered them together in the eaft ffreet] This was the ffreet that was before the great door, or entrance into the house of God. For that entrance was at the East.

V. 5. And [aid unto them, Hear me] He instructeth and direcetth them before he fets them on work. This was the part of a pious and prudent king.

the Louiter He comprizeth the Priests also under this title; for the Priefts descended from Levi, Deut. 17.9,18. Joh. 3.3. & 21.4. The Priefts, as well as Levites, obleved the directi-

(antific new your felves] See 1 Chr. 15. 11,14. They who are fet apart to fanctifie other things, must themselves be first

and fanctifie the boufe of the Lord ] See 1 Chr. 23.13.

God of your fashers] See 1 Chr. 29.18.
and carry forth the filthiness Under this word, filthiness, all manner of idols, and all those things which Idolaters used in their fervices; yes, and other things that were brought into the Temple, to pollute the true worthip of God, are comprithe Temple, to pollute the true worlup of God, are compri-zed. Hereby it appeareth, that the fancitying of the houfe before mentioned, was elpecially meant of cleanfing it, v.13. Though other rices also were used at the fancitying of holy things : whereof, fee Exo.40.9,&c. Levit, 8.10,11.

out of the help place ] Of the holy place here meant, see v.7.

V. 6. Fer our father, have trespassed ] This good king doth look back, not only to the fins of his immediate father, but also

of other predeceffors, time after time. and done that which was evil in the eyes of the Lord our God ] He implyeth hereby, that they regarded not that fight, and know-ledg, which God himfelf had of their fins. And this their obflinacy, lay the more heavy upon his heart, because of that special relation which was betwixt God and them, implyed in this phrase, my God.

and brue for [aken bim] Of for faking the Lord, see ch. 12.5.

and have turned away their faces ] This is a phrase of scorn and di'dain. For men use to turn their faces from that which they cannot endure to look upon. See Jer. 2, 27. Ezek. 8.16. from the habitation of the Lord ] Hereby is meant, the house

from 100 of Distance 0/100 Lots 1 recreey 1s meant, the nonle of the Lord, where he maniferfied his prefence under fundry types; in which refpect, he is faid to dwell there. See 1 King. 8.13. This place is filled, an house of habitation for the Lord,

and a place for his dwelling for ever, ch.6.2.
and under their buck! Heb. given their seek. Of hardning
their necks, fee 2 King. 17.1.4. Our English phrafe, of turning the back, is an aggravation of that former phrase, of surning a-

V. 7. Alfo they besse fluit up the doors of the Poreb] Even of the entrance into the house of the Lord. Of the Porch before the

entrance into the months of the Careland Temple, (for 1 King, 6-3; and put out the Lumpi.) They suffered them not to burn continually, as it was enjoyined by the law, Levit. 24.2.3; and have not burnt intensel? I this lie was every day to be offered up, Exo. 30-7, 8cc. This was an especial type of reconciliation.

liation betwirt God and his people.

see offered burn-offerings in the holy place] These were likewise

daily fervices to be performed, Exo. 29. 38, &c. Lamps were lighted, and incense burnt in the middle part of the Temple next to the most holy; but burnt-offerings were in the Priests court ; therefore, holy place, here must indefinitely be taken 

aggravate the former implety, in that all the fervices that were withheld, were withheld from that God who was the God of their ancient father, from whom they had their name, and from the God of his posterity, of which they themselves were.

V. S. Wherefore the wrath of the Lord was upon Judah and Jerusalem] See ch. 24.18. and he hash delivered them to trouble Heb. commotion. This hath especial relation to the commotions and troubles that

were in his fathers time, ch. 28.5,&c.

to aftonishment] See ch.7.21. and to biffing | See 1 King. 9.8.

and to nijing | Net 1 hing. 9.0.

s you fee with your eye? ] This speech was made by Hezekiah, in the very beginning of his reign, v. 3. And the mileries here spoken of, were in his fathers dayes. They therefore to whom he spake, saw them with their eyes.
V. 9. For lo, our fasters have fallen by the swor!] See hereof,

and our fore, and our daughters, and our wives ] He speaketh as

the head of the kingdom, and therefore ufeth the first person,

are in captivity ] See ch. 28.5.

Annotations on the second Book of the Chronicles.

fathers, v.6,7. or to the destruction of their fathers, in the former part of this verse. The men being destroyed by the fivord, their wives and children were taken captives,

V. 10. Non it is in mine heart ] See of this phrase, I King,

to make a covenant] Soints have used to begin reformation of Religion, with a facred and folemn covenant. See 2 King.

Chap.xxiv.

with the Lord God of Ifrat! See 1 King, chapter, 8, verf.

15: that his fierce wrath] Of herce wrath, fee z King. ch. 13. may surn away from us Reformation is a special means of

removing Gods wrath. V. 11. My ons This is a title of the kings affection to the

Prietts and Levites, and of their subjection under him. be not now negligent ] Or, be not now deserved. The Hebrew be set up a gaggery 10., Gene now accuses. The Heorem word muff commandy is used for living quietly, and fecurely. It is oft translated, a profiler, Jer. 12.1, Lam. 1.5, when it is put puts of the Temple, the most holy, the holy place, and the fecure, or carelefs. Hereby the king implyeth, that the work whereabour he fer them, was a great and weighty work, and that therefore they should not be deceived, in thinking that it might easily be done, and thereupon be careless and negli-

for the Lord hash chosen you] Num. 8.14. & 18. 2, 6. Deut.

to stand before him] To remain in his house, where he manifested his presence. to serve him, and thue you should minister unto him] By perform-

ing the ordinances of his house. and burn twenfe] Or, offer sarifice. Of burning incense, see 1 King. 9. 25. Of offering sacrifice, see 1 King. chap. 3.

4, 15. V. 12. Then the Levites arose] This phrase implyeth a ready speedy enterprizing of a matter. Hereby they shewed, that they were moved with the Kings speech, and were glad of the

opportunity they had to restore the service of the Lord. V. 13: Mabath the jon of Amashai, &cc.] There are fourteen fer down by their names, and described by their paren-

tage, and families, that fee themfelves to this work, in this and the two next verfes. V. 15. And they gathered their brethren] See 1 Chro. 5.13.

The brethren here meant, were Levites. They are called Levites, because they all descended from one father, who was Levi, Nam. 2.17, &c.
and [antified themselves] Not only the fourteen before men-

tioned, but also the rest of the Levites that were gathered together, fanctified themselves. Hereof, see v.5. and came according to the commandment of the King] Not onely

the thing that they were to do, but the very will and mind of the king, moved them the rather thereunto.

the sing, moved them are rather increments, by the world of the Lord. The higher world of the Lord O. I take buffunf of the Lord. The Hebrew word properly fignifieth, as it is transflated, words; yet notwithshading it is off put for things, or buffnelles, as Exo.18.16, where it is transflated, causes, and Exod.5.13, where it is transflated, world. In the former reading it imply. eth, that the Levites were moved to do that which the King required, the rather, because his charge was grounded on the word, or law of the Lord. In the latter reading it implyeth, that the kings word prevailed the more with them, because it was the business and work of the Lord, which the king enjoyned unto them.

to eleanfe the house of the Lord ] From all that filthiness that

was in it. See v.5.
V. 16. And the Priests that went into the inner part of the heast of the Lord] By the inner part, is especially meant, that part of the Temple which was called the holy place, where the golden Altar for incense, the golden candlessick, and the golden tables were. Some comprize under the inner part, the most holy place, where the Ark was. Others take it for that which is called, the inner court, 1 King. 6.36. where the great brazen Altar flood. Certainly, that which they began first to cleanfe, is here especially intended; which were the holy

place, if not also the most holy place. to cleanfeit] As v. 15.
and brought out all the uncleanness they found in the Temple of the Lord] That which was called, filthmels, v. 5. is here called uncleanness, and by the Temple of the Lord, is here meant, both the inner part before mentioned , and also the Priests

into the court of the house of the Lord] By the court here mentioned, some take the outermost court, where unclean persons, or where firangers flood,

and the Levites took it | The Levites being to attend upon

for this] This may have relation either to the fins of their the house of the Lord, such filthiness as the Priests had Chap.xxix.

brought into the outward courts,
to carry it out abroad into the brook Kidron Of Kidron , fee 10 carry it out around two the proof Kidnen J Or Kidnen , lee 1 King. 2.37. Of calking things into that brook, lee 2 king 23.6,13. No doubt but they brake images, and other like things to pieces; yea, and flamped them to duff, before they cast them into that brook, as Exo. 32,30.

V. 17. Now they began on the first day of the first month) On this day the king gave his charge to them, v.3,5. and on the fame day they began the work, which was an evidence of their willingness and readiness to do that work.

to [antifie] A part of their fanctification was, a cleanfing of the Lords house from the pollution thereof,
and on the eighth day of the moneth] Much filthliness was, in the

dayes of King Ahaz, brought into the house of the Lord, which made them to long in cleanting the house from it.

came they to the porch of the Lord By the porch, is here meane

to they fandlified the boufe of the Lord in eight dayer] The houfe of the Lord is here strictly taken for that great building of frome, commonly called the Temple, confifting of those three parts which are before mentioned. ant in the fixteenth day of the first moneth] Besides the fore-

mentioned eight dayes, they from other eight dayes in cleanfing the courts appertaining to the house of the Lord.

they made an end J This hath reference not only to the places which they cleanfed, but also to the holy things in those plates, mentioned, v.18,19. Yea it further implyeth, both removing of all manner of uncleannels from them, and allo using fuch rites as God had appointed for fanctifying holy places, and holy things, Exo.40.9,&c.

V. 18. Then they went in to Herekish the king ] They knew their meffage would be gladfome to the king; and there-fore, fo foon as ever the work was done, they give him notice

and faid, we have cleanfed all the house of the Lord ] Both the and just, we nave stranged and the courts appetration generated.

Temple it felf, and the courts appetration generated.

and the Alist of burst offering This flood in the Priefts court, for thereon was all manner of facrifice offered.

with all the vessels thereof Or, appertaining thereunto; As the Sea, and other layers to wash holy things therein; and besoms, and basons, and tongs, with the like. See I King.

7.43, &c.
and the flew bread table] Hercot, fee 1 King. 7.48.
and all the veffets thercof ] The instruments of gold appertaining to the holy place, used to be laid on the tables of gold. Of them, fee 1 Ring, ch. 7. v. 50. These are the veitels here

V. 19. Moresver all the vessels which King Abaz in his reign v. 19. Success as the viges vinus airg and must right didesft away) He cook them out of the Temple, and either put them to idolations uses, or laid them adde in other places, out of the Temple; and in that respect, is faid to cast them away. Some he cut in pieces, and fent to the King of Affyria, ch. 28.21,24. Others he referved whole, and these are here

in his transgression] This hath an especial reference to his Idolatry, which God accounteth a most grievous transgref-

have we prepared and fanelified] Prepared for use, and sanctified to that proper holy use.

and behold, they are before the Altar of the Lord] There all the forementioned vessels were set together, that they might be feen to be prepared and fanctified; and then removed to their feveral proper places.

V. 20. Then Hezekish the king rofectely Betimes in the morning of the next day; whereby he thewed his holy zeal of Gods glory, and his carneft defire of reconciliation betwixt God and his people,
and gathered the valers of the City Before he gathered toge-

and gattorea meanura of the Livij metore ne gatherea rege-ther the Priefs and Levites only, v. 4. because they were the persons to sanctisse holy places and things; this belonged to their office. Now he gatheresh together the representative body of the kingdom, which were heads of places and families; for under this word, city, the kingdom of Judah is here comprized.

and went up to the house of the Lord ] This was the place where reconciliation was to be made.

V. 21. And they brought seven Bullceks and seven Rams] Of the number of feven, and of these two kinds of facrifices, Bullocks and Rams, fee 1 Chr.15.26.

and feven lambs, and feven he-goats] Thefe, and the two others, were all the kinds of clean beafts that were enjoyned under the law. They thus brought of all forts, because their the Priests, and to do the most service works appertaining to offering was not only for confecrating of the Temple and he Lillia

ly things, but allo for all kind of offerings, and for all lors; the Lerd. This Metaphor is applyed to God after the manner sy tungs, pur auto torau sino or orierings, and ror au tores; see Leva. This Metaphor is applyed to God after the manner of people: suche King, his Princels, the Priefits and Levites, of man. Men do what they do by their hands, to what is done, and the common forts, even for the whole kingdom.

and the common totts, even for the whole kingdom.

for a fastfering ] Of a fin-offering, fee r King 3.15. The end of it, was to make an atonement for fins committed against God. Sometimes bullocks were for a fin-offering; fometimes gnars; fonctimes lambs, (Levit. 4-3, 23, 32.) fometimes rams,

for the wingsom | Under this word, kingdom, such as ruled or governed the kingdom are here meaning and thus this word, king day, is difficult of years of ye

large a fence, as all the house of the Lord, v. 18.

and for Judab] For the common people dwelling there-

and becommanded the Priests the fons of Aaron] To them, only, it belonged toroffer up factifices, Levit. 1.5,7,8. 1 Chron. 6.

to offer them on the Altar of the Lord ] It was enjoyned by the ta offer some on the Attar of 100 Loral. It was enjoyned by tile law; that offerings should be burnt upon the Altar, Levit. 1.9, 13,172, and the altar fanctified the girt, Marth. 23, 19, and in this respect, God is faid to lancifie the Altar, Exod, chap.

Y. 22. So they killed the bullocks ] Others then Priests might

kill the facrifices.

and the Prieffsrectived the blood, and fprinkled is on the Aliar].

This was proper to the Priefls, Levit. 1.5. By 1.5 was typified the application of Christs facrifice, for the remission of fins. See

2 King, 16.13.

likewije when they had killed the Rame, they first kied, &c.] The fame rice was to be observed, whiat forever kind of heaft was offered up; for all the facrifices typified. Christs blood, and the application thereof for pardon of fin, Heb. 9.21, 22. Levit

1.5.11. V.3. And they brought forth] Heb. neer. Namely, to the V.3. Anter relative, they, high reference to the Prietls. Alter. That relative, they higher sone bullock, or the brogast for the offering J Sometimes one bullock, or one goar; male, or tended; or 2.8.2. In that was one parameter. one goar; male, or temale; or a lamb, was tulnicent for a unoffering, as Levit. 4, 3, 14, 3, 3, 8, 2. but that was one particular fin. Here a fin offering was to be made for King, Princes Prietls, and the whole land, in regard of many most heynous fins, unmy years together committed; namely, all the
dayes of king Ahaz, and therefore feven goars are offered up, and all of them males.

before the King and the congregation ] Under this words, congregation, all forts of subjects, great and mean Priests, and others

and laid their bands upon them] This was a rite enjoyned unasa Lisa içiir osuaz apon norm]. Inis was a rice enjoyaced un-der the law, Levit. 1.4. & 4.15. The end of it, was to teftife their acknowledgment of their fins, and that that facrifice was offered up in their flead; thus was their faith in Christs

facrifice nourished. V. 24 And the Priefts killed them] After that the congre-

Vi. 14. Area the recepts garden them. After that the Congress garden had laid their hands on them.

and they made reconciliation with their blood.] This was a type of that reconciliation that is made betwirt God and believers by the blood of Christ, Col. 1.20.

to make an atonoment for all Ifrael ] Of making an atonoment

to make distinuing a marginary for the kingdom of Judah, for all Judal i here put for the kingdom of Judah, for all Judal i Mere put for the kingdom of Judah, as Chritzal. And idectuic the whole load had hinned, an atomement is made for them all, for the May measured that the hums-effecting, and the first affect of the first I is not probable, that the king him after the different first I is not probable, that the king him after his first that was simply margin his fathers days. Yes he well knew that the committed in his fathers dayes. Yet he well knew that the whole kingdom had yielded thereto; and therefore his care is, that reconciliation might be made for all, that fo the plaifler might be as large as the fore. Of burnt and fin-offerings,

fee I King 3. 4,15.

V. 25. And be fer the Levites in the boufe of the Lord ] No doubt but that he placed Porters and others in those places count out that he placed Potters and others in those places that properly belonged to their function; but his care in fpe-cial was, to have the praises of the Lord folemnly set forth: therefore the Levites here in special intended, were such as

fung folenn prailes to God.
with Cimbals, with Pisterier, and with barps ] Of these kind of inftruments, fee I Chr. 13.8.

according to the commandment of David ] Sec 1 Chr. 16.4. and

s and of Gad the kings Seer ] Of him, fee I Chron. chap. 21

and Nathan the Prophet ] Of him, see 1 Chro. 17. 1. Both David, Gad, and Nathan, were all inspired by Gods Spirit, and not commendate of the Level Hob. by the heart of dilty did which the required. and commanded their counsels together, about the worthip of

or faid by God, is faid to be by his hand.
by bis Prophets! Heb. by the hand of bis Prophets. See I King by bit Probati] Hich. by the band of hit Probats. See x King 8.135.6. By this is appeared, that Gold lene directions to David by his Prophete, about the ordering set of his worthip. V. 2.6. And the Lewist flood with pifframent of David! Such under all the contents are here enemal, as David by Gold. Spirit, had appointed. See y Chr. 2.5. Of Fundry kinds of the inflamentary for Chr. 2.5.

nad appointed. See Cant. \$3.5. Challenger infirmments, fee I Clir. 13.8. and the Priefly with trainpets | For Priefly were appointed to use those loud founding infirmments, Num. 10.8. I Chro. 15.

24. 8:16.6.

77. and Herchlab commanded tooffer the burnt effecting upon the attar I Good Kings of old, beingwell instructed in the law, gave directions eo priests and Levies, in fundry circumstances, what to do. Of offering upon the Altar, fee verificances, what to do.

and when Heb. in the time, the burnt-offering fagar) When it was laid on the Altar upon the wood, and the Bame and flowke began to arife, the fong of the Lord by gar alfo] The hundred thirty and fixeh the jung of the Lord negat allo] I he hundred that y and that Pfalln, which is a folem fong of folemn praific, and enderth, every verfew with ferting out the mercy of God, is here means, and by an excellency, called, the fong of the Lord. That Pfalls uffed to be fung as folemn praifings of God. See chap,

with the trumpets They founded, while the fingers fung with

and withinstruments] Heb. hands of instruments. Parts of a. mans body, are metaphorically applyed to fenceles infirmments, because they seemed to act this and that.

ordained by David king of Ifrael] See v. 26. There was variety of mufick, voyce, trumpets, and other infituments, to quicken or numer, voyee trumpers, and other instruments to quicken, up their fpirits the more in praising God.
V. 28. And all the congregation worshipped] See chapter 7.

er. 3.

and the fingers fung. Heb. the fung fung. Some here understand the malter of musifich, the thy a micronymythe effect must be put for the above; fung, for thin, or them that fings and the trumpers founded. See v. 46.

and all this continued and the his thankful beart, and, the continued the function of the first thankful beart, and the cheeful piers (all the fire had continued the facilities on the

V. 29. And when they had made an end of offering] This was their most publike service, whereby they were directed when to begin, and when to end.

to begin, and when to end.
the king and all that were prefest with him] Heb. found with
him. See ch. 11. & 1 Clnr. 29.17.
bowed themselves and wershipted ] See ch. 7.3. A pious king
forms not to joyn himself with the congregation of the Lord,

in worthipping God. V. 30. Moreover Hezekish the king, and the Princes I in mac-ers of worthing expirally prescribed, the king joyns himself with the people. In matters of direction, he taketh advice with

commanded the Levites They did not command that which for matter was not prescribed; but they commanded Gods Ministers to do their duty.

to fing praifes to the Lord Besides that praise that is mento peg pagici to to Lora J Beines that praine that is mentioned v. 7. For this was after the offering was ended.

with the word of David, and if Alababe Seri J Of this title,
Sere, fee x King 1.7.13 by this title is appears, that Alabab
was infpired by God. Some Pfalms catty the title of Alaba, to as, if Asaph indired nor the matter, yet he put it into a meet and melodious tune. Of Asaph, see 1 Chron. 6. 39. and

16.5.

sal they farg praifes with glades[r] Both the fingers themfelves, and they that heard them, rejoyed,
and they that heard and weightyped. See v. 33. This
they did, after the fectoral following praifting of God.
V. 31. Then Heephilp anjuvered, and fails, 3 So fall of zeal was
this cond Kinns hears as he conterned one hintell with all

V. 21. Then Hookish simpered, and [144]. So tall to zeal was the good kings beart, as he contented not himself with all that which was done before, though it were very much; but the firrest than up to further praising of Cod. som pub we conjected your felver! On, fittle year hands. Of this phanel, feet, Kings, 123 [147]. The had before given directions can terr, and he've had before given directions and child works have if when the had before given directions and child works have if when the had before given directions and child works have if when the had before given directions.

the people to do their duty.

and thank offerings into the house of the Lord ] Sacrifices were

for expiation of their fins. Thank-offerings were to reflife their gratefull acknowledgment of Gods mercy to them. and the congregation brought in facrifices and thank-offerings.]

Chap.xxx. and as theirs as were of a free hears] This is spoken compara-tively of such as were of a more free and forward spirit then

BENJAMI, 3 and a 100 tools, who, out of other cruss in a burns-fifthigh is the ringing burns-offering their in the reft. For in the other, the offerest beliefelder bar and a 10 tools, who, out of other cruss in a burns-figure burns-offering their in the reft. For in the other the offerest beliefelder bar and in the reft. For in the other their content of the reft below the state of the state

V. 22. And the muniber of the burnt-offerings] A particular

brought no free offerings.

was threefore and sen bullocks assbunded rams and two bindred.

[4010s] This was a very great offering though not comparable are here fet down

on the former verie.

free and gratulatory facrifices as they had by a voluntary vow confecrated to the Lord. Others take them to be fuch facrifices as were now confectated but referred to be offered up at

mere for handred oven, and three thousand sheep] This added much to the number mentioned v. 32. and also much ampli-

Vi 34. But the Priests were too sew] For some delayed to come and others to use the rites of consecration. Either thame for their former idolatry', or want of through repentance might be the cause of that delay. fo that they could not flay all the burnt offerings ] To flay, flay,

cur in pieces, and lay beafts on the Altar, were works proper to Priefts, Levit. 1.5,6.

wherefore their breibren the Levites | Priefts and Levites came

all from the fame father, Levi; and in that respect, are filled,

herbien, v. 15 Heb., frengibened them. This is to be apply-dit bely them I be the were there prefers. The Levices by undertaking part of the work, did enable those few Priests that were there, the better to hold out. This the Levites did, in this particular case, being somewhat extraordinory. For the Levites were given as an help to the Priests.

Lewices were given as an neip to the Prietts.

sill the work was ended] Hereby, the offering up of those lacrificest that then were brought, is meant.

and until the other Prieft had fantified themselves] This invi-

plyceth, that the Levites continued at other times also to help the Priefts. Of fanctifying themselves, see v. s.

for the Levites were more upright in hears to fandifie themselves, thin the Priests Inferious persons of lower rank, may be more hearty, zealous, and forward in the work of the Lord, then superious persons of higher rank,

V.35: And also the burst-offerings were in abundance | Sec v. 32: This is added as another reason, to shew why the Levites helped the Priefts, because the sacrifices of all forts were

very many. with the fat of the Peace offerings ] See I King 8.64. The fac was every where to be pulled off and burnt, Exo. 29. 13. This

canfed much more work. and the drink offerings for every burnt offering ] Or, with every

ama use aring, openings, for every our monitoring [Or, with every burnt-offering. See I King, 2.15.

forbo fervice of the boule of the Lord was fet the order.] This is meant of the daily fervices which were to be performed time. after time. The doors of the Temple were flut up in the daies of Ahaz, and the services thereof clean omitted; but now fetled in their due courfes again.

V. 36 .. And Hezekiah rejoyced, and all the people ] So did Da-

V. 36. And Hereggian reports, and at the people 1 so and David and his people, 1 Chr. 29.9.
that God had prepared the people 1 That he had put fuch grace and zeal into their hearts, as is before fet down. It is God that

prepares the heart to good.

for the thing was done fuddenly ] That is, very speedily, sooner then could have been expected. They had long been blinded, and led afide to idolatry. To have their hearts fo foon, and forthorowly changed was an extraordinary work of Gods Spirit. The confideration thereof, did much quicken and revive their spirits.

# CHAP. XXX.

Verf. t. And Herekish J In this chapter is fet down 2 most folenin celebration of the Passover, in this good kings time,

font to all Ifrael and Judab 7 To all fuch as were under his command; both those that were of the tribe of Judah and Benjamin; and also those, who out of other tribes had

two tribes, are comprized, to many of the ten tribes, as the in the feet her and the models of the bornet-stempes a particular in the feet her case is the feet of the world fine condition to the condition of the conditio

there was that great Feast, whereunto he invited them, to be

The pulse of the p ftroyed all the first born in Israel; as the notation of the at libide verie for a share appring to the Lord] See the last note and all libide verie for a share appring to the Lord] See the last note and the lord three three last notes and the l type, I Cor. c. 7:

unto the Lord | See 2 King, 23,21. God of Ifrail | See 1 King. 8.15. He doth here, the rather, fer our God by this relation, to give them to understand, that they were the children of that father, to whom the Lord was n special manner, bis God : and to whose seed God had extended his promises, Gen. 28. 14. and 35. 10, 12.
V. 2. For the king but taken counsel He concented not him-

felf alone, to observe such an ordinance, but adviseth thereabout with others.

and bis Princes, and all the Congregation of Jerusalem | Unogether about matters of Church and flate, being the repre-Centative body of the whole kingdom. At Jerusalem this

Jentative oday of the whole singuom. At Jeruaren tins [Affembly ulid to miest together, toket the Paffower in the (cond mouth) The first moneth in the year, was the time appointed to celebrate the Pafsover, Exod. 12, 2, &c. Yez, in Some extraordinary case, is was permitted to keep it in the fecond moneth Numb. 9.11.

V. 2. For they could not keep it at that time \ Namely, in the first moneth.

because the Priests had not sandified themselves] Of fan ditying themfelves, fee ch. 29.5,

fufficiently | This may have reference to the number of the Priefts. There were but few which had fanctified themicives, ch 20 24. So as there were not enough to offer that great, Paffeover which was intended. Or, it may have reference to the rites of fanctification; that they had not fully observed all. This was one reason of putting off the Passeover from

all. The was one reason to putting on the remainder in the first month, neither had the people gathered themselves of grantaters. At Jeruslaem the Palleower was to be keep, the vertil. This was an other reason of putting off the palleower. Two facther reasons are here for down, are alleadinged where the dispensation is

granted, Numb. 9. 10, 11.

Y. 4. And the thing ] Or, this thing. Namely, that the Patieover should be put off to the second moneth.

played the king ] Heb. was right into eter of the king. That

peages the ting 1 inch. Was right in the cert of inches 1 inch which feement right in good menseyes, pleafert hiem. A like phrafe is applyed to God, t King. 3.10.

and all the Congregation Under this word, Congregation, Princes also are comprized, who are diffinguished from it,

V. s. So they eftablifhed a decree Determined, and appointo make proclamation throughout all Ifrael ] All the twelve

ribes are here comprized, under Ifrael. See I King. 15. from Beerlhe's even to Dan ] From South to North. Sec

King. 4.25. Judg 20.1. that they fould come to keep the Paffeover unto the Lord God of

Ifrael at Ferufalem] See vert. r. for they bad not done it of a long time in such fort as it was written] According to the prescript form in the law; whereof, see Exod, 1. 1,2,8c. The ten tribes, after their revolt from Indah.clean caft off the law of the Lord; and Judah.had neglected it all the dayes of Ahaz. If they kept the paffeover, they kept it not according to the law : for the doors of Gods

house were shut up, ch. 18.24.
V. 6. So the Posts went with letters ? Posts were sent for more speed.

from the king | Heb. from the band of the king. By the kings appointment.

and the Princes ] To shew their consent with the king, and [

and the kings with them. sbroughous all I/rael and Judah] See verf. 1.

throughout all liract and Judah] See verf. 1.

gud according to the commandenate of the king] The commandenant nath reterence to the uniform the king fent as Pofts, and commanded to make all speed. They of Ifrael were invited and entreated, as the words following flew.

(sying, 1 e children of 1[reel] This is a friendly compellation,

and puny minuation.

turn again unto the Loral They had revoked from the
Lord: and therefore he advifeth them to repent, and turn and pithy influation.

to the Lord. God of Abraham, Ifase and Ifrael] See 1 Chr. 29.18. and he will return In grace and mercy, Pfalm. 90, 13. Zach. . 3. God deals with men, according to their dealing with

him, 1 Sam. 2.30. Jer. 18.8, 10.
10 the remnant of ym, that are escaped ont of the hands of the kings of Asserting the area of the hands of the kings of Asserting the meaneth such as remained in the land, after it was tubdued by the Affyrians; who carried many away cap-tives; but left a remainder in the land. This hath especial relation to Pul, and Tiglath-pilnefer, who carried many captives away, I Chr. 5. 26. 2 King. 15. 29. As for those which Salmanefer carried away, 2 King. 17. 3, 6, they were after this carried away captive: for this palleover was in the first year of Hezekiah; and that captivity was in his fixth year, 2 King.

v. 7. And be not yellhe your fathers ] Under this word, fa ther, are comprized such stacking, as revolted from Judah, and lived in former ages, from the beginning of that apostacy, time after time, till those present times. Hezekiah would not have those to whom he wrote, to continue in the idolatry of their fathers; nor too obflinate, as they were, Zach. 1.

and like your brethren] By brethren, are meant fuch Ifraelites,

as lived in those present times.

which tress [[dagainst the Lord]] By continuing in their sa-

God of their fathers ] See ch. 13.1 2. & 24. 18.
who therefore gave them up to cefolation ] This hath relation

to 1 King. 15.29. as je fee] See ch. 29.8. V. 8. Now beye not fliff-necked] Heb. barden not your necks.

Of this phrase, see 2 King 17.14. as your futhers were ] Sec v. 7. but yeeld your (elves) Heb. give the hand. By giving the hand

an acknowledgment of willing subjection is testified. mnothe Lord ] For they had forfaken him, by their apostacy from the house of God, and from the house of David, a King. | common people.

and enter into his Santiuary ] Hereby is meant the house of

and enter two on samularly 1 receives is meant one found. See ch. 20.8. 1 Chr. 9.29. & 23.19.

which be hablfandlifel foreurs See ch. 7-16.

and fere the Lord year God Under this word, free, all divine worthing and obedience to God is comprized. That particular relation, your God, is a ftrong motive to enforce the

that the fierceness of his wrath may turn away from you] See ch.

20.10. & 28.11,13. 2 King, 23.26.
V. 9. For if ye turn again unto the Lord See verl. 6. 1 King.

your breibren and your children] Such as were carried away pair oreiorem and your contaren 3 such as were carried away captive, a King. 15.29. True penitency of some, may prove beneficial to others, John 6.22.

Aud finde compassion before them that lead them captive. See

1 King, 8.50.
[6 that they [hall come again into this land] The land of I frael.

out of which they were carried captive, is here meant. God can fo work upon enemics, as to move them to let their cap. tives go free, ch. 28. 14,15.
for the Lord your God is gracious and merciful] See 2 King. 13

and will not turn away his face from you] This phrase is attri-buted to God, after the manner of man. When a man is angry with one, or fcorns him, or will not grant his request, he useth to turn away his face. By not turning away ones face, is implyed a gracious acceptance of him, and a readiness to hear him, and to do him good.

if ye return unto bim] Repentance in a finner, is an evidence of Gods mercy to him, ch. 7. 14.
V. 10. So the Poffs paffed from city to city] There were many

messengers, whereof some went one way, and others another; and that with speed, leaving their message in every place that they passed by.

sbrough the countrey of Ephraim and Manaffeh] See verfit. even unto Zebulon ] Zebulon was by the fea fide, Gen. 49.

fo as this was one of their utmost coasts. but they ] Not all of them, verf. 11. but it may be, most of

Annotations on the fecond Book of the Chronicles. laughed them to form They held Gods ordinances to be but light and imall matters; and therefore thought them but

light and fmall matters, and therefore thought them but fook that floudd invite them to go out of their owns country thereunto. The foot of them to laugh and mock. V.1.1 The foot district of Jeffer and Menglish, and of Ze. Jeffer of the foot district of Jeffer and Menglish, and of Ze. Jeffer of the foot o

drawn to the place where mercy may be found. urawn to the place where mercy may be tound.
V. 12. Alio in Judab] As well as in the tribes of Ifrael.
the band of God] The powerful work of Gods Spirit. By
the hand ones power is most manifested.

me nand ones power is most manuelted.

was to give them one beart] Or, to make them to be of one

minde, will and purpose.
to do the commandement of the king, and of the Princes, See

by the word of the Lord] The fore-faid commandement of the king was grounded upon Gods word, and thereupon the

more readily obeyed.
V. 13. And there affembled at Ferufalem minh people This

was the evidence of their obedience. to keep the feast of unleavened bread] That is the passcover.

in the [coud moneth] See ver f.2. a very great Congregation] This shews that the hand of God

a very great congregation; I mis thems that the name of code
was manifefied herein, as is noted, verf. 12.
V. 14. And they arole; This hath relation to the king,
princes, and others with them. See ch. 29. 20. 2 King. 14.

and took away the Altare that were in Ferusalem] Those which Ahaz made out of the house of God.

and all the altars for incenfe took they away ] As God had one and an overaltars for incompeteer, they away] As you and one Altar for burnt offerings, and another for incente; fo had Idolaters Altars for both. But they would feem to exceed in that they had many Altars; for both, fee Jer. 11.13.

in that they had many Altars: for both lee Jer. 11.13. and off them into the brock Ridron] See ch. 29.16. V. 15. Then they killed the Paffever] By the paffeover is here meant the Pafehal Lamb, which was at that fealt to be

offered up,ch. 35.11. Exod. 12.21.

the fearteenth day of the feeond moneth Though the moneth were altered, yet the prefixed day of the moneth was to be obferved, Numb. 9.11.

fuch Priests and Levites, as had formerly been backward, as, chap. 29.34. They were ashamed of their former backward. nels : and they were the more ashamed because they observed the great forwardness of other Levites; and of many of the

common people.

and [and:field themsel: e1] See ch. 29. 5,
and brought in the bornt-offering; into the bussle of the Loral Before they were sanctified they might not do this, chap. 29. 34but so soon as they were sanctified, they did what belonged

V. 16. and they flood in their place Heb. their flanding. That proper place, wherein each order was appointed to fland,

after this manner] As they were accustomed before Ahaz his time, who put them all out of order. The Porters flood in their places; the Singers, in theirs; the Levites that affifted the Priefts, in theirs.

the Vicile, in theirs.

according to tell aw of Adje?) Those ordinances about the Levice according to tell aw of Adje? Those ordinances about the Levice relativistic manner of the Levice ordinance and the Levice of the Levic

flain, and having fitted it for fprinkling, gave it to the Pricíts.

Prietts.
V. 17. For there were many in the Congregation.] Some take fithers of families to be here intended, under this particle, many. Others, apply it to the Priefts; of whom mention is made, ch. 29. 34.
that were tot [ancliffed] Of fanclifying persons, see ch.29.

45. herr fore the Levites bad the charge 1 Sec ch. 29. 34. of the killing of the Paffeovers] By Paffeovers are here means, both the Pafchal Lambs and kids, which were the most proper offerings are that Kafat. (See verf. 5.) So other facrifices allo, which were then offered up in great abundance. See verf. 24. When first the Passeover was instituted, every house or family was to offer a Lamb, or a Kid, Exod. 12.3,5. But after, the law enjoyned all the families to go up to the house of the Lord, there to celebrate the Passeovers; (Deur. 16.6, 16.)many Lambs or Kids were to be offered up: in thefe respects, the plural number, paffeovers, is ufed.

for every one that was not clean | The Levices that were fanctified, offered up the Paffeover inflead of them that were not janchified, and fhould have done that work if they they had

Chav.xxx.

to fundifie them unte the Lord | That is, to keep the facrifices from being polluted, as they would have been if unfan Gified perfors had offered them up.

4. 18. For a multitude of the people That came to celebrate

rhe Paffcover.

euen many of Ephraim and Manssel, Islandra and Zebulan]
These pribes are mentioned, to show, that they who came unprepared, were of the kingdom of Itrael, who had, from the many. A good pattern in a king, puts on fubjects to imitime of their division from Judah, been without law, and with- tare him. out Priefts to inftruct them therein.

had not cleaned themselves ] According to those rites which were by the law enjoyeed to such as should care of the

yet did they est the Piscover] Their ignorance made them
over bold in adventuring upon facred Ordinances,
otherwise then it was written Namely, in the law of

But Herekish prayed for them Itappears, that God gave fome visible evidence of displeasure against them, which Hezekiah observed, and thereupon prayed for them, as follow-

em. [ajing, The good Lord pardon every one] Their want of due proparation, was a fin; therefore he craveth pardon; for obtaining which, he pleadeth Gods goodness.

V. 2. That prepared bib bears to feet God.] That in truth of heart fetteth himtelf to feeve and pleafe God. Of feeking God, see 1 Chr. 16. 11. the Lord God of his futhers | See ch. 15, 12, & 17.4.

shough he be not clesufed ] Though, through ignorance, or negligence, he fail in the use of external rites of cleanfing. according to the purification of the Santtuary] I havis, fuch

means of purifying persons, as are prescribed and enjoyned to such as come to Gods holy place.

V. 20. And the Lord hearland to Herekiah] He graciously

heard his prayer, and granted his request.

and healed the people This may either be taken of an inward healing of the foul; or of some outward healing. In the forhealing of the foul; or of some outward healing. In the for-mer sence, he forgave them their sin, and invariedly by his Spiric, sinctified and cleansed them; or, accepted them as-chanded, in the latter sence, the Lord removed some judge-ment than the habitabled on themset reasing estimates the V, 21, and the built new of plants were profess at graphens; Heb, from Lar Fernjalens. See ch. 39–39, May the plant of the sence the sence of the sen

[even dayes] This time was expresly appointed by the law,

Frod 12 15. with great gladness ] One special cause of that their gladness, was the evidence that was given of Gods accepting of them.

See 1 Chr. 29.22.
and the Levites and the Priests praised the Lord, day by day] This hath especial relation to those dayes wherein this feasi

was celebrated. finging wish land instruments ] Heb, instruments of strength. Instruments which make a loud found, must be strong, able to hold a strong blast. Some take this to be meant, of setting

hold a trong paint. Some take this to be meant, or letting forth the frength, or power of the Lord. unto the Lord To his praise and glory. V.22. And Heyekish flake comfortably unto all the Leviter] Heb. 19the beart of all the Leviter. Gen. 34.3. Isa, 49.2. Hol. 2.14. He instructed them in the free grace, and rich merey of God, who accepts of those that are upright in heart, though there may be some outward failings. And this could not

but much comfort them. that saught the good knowledg of the Lord] Or, instructed men

in such things as made them understand the good will of and they did ear throughout the feall] That is, every day of the

feven dayes ] See verf. 21. offering peace offerings ]Of thefe, and other kinds of offerings,

and agreed about that point ; because they observed people

fill to flock more and more to the house of God. and they hept other feven dayer] This was besides the first law, but because their case was extraordnary; the Lord accepted

their holy zeal, with gladness Sec v. 21.

V. 24. Kar Hezekiah hing of Judab did gine | Heb, lifted up.

Or, offered: or, rejerved, to the Congregation That they might offer them up to the Lord; and have part of them to ear in those dayes of feast-

ing, a thuland bulkele, and feven thuland flore). This was a very bountful gift, well beforming a pious king. Hereby he cellified his sead of Good seloy and good respect to his people, and the Princes gave so the Congregation a thuland bulkele, and tenthuland flore). In these they exceeded the kings gift, by three thouland, which they might well do, because they were the congregations about the ware the control of the cont

and a great number of priefts [audified themfelves] Though they were too backward before, as appears verf. 3. and ch. 49.
34. Yer, feeing the great need of their pains, and beholding the zeal of others, they put on themselves to help forward the forvice of the Lord. See ch.29.5.

V. 25. And all the Congregation of Judah 1 The people which

came from all parts of that kingdom to this feast, with the priests, and Levites These were the ministers that

did the fervice of the Lord. and all the Congregation that came out of Ifrael From fundry

parts of that kingdom. and the firangers that came out of the land of Ifrael, and that dwelt in 3 ndab ] By these strangers are meant, such of other nations, as were circumcifed upon their protestion to be of

the Jews religion. See Exod. 12.48. rejuted] Outwardly tellified their inward joy for Gods grace in them and bleffing on them; chap. 24, 10, and

V. 26. So there was great joy in Ferusalem] See 1 Chv. 12.40.

and 29.9. for fine of Solomon | Since the division of the sen tribes from Judah. Because Solomon was the last king of all the tribes united, he is by name mentioned. the fon of David] See ch. 1. 1.

king of Israel 1 Itrael is here taken for all the twelve triber. Both David and Solomon was king over them all; so as this

Both David and Solohom that any or to Solomon.

there was not the like in Ferulaten] For fince that division, none of the ten tribes came in such companies to Jerusalem. to folemnize that feaft. Neither was there fuch an occasion before given, of doubling the dayes of the feaft.

V. 27. Then the priests the Levites By adding this title, Levites to Priests it is manifested that these were the Priests of the Lord, that descended from Levi ; and not such as Jeroboam made, 1 King. 13. 33.

arole ] See ch. 29. 20.
and blessed the people] According to divine institution. See Numb.6, 22.

and their voice was beard] Of God. That bleffing which

aga a controller was warfa J C. Octa. That the important of the pronounced, God accomplished. In the proposition of the controller and their prayer came up to bis holy deselling place! Heb. to the bublishist in the bublishist. The very prefence of God maketh that place where he is, most holy. And as other excellencies of God, are most manifested in the place that is here mean; fo his holinefs.

cuen unto beaven This is added, to shew what place, in particular, was here meant.

#### CHAP, XXXI.

Verf. 1. On when all this was finished.] This hath reference to Hezeluian's repairing, and fanctifying the holy house and things of God, chap. 29 3, &c. and to his felemn celebration of the paffeover, chap. 30.1, &c. In this chapter Hezekiah's cate in fetling the couries of the Priefts and Levites, and providing maintenance for them, is rela-

ted.

al Ifegiths wreepessen! Heb. fund. See ch. 30.21,
west cat to the cities of 3.469]. Which were here, and there,
in the kingdom of Judgh. Hemeanch other cities then
their chief one, which was Jeruslaten.

all first the image in pines! He.
as all rists the image in pines! He.
as a livest test image in pines! He.
as a livest extra active do the certain of the control of the certain of the control of the certain of the control of the certain of the c commander, of what was done; but the people were the particular authors therein.

ncuarauthors therein.

and the damb by groves] Of groves, fee 1 King. 16.33.

and threw down the high places. I dolatrous high places are
here meant. Of high places, fee 1 King. 3.3,6.

and the Altary Such as had been built by Idolaters, See

and of Fudab and Benjamin ] These places were under his

own dominion in Ephraim alfo and Manaffab] Such cities, in those tribes, are PAXAJA

PRINCEARION OF SHEED COUNTY BOUND A THE COMPRISES

AND A STATE OF SHEED COUNTY BOUND A THE COMPRISES

Long A STATE AND A STATE AND

tors. This sheweth, that their reformation was not partial, or tors. Inisthemeth, that their retormation was not partial, or by halves, as we speak, but a thorow reformation.

Then All the children of Ifraci) All that came to the passeover at Jerusalem, both out of Judah and Benjamin; and also out

of other tribes, ch. 20.11.

returned every men to bis possession, into their own cities] For they had done that at Jerusalem for which they came, and

returned home to their own callings.

V. 2. And Herekish appointed the courses of the Priess and Lewites after their courses | This hath reference to the courses which David had setled, 1 Chron. 23.6. & 24.1. See chap.

every man according to bit fervice ] For both Priests and Levices had their feveral fervices, and duties to perform.

the Pricets and Levites for burnt offerings and for poace offerings Of the difference betwixt burnt-offerings, and peace-ofterings, fee 1 King. 3. 15. In offering up these, the Levites were helpfull to the Priests; therefore are they here joyned with them

to minifler] By doing the fervice which belonged unto them in their places.

and to give thanks, and to praise | See 1 Chron. chap. 25

in the gates | The Levites used to stand with their musicall instruments, as the entrance into the Priests court, (here called the gates) that to the people might not only hear, but alfo fee their comely order, in giving folemn praise to

of the tents of the Lord The Temple, or house of the Lord, is here meant: For the Priests and Levites there kept the ward and waters of the Lora, a stoquers to it in their camp to seep if the conference almost ode, as condernance to be enought waters and ward. In this referee, they which dath the fervice is the hoot, and given to the Driefts and Levites; or fight has of the Lord in the Temple, are filled, an hopf, Num. 4.3. Bet feet, all the popule aliembled refinding times, as solidates to the feed of 10 I This relation between the their camp, of to their tents therein. Or this metaphor, tent, fitting found to binde them to do what they did, Exed, may be here useful in allision to the found had been considered to the control of the and watch of the Lord, as fouldiers use in their camp to keep was a tent, or a Tabernacle, Exo. 35.11. Tentrare here mea-tioned in the plural number, in regard of the feveral courts that appertained to the Temple, (hereof, see 1 King. 6. 36.) or in regard of the several chambers, and other places, that

w. rea securis in a camp.

V. 3. He appointed life the Kings persion of bis faibflance, for the burn-stiffering; I'll ne people were wont to bring burn-officings to the Driefs, upon fundry occasions, Levist. 1., &c. and 21.18, &c. But by the in-roads of enemies into the land, in the time of king Ahaz, people were much impoverished: and therefore, that the services of the Lord night not be neglect-ed, the king taketh order, that out of his own substance, even ed, the king taketh order, that out of his own inblance, even that which was proper to himstlightene might be lipply made from time to time, of that which was 'requifite for the fervices of the Temple; and this he did, the rather, because the trea-fities of the Temple were exhausted by his father, ch. 28. 21,24. Herein he shewed himstelf like unto David, 1 Chr.

19.3.

10 wit, for the morning and evening burnt-offering &c.] Of all these kinds of offerings you may read, Num. 18. & 29.

10 it is written in the law of the Lord] This was the good

so the written in the last of the terreto.

V. 4. Moreover be commanded the proper that dwelt in Gruffelem? Thefe that dwelt in that royal city, and places adjacent, might think themselves priviledged and exempted from allowing any thing to the fervices of the Temple: Wherefore, to prevent such conceits, the King layeth a strait command-ment upon them. Or under this word, Jerusalem, may be ment upon trem. Or under ens word, retusefff, they be comprized all that were in the Kingdom of Judah; as Samaria is put for the kingdom of Ifrael, I King. 18.2. to give the rottien of the Prints and Levitier [Such maintenance as belonged to them by law, Num. 18.8 &c. that they might be encouraged in the law of the Lord] By having

that not might ce insurance to the case of the people, they were freed from care and pains about their livelihood; and threupon, might more willingly, readily, and cheerfully spend their time about doing such services, as the law of the Lord required of them.

V. 5. And as foon as the commandment came abroad ] Heb. brought forth, Or , broke forth. Was publikely made

the children of Ifrael] See v. I. brought in abundance] Heb, multiply. Two circumstances note out the peoples holy zeal, in maintaining the fervice of the

and boxey] Or, date. The Hebrew word translated noney, is oft used in that sence; but it is also indefinitely put for sweet fruits. We do not read, that honey was to be brought to the house of the Lord for an offering; but on the contrary to the noute of the Lora of an outcome; but on the contraty we read, that they were forbidden to offer any honey, Levi-1.1. The Hebrews therefore apply the word here to date. Or indefinitely to trees which did bear flower fruits, called honey by tealon of their fweetness: and thus they comprize it under this phrase, the fruit of the tree, (Levit, 27, 30.) the tithe

whereof was holy unto the Lord.

whereof was holy unto the Lord.

and all the serrease of the field] Many other commodities grew
out of the earth, befides those that are before mentioned; and therefore this general phrase is here used, which comprize th

and the tithe of all things] Which were by law enjoyned. There were tythes of cartle, and fundry other things, befides the fruit of the ground. The tithes were the tenth of all their encrease; and an offering distinct from their first

brought they is abundantly] See the former note on this phrase, brought in abundance. V. 6. And concerning the children of Ifrael and Judah, that dwelt in the city of Judah] Which were, here and there, in the

country. For these cities seem to be distinguished from Jerufalem, verf. 4.

they also brought in their tythe of oxen and steep Besides the

tythes of the encrease of the field, v. 5.
and the tytheof the hely things ] Lev. 27. 30. Deut. 14.28. which were confect ated unto the Lord ] This sheweth the reafon why they were called holy things. Such things are faid to be confecrated unto God, as God ordained to be brought to his house, and given to the Priests and Levites : or, such as

10.7. This hebraifin importent, that there were many heaps, which implyeth, great abundance. This much affected the king year. 8. V.7. Inshehid mostel) See ch. 15. 10. This answereth, in part, to our May: and it was the time of their Pentecoft.

Then began their first harvest,

they began to lay the foundation of the besps ] They brought in the tythe of such corn as they sirst reaped, or gathered in;

and to began to make the heaps.

and for began to make the heaps.

and finished them in the (eventh moneth) This answereth, in and unifora from in 100 (evento moseto). This antiwereth, in part, to our September; and it is the beginning of Autumn, or the fall. Then use the fruit of trees to be gathered: and it is counted to be the last of harvest. Thus they continued from the beginning of harvest, to the end; from the reaping of the first corn, to the gathering in of the last fruit, (which in that respect is stilled, the end of the year, Exod. 23.16.) to bring in their tyhes to the house of the Lord; and brought in of all

forts.

V.3. And when Herehiel, and the Prince: faw the betap: I Which were many and thode great ones.

My only to the fall They partied him for fitting up to the fall they partied him for fitting up to the fall they are the fall they could be cheerifully, and abundantly to bring in their time. Thus did David; 1 Ch. 19, 13, 14. It is probable, there the Lond gave that year a plentiful encreafe of the land; which were the soften of the many and the fall they are they are the fall they are the fall they are the are they are the they are they are they are they are they are th which was the occasion of that great abundance. And that

which was the occasion of that great abundance. And that Heracish and the Princes, in that repfeet, bleffed footient of I favored to the princes of the repfeet of the footient of I favored the favored the favored that refpeet are faid to blefs them. The fame word is often populated to God and man, ye in different refpects, Gen. 14, 19,20. 1 Sam. 25, 23,35. Exod. 14, 31. 2 Chron. 20.

20. V. 9. Then Herekiah queffioned with the Priefit and Levites concerning the base? Two things he might enquire there a-bours. One, how there should be see many and so great heaps.

bours. One, how there thould be it many and is great heaps. The other, how formuch thould a main, feeling there were many Priests and Levies to spend the same. The answeries the next verie, feement to be directed to this latter.

V. 10. And Agrain the chief Pringl of the bangle [Zadek]. In the holter we he is thiled, he head of the houle of Zadok. The like planed is used, a King, 3.1.18. And he is called Ruler of the houle of Zadok, because Zadok was made high Priest in the room of Zadok, because Zadok was made high Priest in the room of Zadok, because Zadok was made high Priest in the room of Zadok. The like the latter of the control of Zadok in the latter of the l Abiathar, 1 King. 2.35. Some think that there ftill contined

Pro high Priefts; one of the house of Elerzar; another of the house of Ithamar. And that Zadok (who was of the flock and their families met.

\*\*Additionally him from the in their families met.\*\*

\*\*Additionally him from the interpretable met.\*\*

\*\*Addition

Chap.xxxi.

other chief Prie It.
anjuratiblian, and feld, Since the people began. That is, from
the beginning of harvelt in the chief moneth, till this time,
which was, at least, four moneths. See 77,
to bring the offerings into the boat, of the Lord. By offerings.

are meant, fach tithes as were brought and offered to the Lord, in that they were given to the Priests and Levites, Minifters of the Lord.

we bave had enough to est ] Hereby he shows , that the abundance remaining was not through their sparing of that which was provided for them; but through the extraordinary plenty of that which was brought in,

and have left plenty | For future relief of our felves, families. all forts of Levites, poor widows, orphans, firangers, and others

for the Lord hath bleffed bit people] This may be applyed both to the plentiful increase which God had given, and also to Gods working on his peoples hearts,
and that which is left is this great [fore] He means the remain-

der, over and above that which was caten by them, V. 11. Then Hezekiah commanded to prepara chambers ] Or flore boufes. Places wherein they might lay up that which re-

mained for future uses, in the boule of the Lord ] Or, about the Temple. Such Solomon built, I King. 6.5. and these Hezekiah would have to be prepared for the aforefaid ufe,

and they prepared them] They readily hearkened to good

V. 12. And brought in the offerings] Offerings, being here diftinguished from titles, imply such things as were to be offered up for their fins ; or in way of thankelgiving. and the tythes ] See v. 5.

and the dedicate things ] Such things as, being voluntarily given, were confectated to the Lord.

faithfully] Heb. in touth, or with faithfulness. Though no man could tell whether they brought the full due, or no, yet they had fuch respect to God, as the ywould not defraud the Priefts of any thing due to them.

over which ] This hath relation to all the things before mentioned. Cononian the Levite was ruler] He was the chief treasurer, that

was to fee what was brought in, and how that which was taken away, was ufed. Of a chief treafurer, fee I Chron. 26. 20.
and Shimei his brother was the next] Heb. fecond. Next under

the first. He was under Cononials to give an account to him : but over those that are mentioned in the next verse, to take an account of them.

V. 13. And Jehiel, &c.] There are ten fet down by name

who had a further charge given unto them,
were overfeers under the hand Heb. at the hand, Both thefe phrases may well stand together; for they might be at their hand, to do what was enjoyned them; and under them, to

give an account of what they did,
of Cononish, and Shimei his brother \ Sec v. 12.

at the commandment of Hezekiah the King ] He appointed who fhould be over, or under others,
and Azariah] The king, in matters Ecclefiaftical, would

do nothing without advice of the high Prieft. Ruler of the house of God | Chief Prieft, See v. 10. The chief Priest had the rule over all perions that appertained to the

house of God, in and about the services thereof. V. 14. And Kore the fon of Immab the Levite, the Porter | For fuch as were Porters, were also treasurers, 1 Chron. 26, 20,

towards the East 1 This was the most principal gate, by which being opened they might look into the holy, and most holy place. Of the East gate, see 2 King. 11.6. I Chron. ch. 26.

was over the free-will-offerings of God] Such offerings as were freely offered unto God. See Ezr. 3.5.
to diffribute the obtainous of the Lord] To Kore appertained the care of feeing fuch things as were laid up, to be given out, and diffributed to Priests and Levites for their use.

and the most boly things ] Heb. fundities of fundities. Of the emphasis of this Hebraian, ee I King. 8.13. Of these most holy things, fee v. 6. In particular, they are taken for the remainder of all manner of offerings, which were for the Priefts to eat; as meat-offerings, Levit. 2.3, &c. and fin-offerings, Lev.

6.18, and trespass-efferings, Levit. 7.6.
V. 15. And next bin1] Heb. at his band. See v. 13. were Eden, &c. ] Six are fet down by name, who were under

Kore, v. 14. as the ten mentioned v. 13. were under Cononiah

to give to their bretbren] That is, all forts of Levines, Deut,

by courfes ] As they were appointed, and fet in their feveral orders.

as well to the great, as to the [mall] Every one was to have that which was fufficient for him.

which was tutneent for 1142.

V. 1.6. Befire their gentalgy of males from three years old and upwards.] These words, being included in a parenthesis, the verb, to give, in the former verse, may fish be referred to that which follows in this verse, 8 is fit were that each Edea and Minismin, 8cc. were to give to their brethren by comper, so well to great as to the finall, (befide their genealogy of males from three years old and upward) even amo every one, &c. The meaning is, that there was provifion made for all that belonged to the Levites; not only to fuch as did fervice, but also to their young ones: even from three years old and upward. Thus this verie is an exposition of the last clause of the former, that they gave as well to the great, as to the [mall. Mention is made of males, because none were admitted into the Temple but such. And of these, many of them were trained up, from three years old and upwards, to the services of the house of God, 1 Sam. 1. 24, 25. & 2.11. and therefore were to be maintained thereby. Others under three years, born of Levites ; and females also were to be maintained by tythes, and fuch other dues as belonged to the Levites, v. 18. but fuch as came into the house of the Lord, might partake of fuch oblations as were offered up in the house of the Lord. See 1 Chron. chap. 23, yerf

even unto evry one that enters into the house of the Lord \ To bear any office, or to do any fervice therein. bis dai'y portion ] An allowance was to be given to every

one for every day. for their fervice in their charges ] In recompence of their pains in the places where they were fet

according to their courses] Sec 1 Chr 23.6. V. 17. Both to the genealogy of their Priests, by the houses of their fathers] Here is particularly exemplified, that which, in general,was faid before. By the genealogy of Priefts, fuch Priefts are meant, as were put into the genealogy; and that, as they defeended from fuch and fuch ancestors. Of a genealogy, see

I Chr. 4.33.

and the Levites Such as were under the Priefts, but yet to be maintained, 2s well as Priefts.

from swenty years old and upwards] Then they might enter nto the house of God.

into the notice of God, in their charges by their courses. See v. 16.
V. 18. And to the genealogy of all their fittle ones, their wives, and their sons, and their dunghters. Because the Priests and Leand terri pair, and that amgoters] Because the Priests and Le-vites wholly attended the tervice of God, and had not one to provide for themselves, their wives, and children: therefore not only they themselves, but also theirs were maintained by the offerings of the house of God.

through all the Congregation] The congregation of Priests and Levites is here meant.

Levets statement, for filed See v.15, they facilitied themselves in their diffice of themselves in their diffined offices, for the holy things of the Temple, whereupon they arended, their wise and children were provided for. Or, by reason of the faithfulness of such were provided for. Or, by teaton of the tathtutness or inch as were fanchified thereto, wives and children of Priefts and Levines were provided for.

V. 19. Allog of the fine of Aeren Or, to the fort of Aeron. This verife, as well as the three former, depends on this verb, to

the Priefts which were in the fields of the Suburbs of their Citiss] Priests waited in course, so as, while some served in the Temple, others were abroad in their particular Cities and

in every [everal city] Heb. in every city city. No city was passed over. The men that were expressed by name, they who are mentioned v. 15. are here meant.

to give portions to all the males among the Priefts ] See v. 16. and to all that were rechoned by genealogies among the Levites]

V. 20. And thus did Herekitsh throughout all Judah] Hezekiah shewed himself the same man throughout his whole kingdom. As he did in one place, foin another. He was impartial,
and wrought that which was good ] This word is, in general, so
be taken for that which was lawful, being warrantable by, and

agreeable to the word of God. end right | This hath reference to his dealing with his fubjects in general; and Pricits and Levires in particular : he did

that which was just, yielding to every one their due. Mmmmm

# Chap.xxxij.

heart, which because God alone discerneth, this phrase, before the Lord, is added.

bis God ] His apprehension, that God was in a special man-

er his God, pur him on to do what he did. V. 11. And in every work that he began in the fervice of the boufe of God ] For fetling all things to be done after a right manner. and in the law ] This word being diftinguished from commandmants,may in special intend the moral law.

and in the Commandments Such ordinances as God made

to (at his God) By taking care how he might be best wor shipped and honoured.

be didit with all his beart This phrase implyeth both since

rity and zeal. andprofested] See I Chr. 29.28, 2 King. 18.7.

# CHAP. XXXII.

Verf. 1. A First the fathing 1] This hath relation to all the former things registred, ch. 29, & 30, and 31, about the worthing of God. In this chapter, fuch matters as concerned the evil-thear, are recorded particularly concerning the deliverances which God gave Herekish from a potent. enemy, and from a mortal fickness, together with his ingratitude and repentance.

and the establishment thereof ] Or, and the truth, or faithfuland the equaliforant torted J. Ur. and the trials, or taithfulness. In the former reading, it implyes the excellent's configurations the tervice of God, even till be had established all, according to the law. In the latter reading, it pointed at Hezekiah's truth and faithfulnefs in what he did. Some apply this phrase to the faithfulnes of the Pen man of that history, regultring things as they were indeed done.

Sensacherib hing of Affria came] 2 King. 18.13,&c. Ifa.36.

, occ. and entred into Fudab ] Into the tribe, or Kingdom of Judah. and encamped againft the fenced cities] See 2 King, chap, 18.

and thought to win them for bimf. If ] Heb. to break them up. To batter down their walls, enter into them, plunder them, and make them subject to him. This, in his mind, he supposed that he should have done; and indeed he did take some of the dehe (hould have done; and indeed he dat take lome of the defenced cities of Judah; a King, 18-13. But partly by a bribe; a King, 18-14, and partly by Gods reftraining of him, v. 21. he did not accomplish all that he thought to do.

V. 2. Am When He24th He with a Semachine was come ] That he was entred into the kingdom of Judah with a mighty Ar-

my.
and that he was purposed to fight against Jerusalem] Heb. his
face was to war against it. A mans turning his face to a thing, and going forward therein, plainly declareth what his purpole

V. 3. Hatock counsel with the Princes and his mighty men] The case was of great concernment; prudently therefore he adviferh with Counsellors of State, and with men experienced in

war thereabout.

18 flip the maters of the fauntains, which were without the (Jip)
18 city flood on an inili), and there were fundary Fountains
18 and Spring, heads of water, whereby abundance of water was
thought into the city; the febring without the city, theeneiny kept without the walls, might have made great of of
them, to refresh this Army with water: therupon it is atgreed, that the Fountains in all those wayes, wheteby they do

18 comparation water double he double for some names the mid-

and they di hulp bim] The work was great; therefore king, Princes, Commanders in war, and other subjects, do joyn together to bring it to pass. They were helpfull one to an-

V. 4. So there was gathered much people together] The danger was a common danger, and concerned great and mean; and therefore many of them affemble together, to do what they could to prevent the enemy.

who flors all the Fountains] Though these were very beneficial to all of all forts in time of peace; yet to prevent the enemies use thereof, they are content to suffer some dammage

and she brook | This is expressly fee down to be Gihon by name v. 30. Of this river, or brook, fee I King, 1.33-that ran shares thought of the land ] Heb. overflowed. A sweet

full current flowed forth from Gihon, by many parts and places of the Kingdom.

figure, While the King of Affria There is mention made only of one king of Affria I They deliver when made only of one king of Affria, namely, Sannecharib: But their mellage in their kings name, to make it the more regarded.

Annotations on the second Book of the Chronicles: And truth bufore the Lond.] This fees out the fincerity of his the plural number may be used, because many Kings took part with him; and all they are this time comprised under this part, which because God alone differently this phrase, before part with him; and all they are this time comprised under this joyned with the king of Syria against Israel, 1 King, 20, 1. Joyned with the king of Syria againtt Hracl, I King, 20. 3. Or the Princes of Sennacherib might be accounted kings; for fo Sennacherib himfelf calls them, Ifa. 10. 8. See the like

phrate, cit. 20.10.
come and find much water] It is a point of prudence, to prevent all conveniencies from an enemy, and to leave nothing

vent all conveniences nomain enemy, and to refresh, or further him.

V. 5. Alphe firenghened himfelf] He thought it not enough to do what he could to the prejudice of his enemy; but he also

did what he could for his own advantage. na what he could for his own advantage.

and built up all the wall that was broken] This may have relation to the act of Joath King of Ifrael, who in Amaziahs time brake down a great part of the wall of Jerufalem, ch. 25, 23. brake down a great part of the wall of jettiment, ch. 23, 23.
For it may be, that that breach was not fully repaired, and flrongly fortified till this time.

and raifed it up to the towers] He made the walls flrong, and

high, to keep the city more fafe from such hurtful things as

nigh, to keep the city more late from such hurtuit tungs as might have been shot, or otherwise cast into the city, and another wall without] Namely, without the wall, to be for our-works. Of the two walls that compassed Jerusalem, fee 2 King. 25. 4.

and made darts] Or, fwords, or weapons. and [hields] Under the two kinds here mentioned, are comprized all manner of offensive and defensive weapons. See

in abundance] The enemies being many, he would have flore

of preparation against them.

V. 6. And he [et captairs of war over the people] For Commanders in war, are as necessary as multitude of Souldis

wand gasbered them together to bim] That so he might direct and encourage them altogether.
in the fireet of the gate of the city] This was a fair broad fireet, within the walls of the city, but at the very entrance there-

and [pake comfortably unto them] Heb. he fake to their beart.

See cn. 30.12, V. 7. Be fireig and couragions | See 1 Chro. 22.13. V. 7. Be fireig and couragions | See 1 Chro. 22.13. V. 7. Be fireig and couraging of the king of Affirial | He was at the zero straid, nor disparable her world, and the most chemidable entony yet God being with them, they need not be afraid of him. Of these two words, afraid, and diffinald, see

Cur. 22.13. nor for all the multitude that it with bim] It must needs be 2 great multitude that was with him, when as an hundred fourfeore and five thousand of them were slain in one night,

for there be more with us, then with him] There were more in yor mere we more with us, near with mm. I here were more in multitude; for all the Angels of God were with him, 2 king. 6.17. Pial, 3.47. & 9.11. Now there are an innumerable company of Angels, Heb. 11.22. There were also more in firength and power; for God can overthrow whom, and as

nany as ne will. V. 8. With him is an arms of flesh He meaneth hereby, all the men and horses, which were of siesh, and weak and stail as sless, 1sa, 31.3. Jer. 17.5. Arme, importeth power; stell,

truited upon God, as a man ufeth to lean upon a ftrong flaff, when he steps, or leapeth over a water, when he steps, or leapeth over a water, upon the words of Herckish king of fudab] By Hezekish's exhortation, the people were moved so to believe in God, as

they were not afraid.

they were moratrand.

V. 9. After this did Sennatherib king of Affris fend his fervants
V. 9. After this did Sennatherib king of Affris and noted, V. 1.
The names of the mellengers are fee down, x kings. 8. Y. 1.
But he bimself laid fiege againg Labifb 3 Of Lachifh, lee 2 Kingbat he bimself laid fiege againg Labifb 3 Of Lachifh, lee 2 King-

13.14 all bis power with him J Heb. Dominius. Hereby is mean, that great hoft which he brought with him into Judah. mrs Herebish him of Judah, and anso all Judah that were as Fersalaim, (1918). He fentro the king, because he had the command over all; and on the people of Judah, to affright

ed. In their meffage there are fundry perfivative motives, as | against the Lord God ] To make the Lord like to false gods,

Woereen do you truft] He supposeth that they had none on

Wotten da jeutral] He flupposeth that they had none on whom deey night palee flue confidence, and thereupon propoundent this question. This is his first motive. they are this plages for each and the theorem word fignificant in definitely any strait whereum o man is brought; and the proposed of the pro in ftraits; Or, because ftrong holds are built to ftraiten them the more, it is put for a ftrong hold, or Fort, ch.8.5. Deur. 20. 20. Pfal:60.9. Jerusalem was not yet besieged; but because the enemy had a purpose to besiege it, the word may be here

the enemy mad a purpose to beneger, the word may be need translated, flege.

V. 11. Dost not Herekish personate you! He supposed that they would not be so sooish as to stand our against him, it Hezekiah did not perswade them thereto. See 2 King.ch.18.

to give over your (elves to die by famine and by thirft ] This showeth his intention of besieging of them : Waereupon he conceives that they had none to fuccour them, but must needs perult through want of meat and drink, if they continue to fland our against him. This is his second morive

[aying, The Lord our God faul deitver us out of the hand of the King of Affria Sec 2 King 18.20. V. 12. Hath not the fame Hezekith taken amay his bigh places.

and his Altars ] See 2 King. 18.22. and commanded Julib and Ferufalem, faying ] See 2 King.

Te fball worship besore one Altar] Or, besore this Altar in Jerufalem, t King 18.22.

and burn incense upon is ] Of burning incense upon the Altar. See 1 King. 9.15. This was the most principal means of making an atonement between God and men; therefore he mentioneth it. He perverteth Hezekiahs pious reformation of religion, and impeacheth it of prophanenels, and thence gathereth a third motive.

V. 13. Know you not what I and my fathers have done unto all the people of other lands: See 2 King. 19. 11. He supposeth that which he said, to be so manifest, as Hezekiah and his people could not but know it. He seeketh to terrisse them by his own, and by his predecessors former victories. This is his fourth motive.

were the gods of the nations of those lands any waves able to deliver their linds out of mine bands 2 ] See 2 King. 19. 12. He taketh it for grant, that the idols of other nations were gods; and it for grant, that the idots of other nations were goas; and that if they could, they would have delivered their people: Which because they did not, he suppose the infield stronger then those gods; and this is his fifth motive.

V. 14. Who was there among all the gods of these nations] By particular instances, he labouteth to prove his general pro-

polition, v. 13.

1bst my faibtes utterly deftroyed The nations that his fathers destroyed, are by name let down, 2 King. 18.34. & chap. 9.

that could deliver his people out of mine hand] From an event, he gathereth an impossibility. They did not, therefore they could not. This is no good consequence.

that your God should be able to deliver you out of mine band. ] Most blaiphemously he ranketh the only true God with false gods, and maketh him no better then they, v. 19. By this he would take away that confidence which the men of Judah placed in the Lord.

V. 15. Now therefore let not Hezekish deceive you ] See 2 King. 18.39. Out of all the forementioned premiles, he fondly moveth the people to yield to him,

nor persuade you on this manner] This may have reference to not perfusate you to manner! I has may have reterence to the zekial's encouragement, v.7,8. Whereof he might have notice by fone intelligencer: Or he might guest, that Hazekiah perswaded them not to yield, because they stood out against him.

neither yes believe him] He diffwadeth them from believing their king, that they might yield to him.

for no God of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers] His own, and his predecessors successors, made him so consident, as he presfeth it again. See v. 13.

bow much lefs fall your God deliver you out of mine hand ] He

doth not only equal falle Gods to the true God; but makes the true God interiour to the falle gods; and thereby encrea-

the true God interiour to the falle gods; and thereby encrea-feth and aggravatesh its blafthemy.

V. 16. And bis fervants: Palee yet more] Sennacheribs fer-vants were twice fent to Heackish, a Kings 18.17. and 19.9.

And in this respect it may be said, that they spake yet more. Or they might add of their own, to that which their mafter appointed them to fay; and so speak yet more.

agains not Lora Gray 10 make the Lora use to take gods, is to fleak against him, which is to blaspheme him, and against bir ferous Hexpiris). This relation, his ferouse, is here used, both to show the reason why they so spainst Hezekiah; even because he was Gods servant: and also to aggravate their folly, in that they durft fpeak against a servant

V. 17. He wrote also letters ] Sec 2 King. 19.9, 14.
to rette on the Lord God of Hree! ] The substance of the letters

is fer down, 2 King 19.10,11,12,13. Thereby we may fee, that to impeach Gods power, is to rail upon him. The like may be faid of other Divine attributes. Of this title, Lord Got of Ifrael, fee I King. 8.15.

and to fpeak against him, saying Sec v. 16.
as the gods of the nations of other lands have not delivered their reople out of mine hand | Sec v.14. [o shall not the God of Hezekiah] The Lord whom Hezekiah

professed and worshipped, and on whom he trusted. deliver his people out of mine hand | Sec v. 14. V. 18. Then they cryed with a loud voyce in the Jews speech | Sec

King. 18, 28. This is there attributed to Rabshakeh alone, which is here applyed to all the meffengers, because they all flood together, and contented to what he faid.

umo the people of ferufatem that were on the wall | See 2 King. to affright them, and to trouble them] When men are affright-

ed with fear of danger, they use to be much troubled; not knowing what to lay, or think: and thereby are oft divided one against another, some being of one mind, and others of

that they might take the city] No such way to surprize a city belieged, as to make a division betwixt the people that are belieged

beingen. And the flace against the God of femilaters See v.16. In Jerusalem was the house of God; and this was the chief city of the Kingdom: in that respect, the Lord is called, the God of Jerufalem. as against the gods of the people of the earth] See v. 14. and

King. 18.30,33,8cc

which were the work of the hands of man ] This manifested a great difference betwirt the Lord God of Ifrael, and the gods of other nations. These were the work of mens hands; but God was the erector of all things. See this difference largely exemplified, Jer. 10.2.8cc.

V. 20. For this cause Herchiab the King He was first, and most moved, and fent unto the Prophet, 2 King, chap. 19.

2,3,8c. and the Prophet Ifaith, the son of Amoz ] Sec Isa, 1.1. prayed] This did the King desire of the Prophet, 2 King, 19. 4, and without question, the Prophet did what was desired of him. Hezekish's prayer is expressly set down, 2 King, 19.15,

and cryed to besuen The word, cryed, implyeth their fervency in prayer. By besuen, is meant the Lord, whose throne is in heaven. Thus are we taught to pray, Matth.6.9.
V. 21. And the Lord fent an Angel | See 2 King.19 35. This

verse giveth evidence of the power of prayer,
which cut off all the mighty men of valour] Of this phrase, migh-

ry men of valour. See 2 King. 24.14. 1 Chr. 5.24. God can execute his judgments on the mightiest that be.

and the leaders, and the captains in the camp of the king of Affrical Had men executed the judgment, these Commanders in war, might haply have escaped; but there is no flying

fohe returned with shame of face to his ownland ] This is spoken of Sennacherib, who was very high in his tearms against God himself, v. 14. But by this hand of God upon him, he is so confounded, as he dares no longer abide in Judah, but returned without his hoft, to his own home, 2 King. 19.36.
and when he was tome into the house of his God] See 2 King.

they that came firth] Or, some of them that came out. Namely,

of his own bowels ] His fons begotten by him, 2 King, chap,

flew him with the fword | Heb, made him fall, See 2 King.

19. 37. V. 22. Thus the I erd faved Hezeklab] By destroying of his and the inhabitants of Ferufalem] For the enemy fought the

destruction of king and people.
from the hand of Semacherio the King of Affria | See v. I.

and from the hand of all other] This may be applied to those that affished the king of Assyria, (see v. 4.) or to other nations that were enemies to the Jews; but the judgment which was executed on Sennacheribs hoft was restrained from annoying

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Annotations on the second Book of the Chronicles

out, and every way taking care for them.

V. 33. And many brough gilt unto the Lords o Jerufalem.
V. 13. And many brough gilt unto the Lords of entering the project to lifecticals a full pick, or to fome of the ten tribes, who, by Gods goodnets flewed to Herzekind, when you can over to bring offerings to the Lord. It may be also, were moved to bring offerings to the Lord. that some of other nations might be made Profesyres thereby,

that some of other nations might oc mane reveryes unevery; and E his mig officings.

and Pricens to High table hing of Judah) Hele. Protions things.

Of Pricents brought by other nations, and their own fullycits,
to kings of Judah, fee z. Chr. 17, 5,11.

(other he was magnified in the fight of all unions from theseletter he was magnified in the fight of all unions from theseforth] Evidences of Gods special tayour to a king makes other nations to hold him in high account. V.24. In theje dages Herektab was fick to the death ] See 2 King.

20.1. lfa.38.1. and prayed unto the Lard ] His prayer is expresty fer down,

and be flake unto bim] The Lord returned a gracious answer to Hezekiah, by the Prophet Ifaiah, 2 King, chap.20. 7.4,5,

oc.

and be gave bim a figa Ox, wrought a miracle for him. Of
that fign and miracle, see 2 King. 20.9, 10, 11. Isa. 38.8,

V. 25. But Heechiab rendred not again Was not fo affected with the bleffing, nor rendred praise unto God, nor carried himself in the atter-course of his life.

according unto the benefit dome unto him] This word, benefit, comprizeth under it fundry bleflings; as recovery from a deadly difease; confirmation of his faith by a great miracle; promife of fifteen years life; and protection of himfelf and

promine or mixer years and price and felf-conceit, as if for his best was lifted up. With pride, and felf-conceit, as if the bleffings beflowed upon him, had been merited by him.

therefore there was wrath upanhim] This was an occasion of judgment, that the Lord afterwards inflicted. Gods anger was full kindled by Hezekiah's ingratitude,
and upon Judah and Jerujalem] Sins of Kings oft bring judg-

unents upon all their people.

V. 36. Noswithflanding Herefeleb bumbled bim/elf] After that the Prophet had declared Gods displeasure against him,

2. King 20.17;18.19.

for the pride of his bears ] Heb. the lifting up. See v.25. Pride
puffed him up, by reason of the destruction of his enemies, (v. 21.) his own recovery, (v. 24.) and his rich treasure, which too too inaffingly he flewed to the men of Babel, 2 King. 20.

bub be, and the inhabitants of Jerufalem] His fubjeds follow his good example, as ch. 12.6.
[6 shat the wrath of the Lord came not upon them] True humi

liation for fin, is an especial means to prevent, or avert Gods

w.ath. in the direct of Heackith] This was according to the Kings defire, 1 King. 20. 19. After his dayes, his fon, and the people turned to isolatry, and thereby again incensed the

wrath of God, ch. 33. 11.
V. 27. And Hezeliab bad exceeding much riches and honour These are the two greatest worldly blessings which God sanctifieth to his children. See 1 King 3.13. 1 Chr.29.12, 28.

and be made bimself treasuries Treasuries were fit and safe and the made timifely irespirites 1 frequency were in and late places to lay up pretious things in them. There were treafures, for the treafures of the house of God, 1 Chron. 9.26. & 18.11,12. And kings also had their proper treasures, Heft.

8c 38.11,12. And kings and man user proper desinted speech.
3.9. 8c 47. Sec 1 Chr. 23, 7 for fiber, and for gold, and for practicus flower] All these were three laying to and for fiber) sec. King. ch. 10. v. 2, 10. 2 King. ch. 20.

and for [hields] These might be such golden shields as Solomon enade, I King 10.17. Or he might lay up things for defence, as well as things of worth.

and for all manner of pleafant jewels] Heb. inftruments of de-And for the manner of paragram process; secon informations of the fire. So as this phindle comprise the under it, all manner of out-ward things that might be defired. V. 24. Store buffer also. These were a kind of treasuries, but

o' nieaner commodities. for the increase of corn, and wine, and op!] All these were neceffary commodities. Corn for bread, wine to refresh the heart of man, Plal. 104.75. Oyl was likewife for fuffenance, and many other uses. See 1 King. 17.12. & 2 King. ch. 4.

2,7. and fielles for all manuer of heafts Horfes were wount to be kept in stalles, 1 King. 4. 26. and oxen, Prov. 15. 27. and ceeded a pious father.

caples them nevery field. The phrase here nied, is mecalives, Amos 64, Mal.4.3. and all forus of cartle comprized to the photocal, taken from a inspired, who guideth his fitter, by the photocal, taken from a inspired, who guideth his fitter, by the providing for them, proceeding them, leading them in an out, and every way taking care for a dead other final cartle. The forementioned data reproduced the contraction of the photocal fitter of the process of the photocal fitter of the process of the photocal fitter of the photo

lifted him up,y. 25.
V. 29. Moreover, he provided him cities ] Fonced circs are
here especially meant.

ere especially meant.
and possessions of flocks and berds in abundance] Under flocks, and bers, all forts of great and imali cattle are comprized. Possessions of them implycib, that there was not only abunde

Politifions of them imply, the their was not only abundy ance of them in the land, but that he had abundance of them proper and specialism to higher act with more proper and specialism to higher act yr mab! Under this word, for Oo had given him had to the strength of the word higher, all his words and the specialism to higher act yr mab! Under this word, findings, or the history word word to so a contract of the specialism nude conduits, and water heads, which prought water to the City, into a place called, the upper pool, 14.7.3. This courie of water Hezekish took away, and in that reipech, is faid to frop the upper water. courie. But yet under ground he prought water to the City. Of the reason hereof, see

and brought is ftraight down by the Weft fide ] It feems, that and brought 11 Braight across to the Prift part 1 it rectus, clusted before the current of water did run in a compass another way; but he, upon the approach of the enemy, made it run in a straight courfe into a place called the lower pool, 16. 3.2. 9. which was new made by Hezekish, and diftinguished from the old pool, Ifa. 22.11.

the old pool, its. 22.11.

of the city of David] See I King. 2.10.

and Herkish profited in all bis works]. He had good faceels,
and Goods bleffing upon him in all his endeavors, See. 2 King.

18.7. I Chr. 29.23.

N. 31. Howbeit, in the bufnels of the Ambassiders Heb. is?

V. 31. For Embassiadors use to declare and interpret the mind of their mafter.

of the Princes of Babylon They were the king of Babylons
Ambassadours, 2 King 20, 12, 13, but sent also with the con-

who fent unto bim, to enquire of the wonder that was done in the land The wonder was done in heaven. It was the Suns running back, 2 King. 20.11. All nations must needs take running pack, 2 king. 20.11. All nations muit needs take notice thereof; a among others, the Afteologiers of Babylen. Certainly it was divulg'd, that the God of lirael, upon Hezz-kiah's recovery, had done it; and thereupon, Hezz-kiah is fent

God left him, to try him] God oft tryeth his dearest fervants, as Abraham, Gen. 21.1. Job 1.12. & 2.3,6. Some God try-eth, to discover their graces; others, to discover their weak-

eth to ancover their graces; ones, the semiglar known, or, that it might be known. That Hezekiah himself, and others also, might discera that frailty that was in him.

allthat was in his heart ] Corruption oft lyeth very close, and cannot be discovered, till there be some occasion to try a man thorowly.

V. 32. New the rest of the Alls of Herokiah ] See 1 King.

and his goodness Heb. kindnesses. Such kindnesses especially are here meant, as he shewed to Gods people; and that

ally are nere meant, as ne mewer to boost people; so main reforming religion, ch. 8, 8. 29, 8, 30, the bebeld, they are written in the wifner of [Jaish]. Hereby is meant, the Prophefie of [Jaish, which by yifnon, revelation, and other wayes, was made known to him. Particular relation may here wayes, was made kindwis to this. Further it claims thay held to lik. 36. & 37. & 38. & 39. to Problem; the fond Amee | See [in.t.t. and in the book of the Kings of Judah and Ifrael | See 2 Chto.

V. 33. And He etiab fleps with bis fathers ] Sec 1 King, 2.

and they buried him in the chiefeft] Heb. bigbeft. It implyeth the fairest and most excellent .

of the Sepulches of the lous of David ] Many kings of Judah defcending from David, had their Sepulchres in that place. It may be, that Davids own Sepulchre was fairer then all the reft. It remained in the Apolles dayes, Act. 2, 29. This

neth. Is remained in the Apotites anyes, Art. 2, 29 Initially the heart to Davids in excellency, and all Fulsh, and the inhabitation of fertilation sidd him become at his death.] They accompanied him with much funerall following to this grave. They much lamented him. Many fullenning to this grave. neral Epiraphs might be made of him, and great mourning and lamentation for him. Much honour have such as fear God, reftore his worthip, and feek the good of his people, in life and death.
and Meneffeb bis fon reigned in bis fleat ] An impious fon fuc-

Chap, xxxiii.

Annotations on the fecond Book of the Chronicles.

Chro.xxxiii.

#### CHAP. XXXIII.

Verf. z. Ansijich was switus years wis, &c. J. See 2 King.

21. In this chapter the hiltony of two kings is fet forth: Firth, of Manaileh, from the beginning, to we tap.

21. Secondly, of Amon, from thence to die end of the etap. ter. Of Manalles, two points are regiftred ; Pieft, his very evil courie, from the beginning to v. 11. Secondly, his re-pentance, from v. 11. to v. 21. Manaleh was the thirteenth king of Jadah, from the division of the tribes.

V. 2. But he did that which was evil, &c. ] See 2 King. ar. V. 2.

V. 3. For he buils again, &c.] Heb. Be returned and built, His father had destroyed the high places, ch. 371 r. Now in that he re-ed fied them, he is faid to return and build them,

that he re-ca near them, he is late to rectarn and butth them, Of this verfe, fee z King. 21.2.

1.4. Alfo be bailt Alians, Rec.] See 2 King. 21.4.
in Ferufalem foul be my name for ever] Deut. 12.11. 1 King. 8. 29. & 9.3. V. 5. And be built Altars for all the bolk of beaven, &c. ] See

3 King. 31.5. V. 6. And be caused bis children to pass thorow the fire \ See

i King.zr.6. in the walker of the (on of Hinnom) Sec 2 King 16.2.

alfo be obferved times, and ufed enchamments ] See 2 King. 21.

v. 6.
smáu(cá miuchrafi) See a King, 9, 22,
and dealt mith a familiar spirit). In 2 King, 21 6, the plurall
number is uted, familiar spirity,
and with wirest's See 2 King, 21, 6,
V. 7: And he see a carutá image] Our wanslators, in 2 King,
v. 7: And he see a carutá image] Our wanslators, in 2 King,

21, 7: turn it, graven; but the Hobrew word is one and the fame in both places

she idel which he had made] Or, of the grove that he had

made. See 1 King, 21.7

in the boufe of God, &cc.] See 2 King, 21.7.

V. 8. Neither will I any more remove.] See 221.8.

V. 8. Neither will any more remove J Sec 2.1. 8. by the hand of Mofes S ce 1 king. 8.23,56.
V. 9. So Manafish made Fulsh and the inhebitasis of fernja.
the verre] This he did by example, and by command. Herein he thewed himself like to Jetoboam, I king. 14. 16. and like unto Omri, Mich, 6. 16.

and to do worse then the beathen, &c.] See 2 King. 21. 9.
V. 10. And the Lord space to Manasseb, and to bis people.
This God did by his servants the Prophets. See 2 King. 21.

unt they would not beathen] See 2 King 21.9. V. 11. Wherefore the Lord brought upon them the captains of the hofte of the king of Affria] Heb. which were the kings. Many of the king of Aflyria's captains were flain before Jerusalem-and after that the king himself, ch. 32. 21. So as this was another king, and other captains. Now they might do what they did in revenge of the fore mentioned destruction of the holte of the Affyrians: but God ordered it, both to punish, and also to reclaim Manalich. By the king of Allyria the king of Babylon may be here meant. Allyria was the beginning of the Babylonish Monarchie. See 2 King. 20.12. Neh. 9.
32. That which is noted from the beginning of this verse, to verf.20, about Manafieh's repentance, is wholly omitted in

Veri.20. about manageness rependence, is winday continuant his flory, registed 2 king.21.

which task Mansfebanoog the therms] The word translated, thomas, is diversly expounded. Some translate is, fatters:
Some, ffrange bolds; but it is most frequently used for thomes, as, Cant. 2.2. It is the same word that is used, 2 king. 14.9. thifte. It being here used in the plural number, may be taken for a place full of thiftles or thorns : or for fome thicker whither Manaffeh fled to hide himfelf : as the Ifraelites did when they were affraid of the Philiftims, z Sam. 13.6.

and bound him with fatters ] Or, with chains. So they dealt with Zedekiah, Jerm. 39. 7. and with other captives, Jerm.

and carried bim to Babylon This theweek, that the king of Babylon was now king of Affyria,

V. 12. And when he was in affliction] For a king to be in fetters in his enemies country, must needs be a great affliction. be beforebt the Lord | This was an evidence of the alteration

of his disposition : whereby it appeareth, that what Gods word could not do, verf. to. his rod did. He heard the rod, Mich. 6.9. Hof. 5.15. &t 6.1. Job. 36.8,9.

bis God Though he had call off God, yet God had not cast off him. This special relation, bis God, may be used in regard of his present condition, being a convert. and humbled himfelf greatly ] This is a ready way to find mercy from the high and mighty God, Ifai. 57.15. See chap

beforethe Gol of bis fathers] See 1 Chr. 19.18. The confi-

deration that he descended from those progenitors, to whom God had made many promifes, and to their leed, moved hom the rather to humble himfelf before that God

V. 13. And prayed are bim) When the foul is humbled for finishe spirit will be quickned to pray for pardon.

and he was intreated of him] God is ready to hearken to the

propers of the pentient.

and beard bis [application] See a King. 8, 28,30,45. God granted bin which he defired.

granted name whose negatives.

and brenght bird again to Frinfalon! No doubt but that God fo wrought upon the heart of his enemy, that held him captive, as he was moved to shew mercy unto him, to loole his bonds, and to fuffer him to return to his own country. Herein was that branch of Solomons prayer accomplished, which is

in was true trainen of solomon's prayer accomplished, which is let down, i King. 8,46,47,46,49,50. its to bis kingdom! This phrafe implyeth, that Manafich was now feeled again in his chrone.

then damagin bears that the Lord be was God! Dy his captions.

vine, and freedom from it, he was in his judgment convinced, that the Lord, whom he had formerly despited, (advancing other gods above the Lord) was the only true God, See i King. 18. 39. Seo alfo the like, Dan. 4. 34.
V. 14. New after this After that he was feeled in his king.

he built a wall without the city of David ] This wall his father had begun, ch. 32.5. It might be broken down when Manasich was taken: so as now he might repair, or fortifie it. In this sence this word, build, is oft used, as, chap. 11. 6. and

14. 6. on the well file of Gibon] Of Gihon, fee a King, 1.33. in the culled ] For Gihon was in a low place. Seven to the entring in at the fift gate? Of this gate, fee Neh. 3. It might be to called, from a market of fifth there kept. See Neh. 13.16.

and compassed about Ophet] Or, the tower. See ch. 27.3. and raifet it up a very great height] For it was made a fortrel's against enemies: and by the height of it, they might shoot far off against their enemies.

far off against their enemies, and pieced cluss of gladab ]. In these cities he had garifons, over whom he for captains. V. 15. And be took away the strange gold) buch as himself had before see upon the captains, very the strange gold) buch as himself had before see upon dwere called baalin, vers. This is a fruit of true repentance, to pur away those svils that formerly they had done, and the idel ont of the berd This was the idel,

mentioned, verf.7.

and all the alters that be had built in the mount of the benfe of the

Lord] These were the alrars mentioned, vers. 3, 4. This mount, here spoken of, is called, Moriah; whereof, see chap.

and in Ferufalem See v. 4.

and cast them out of the city ] This was an evidence of his detellation of that idolatry which he before so much doted

V. 16. And herepaired the Altar of the Lord I Idolaters used to deface the Lords Altar, 1 King, 18.10. Which Manafiels also in his idolatrous humor had done. But being a convert, he thinketh it not enough to destroy idolatrous monuments, unless allo he fitted and prepared the Lords holy things for their use. Or, by repairing, may be intended, his cleanfing,

and fanctifying the Altar.

and fanctified their peace-offerings, and thank-offerings] Of divers kinds of offerings, See x King. 3.15. Of thank-offerings, fee chap. 29. 31.

and commanded Judah to ferve the Lord] He went as far in

his religious courfes, now being converted, as he had done before in his idol arrous courfes formerly: As by his example and command he made others to erre, verf. g: So now he bringeth them to ferve the Lord. See Luk, 22, 22.

God of Ifrael) See 1 King. 8.19. V. 16. Neverthelefs the people did facrifice in the high places See 1 King. 3. 2,4. & 19. 14.
yet unto the Lord their God onely | Thefe were brought to the

true religion, though there were a mixture of superflition. V. 18. Now the reft of the acts of Manafeb] See : King. I t.

and bis prayer untable God] There is a prayer of his fet down among the books called, sporpsbs: but great question may be made, whether that be the prayer here intended, or

and the words of the Secre ] Of Seers, fee 2 King. 17.13. that |pahe to him in the Name of the Lord ] For true Prophets of God delivered nothing in their own name, but what the

Lord had given them in charge.

God of Ifrael See 1 King. 8. 15.

bibold, they are written in the book of the kings of Ifrael. This. may have a particular relation to a King, ar. 10,11,800. Os,

Chap.xxxiv.

nicant. V. 19. His prayer also] See v. 18. and bow God was invested of bim] See ver.13. and all bis sin] Sin is here indefinitely taken, for the manner

and bis trespass ] The former word, fin, may have an especial

and in trerais 1 line former words pin, may have an especial relation to his transferfitions against God; this latter word, treft sign is swrongs done tomen, 2 King. 21, 16, and the places whetein be built his high places | See verf. 3,

said ferup greet and graven imager [ See v. 3,7.

below to make he for make for the See v. 3,7.

below to grave mines. As a proper in the See v. 3,7.

likely to greet with the same the former of the See v. 3,7.

likely some the same the former of the See v. 3,7.

In the same the same that make v. 1 the same of the same that make v. 1 the same of the sa be a proper name. As a proper name, we read no where cite mention hereot; but Peoplets, or Seers did tile to register this fets of sings in their time, whether they were good, or all the proper name with the continuous properties of the propertie

9. 29. 1 Chro. 29. 29. V. 20. So Mansseh stept with his fathers] See 1 King.

and they buried him in his own boufe] Namely, in a garden apperzaining thereunto, 2 King, 21, 18.
and smon his for reigned in his fierd ] A fon that imitated his

fathers former impiety, but not his repentance. tatners tormer impicty, out not ins repentance.
V. &1.: Anion w u two and twenty years old, &c. ] See 2 King.

21. 19. Amon was the fourteenth king of Judah from the V. 22. But he did that which was coil,&c. ] See 2 King.

for amon surificed unto all the carved images] This indefinitely 21, 20. implyeth, all manner of images which were made by the hand of man: Idolaters fo doted upon their images, as they would curiously carve them; and they did that to them, which true worthippers of the Lord did to him; as facrificing to

which Manossich his futher had made] By this it appears, that Manassich only laid ande his idols; and did not utterly de-

as Manufich bis farter bad bumbled bimfelf ] See v. 13. but Amon treff fed more and more] Heb. multiplied stefps/s.
This was a great aggravation, that he added fin to fin.

V. 24. And bis jervants conspired against bim, &c. ] See 1 King, 21, 23. V. 25. But the people of the land flow all them, &c.] See

2 King. 11.24.
and the people of the land made Jofiah, &c. ] See 2 King. 14. verf. 21.

CHAP. XXXIV.

Vers. 1. John was tight years old &c. ] See 2 King. 22. 1. John was the fifteenth king of Judah from the division. V. 2. And did that which was right, &c.] See 2 King. 22.

verf. 1. V. 3. For in the eighth year of bit reign This was the fixteenth year of his age. See verf. 1. At this age kings use to reign without a protector, and by themselves alone govern the flate. In his fathers time the whole land was given to idolatry; and he coming to the Crown when he was a childe, could not reform matters as he would: but fo foon as he had the reins in his own hands, he forthwith fet upon the work the reins in his own names, ne softment let upon the work of reformation. For him therefore, in this year of his reign, to begin reformation, was as great a commendation, as for his great grand father, to begin it in the fifth year of his reign,

ch. 19.3.
while be was yet young For the fixteenth year of ones age is within the compass of youth; and in relation to so great a swittin the compais of youth; and in relation to logicat a work as reforming religion in a whole kingdom, one of fix-teen years, may well be faid to be young. See 1 Chr. 22. 5. Herein is accomplished the prophecy of the man of God.

mentioned, t King, 13. 2, &c.
he beganto feek after the God] Certainly, his heart was feafoned with a fear of God in his childehood, when first he began to reign. Therefore this phrase, began to feek, hath relation to his endeavour of ferling the true religion; and to his publike manifestation of his faith in God, and zeal of Gods

glory.

of Devid bis faber] See 1 King. 20.5. God had entred in20 af pecial covenant with David, and with bis feed, ch. 7. 18.
4. The like was done, 2 King. 12.10, 11.

fome publike civil records, not now extant, may be here and therefore was hein fucreding ages filled the God of Da. or vid formerly he was filled the God Abraham, 18acs, and wid formerly he was filled the God Abraham, 18acs, and

Ifrael, 1 Chr. 29. 18.
and in abermeljib pear be began to purge Judab and Jerusalim]
This hath reference to that which is largely fet down,

This hash reference to that 2 king 23,486. See v. 5; from the bigb plater J See 2 King 23.6. I deed there is mention and the green J See 2 King 23.6. I deed there is mention made only of one grow-thur there might allo be other groves, made only of one grow-thur there might allo be other groves, who will be compared to the contract of the contract grove in the house of the Lord, made other groves, ch. 33.3. 19. Amon also might do the lke.

command, that it might be accomplished to the full, he himself would be an eye-witness thereof.

and the images that were on high above them] Or, Sun images. They did use to set such images on high, above their altars.

bicat down] They were saffned to the places where they flood: and in that respect he is faid to cut them down.

and the groves] These also he cut down, as was expresty commanded Deut.7.1.

commanded, Deut. 7. 1.
and the carved images, and the molten images] Sec v. 3.
Fe brake in literal Sec 2 King. 23. 14.
and made duft of them] He did bear, or guind them to duft, y in testimony of his great ind gnation against that idolatry-and strend in non the graves Heb. Jace of the graves. That

and premed it aponine graves | Inch. Jace of use graves. Inat is, upon the top of them. See 2 King. 23.6. ships bad farified unto them | To their greater ignominy. V. 3. And he burnt the boxes of the Friests upon white Altars ] See 2 King. 23. 20.
and clearfed Judab and Jerusalem] Both country and city,

which Massifich his fasher had mated Ry this it appears, that it and testing a guidant and stratusary in the Manuslich only lad afields his ideals; and did not utterly defermed to the foreign of the model have done Detert. 7.5. "V. 6. Matel felt his hein the title of Manuslich and Ephrim, and Street deem 3 See 18.18; 9.0. 8.16.11. Under the felt ribber, and forced them 3 See 18.18; 9.0. 8.16.11. Under the felt ribber, and forced them 18.18; 18.18 and 1

who near mainterful Or, manut. EZER.26.9. Inete are taken to be sharp iron instruments, which being forced into a wall, were a mean of breaking, it down or, Spacehdechi-cally, it may be put for axes, hatches, pick-axes, spades, shovels, and other-like instruments, whereby they beat down and cast out idolatrous monuments. Some apply this that is spoken of instruments, to desolate places which had been \*afled by the enemies: as if it had been faid, in their defolate

round about] Every where, in all places where he could

V. 7. And when he had broken down the alters and groves] See

and had beaten the graven images into towder] Heb. to make powder. Or, duft. See v. 6. and cut down all the tdols] As

throughout all the land of Ifrael ] See v. 6.

te returned to fernsalem] For there was his royal palace, and there was the place of Gods publike worship.

and there was the place of Cods publish worthing.

V. 8. Now is the diphers to past of bis reign. See 2 King. 3.

This good king fill gooth on, to do more and more good. In \$\varphi\$ his e ght year he began to tellife his piety; and in the twelfth year, to purge the land, v. 3. And in the eighteenth year to repair Gods house.

nhen be had purged the land and the heufe ] For idolatry had een fet up, both abroad in the country every where, and in

the holy house of God also.

be (as Shiphas the fora /Aquilds) See a King, 2a,3;

and Mafash the governor of the city? This man was a great

officer, the chiefest of that city under the king,

and 4gashhe from 6 fashering Kenterie? Of this office, Ra
erriter, (e. z King, 4, 3. This also was a great officer; io as all

these medianors were more of this account. See a Nine these messengers, were men of high account. See 2 King.

to repair the house of the Lord bu God) To take order thereabout. See the fum of their message expresly fet downs

2 King, 22. 4,8C. V. 9. And when they came to Hilkiah the bigh Prieft] See

they delivered the money that was brought into the boufe of God] The mellengers whom the king fent, fummed up the money, and ordered that it should be given to work men, 2 King. 22. Chap, xxxiv. which the Levites that hope the doors ] These are called por- of the faithfulness of the messengers, that faithfully declared

as was brought into the house of God. bad gathered of the hand] As other Levices, fo porcers, ferved in their coursers. When their course was ended they went to their houses in the country. Then also they might go up and down, from place, to place to gather money

of Mansifels, and Ephrains, and of all the remnant of Ifrael Hereby are meant fuch persons, as in the kingdom of Ifrael had submitted themselves to the king of Judah, and to the ordinances of Gods house. See v. 6. and of all Judab and Benjamin | These two tribes ever clave

to the house of David, and to the Temple of the Lord. and they returned to Ferufalens | This hath reference to the

Levites that gathered the fore-faid money, out of the fore

V. 10. And shey put it in the hand of the work men] This relative, they, may have reference to Hilkiah, and others, that had the charge of procuring the house of God to be repair-

that bad the over fight of the house of the Lord ] See 2 King.

and they gave it to the workmen that rerought in the house of the Lord,&c. ] See 2 King, 12.5. V. 11. Even to the artificers and builders gave they it Thefe

were fuch as are called, carpenters, and majons, 2 King. 22.

to buy hewen from and timber] See 2 King. 22.6. for couplings ] Or for beams, whereby the walls were coup-

led and joyned together.

and to floor the houses or, to rafter them. By the houses here mentioned, the chambers are especially intended which were about the Temple, for the Priests and Levites uses,
which the hings of Indib had destroyed Idolatrous kings are

here meant: fuch as Ahaz, Manaifeh, and Amon.
V. 12. And the men did the work faithfully] Heb. in truth, or, faithfulue(s

and the over-feers of them were Fahath, and Obadiah I Thefe two, together with the two others following, were they, who are faid to have the over-fight of the house of the Lord, verf to

the Levites of the fons of Merari] These Levites descended from Merari, who was the third fon of Levi, Gen. 46. 11. Exod. 6. 16

and Sechariah, and Meshullam, of the sons of Kobathites] These also were Levices descending from Kohath the second son of Levi. Aaron and his pofterity, who were all Priefts, descended from Kohath : but thefe that are called Kohatites, by another line, Numb. 3, 21.

10 [et it forward] Their special office about this work was,

to fee that the house might be repaired with all convenient tpeed, and not be flackned,

and other of the Levites | Besides those before named, all that could skill of instruments of musick | This is added for honour fake. For it was then an high commendation to be skilful in mufick , Pialm. 4. title, 2 Sam. 22.1. Befides, thefe might by playing with their instruments of musick, quicken up the spirits of the work- nen, and sing praises to God, as they

faw the work go forward, V. 12. Alfo they were over the betrers of burdens] They were not only to have a care that carpenters, malons, and fuch like work-men thould go forward with their work; but that la-

bourers also should be diligent in their work.

and were over-feers of all that wrought the work.] This general, comprizeth under it all other particulars, besides those that were mentioned before.

in any manner of fervice | Heb, in fervice, and fervice. The Levites had the overfight of all forts of works.

and of the Levites there were Scribes ] Of Scribes, fee I King They were Scribes about fuch things as concerned the 4. 3. They whouse of God.

and officers | Such as had the over-fight of others. See verf.

and porters] Ofthese, see v. 9. V. 14. And when they brought out the money that was brought into the house of the Lord T Sec v. o. Hilkiab the priest found abook of the law of the Lord ] See

given by Moes] Heb, by the hand of Mofes- See 1 King, 8.

53. 56. V. 15. And Hilkiab answered, and said to Shaphan, &c.] See 2 King, 22.8. V. 16. And Shaphan carried the book to the king ] See 2 King.

and brought the king word back a gain, faying, All that was committed to the fervants Heb. to the hand of the fervants, they do it ] This giveth instance of their faithfulues.

ters, I Chr. 26. 1, &c. These had the charge of such money their message; and also of the over-seers and work-men, who all did their task faithfully.
V. 17. And they have gathered together, &c. Heb. poured out.

or, melted. See 2 King, 22.9. V. 18. Then Shieban the Scribe told the king, Stc.] See chap.

V. 19. And it came to pass when the king had beard &c. ] See . King. 22.11.

V. 20. And the king commanded Hilkiah, &c. ] See 2 King,

and Abden the fon of Michab ] Or, Achber the fen of Michaigh 2 King. 22. 12.

bound and carried to Babylon, (ch.33.11.) many of his fubjects were carried with them.

concerning the words of the book that is found \ See 2 King.

12.13.

for great the wrath of the Lord that it poured upon us ] Or,
that is kindled againft us. The former phrase, refembleth Gods
wrath to a water that over-floweth: the latter, to a fire that burneth; both metaphors imply great destruction.

because our fathers have not kept the word of the Lord | Or. have not bearkned unto the words of this book, 2 King. 22.13. It was the word of the Lord that was written in that book.

to dojall that was written in this book ] In 2 King, 22,13. this is added, concerning us. For that which Mofes wrote concern. ed all the posterity of Israel. V. 22. And Hilkish, and they that the king had appointed ]

V. 22. And Tractors, and toy tota to thing that appointed j. The fear for down by name, s. King, a.z. 14. namely, Allikam, and Achbor, and Shaphan, and Achbah, wast to Huldbob Prophetof, 3c. 1. See S. King, 2.2. 14. the fin of Hafpel) Or, Harbas, a King, 2.2. 14. the fin of Hafpel) Or, Harbas, a King, 2.2. 14. keeper of the mardado E Heb., garments.

now fhe dwelt in Ferufalem in the Colledg ] Or, in the fchool Or.

in the fecond part , See 2 King. 22. 14. and they thake to her to that effect ] Which the king had given

and the fight to the restrict great y with the many man gives them in charge, whereast blem, bec. 1, Sec. x (ing. 2.1.7; V. 2.4; That lither Level, both 1,8c. 1, Sec. x (ing. 2.2.16; can differently that we written in the body! Co., all the words of the control of the control

hing of Judeb bash read, 2 King. 22.16. Josiah did so well theed that which was read unto him, as is he had read it himfelf. Or, after others had read the book to the king, the king himfelf might read is over again.

V. 25. Because they have for suffer me, &c] See s King, 22.

my wrash shall be poured out upon this place, &c. ] Or, shall be kindled against this place, 2 King 22.17. Of the difference be-V. 26. And as for the king, &c.] See 2 King 22,18.

Because thine heart was tender, &c.] See 2 King. 22. 19.

before God] Or, before the Lord. God, and Lord, are two

titles given to the fame per fon. when thou heardest his words ] Or, when thou beardest what I

pake. God speaketh unto us out of his word. and humbledft thy felf before me] Before this, the particular judgment is thus fet down, that they should become a defolation and a curfe, a King. 22.19.

and didft rend, &c. | See 2 King, 22, 19 V. 18. Behold, I will gather thee, &c. ] See 2 King. chap.

and upon the inhabitants of the fame ] This claufe is not fet down in 2 King 22.20. But it is implyed under this word,

place, for thereby is meant, the inhabitants thereof, fotbey brought, &c.] See 2 King, 22,20.
V. 29. Then the king fem, &c.] See 2 King, 23,1.

V. 30. And the King went up, &c. ] See 2 King 23.2.
and the Leviter ] Thele are not mentioned in 2 King.23.2. out comprized under the word, Prieft, and instead thereof, Propliets are there fet down. great and [mall] Heb. from great even to [mall. See 2 King.

23, 2. V. 31. And the king flood in bir place] By a Pillar, 2 King.

and made a covenant, &cc. ] See 2 King. 23.3. In the end of that verse this clause is added, and all seepels front to the co-

V. 32. And he caufed all that were prefent] Hob. found, See

in gerulalen and Benjamin to fland to it] These were his own | was to serve the Lord their God. in Jerujaten and Benjamin to pand to \$1] Their were his own proper (abjects. He kept them in fuch awe by his regall authority, and penal laws againft idolatry, as they durft not but fland to that covenant which he made. Though after his fland to that covenant which he made. I nough after his death, many of them foon fell from it; yet queltionles, God by his Spirit for wrought upon some of them, as willingly and heartily they consented to the king, and his covenant.

and he inhabitums of ferufalem.] They in that city were most

did according to the sovenant of God] That covenant which

the Lord had enjoyned to them in his law, the God of their judgets? See T Chr. 19.78.

V. 33. And Jofiab took way all the abominations! He meaneth hereby, idols especially. See 1 King. 11.5.
out of all the countries that pertained to the children of Ifrael]

Ifrael is here taken in a large extent, for judah and Ifrael both : For many of the ten tribes were subject to him. See

v.6.
and made all that were prejent in Ifrael to force] See v. 32.
evento ferve the Lord their God] He thought it not enough
to draw his people from idolatry, unlefs also he brought them to serve the true God aright.

and all his dayes they departed not from following the Lord] Heb. from after the Lord. A good governour is a great means to keep people in a good courte. See Josh. 24.31.

she God of their fathers. ] See 1 Chr. 29.18.

# CHAP. XXXV.

Verf. 1. Moreover, Josseph J. In this chapter, Josseph Septim heeping of a passeover, from the beginning to the twentieth verse 3 and his death, from that verse to

ning to the twentieth verie 3 and mis death, from that veries the end, are fet down, the fragalem. The manner of kept apaffeover unto the Lord in Jerufalem. The manner of kept apaffeover unto the Lord in Jerufalem. Exod. 12.3, &c. He keeping this feath, is at large fet down, Exod. 12.3, &c. commanded all the people to keep it, as well as himself,

2 King. 23. 21.
and they killed the preference | See of this phrase, chap. 30.

15.
on the fourteenth day of the first moneth] This was the day expressly enjoyaned in the law. See Exod. 12.2,6.
year. And he fee the Priest is their charges] He fee them e. V. 2. And he fee the Priest is their charges?

very one in those courses and orders which were enjoyeed them by law, Numb.18.5. and were also distinctly fet down

by David, I Chr. 23.6.
and excouraged them to the fervice of the boufe of the Lord] This
he might do by pithie exhortations, and by promifes, that all
things belonging to them, for their maintenance, should be duely provided.

ducty provided.

V. 3. And laid unto the Leviter that taught all Ifreel, which were boly must be Lord Or, that prepared the boly things of the Lord. The former reading showeth, that it did in special belong. to the Levices, to teach, and influent the people in the law of the Levices, to teach, and influent the people in the law of the Lord. See ch. 17.8.9. The latter reading showeth, that

Now that you have the liberty of the Temple, where the Ark abideth, and is not as of old, carried from place to place, pre-pare the holy things of the Lord before the Ark; and there execute the holy functions. Or, it may be that the Ark, by fome idolater, in former times, was removed out of his place; and that therefore he thus faith unto them, put theholy ark into the boufe; whereby he exhorteth them to fet the Ark again in the proper place thereof. The hebrew filles it, Ark of ho-liness. This hebraism implyeth, that among other holy types,

this was a most holy one.

which Solomon the fon of David king of Ifract] See chap. 30.

did build] This hath reference to the Oracle, or most holy place, where Solomon fet the Ark, 1 King. 6. 16, 19. and

it fhall not be a burtben upon your fhoulders] This hath reference to the ancient custom of carrying the Ark up and down upon mens shoulders, Exod. 25. 14. Numb. 10. 35. See 1 King. 8.6. Now because that it belonged to the priests to carry the Ark, 1 King. 8, 6. The Levites here mentioned, were fuch as were pricits.

(ervenom the Lord your God ] He maketh this inference, up on that liberty which was given unto them from bearing the Ark up and down; namely that they should more diligently arts up and down; namely, that they industrate duggently exceeded the Priets (mentioned, v. 8.) in their offerings action of the ferries of the house of God: as offering faction. The total fum given by the king, princes, priets and this ets, finging, founding influments, with the like: and this vives, was three thouland eight hundred bullocks; and thirty

was to serve one Lora then God.

and his people Ifrael] These they served, by taking such offerings as they brought, by cleaning fuch as were unclean, by instructing them, and doing other like things that tended

to their spiritual good.

V. 4. And prepare your felver] Our English translators have
well put in these particles, your felver, which sheweth, that
they ought to fancissis themselves to those holy duties that were to be performed by them.

by the boules of your fathers ] By the diftinct families of their

predecessions, ch.25.5.

after your comfet | Sec 1 Chr. 23.6.

according to the writing of David king of Ifrael | This hath re-

ference to 1 Chr. ch. 34. & 24. & 25. & 26.
and according to the writing of Selomon bis [on] This may have reference to ch. 8. 14.
V. 5. And fland in the boly place By that holy place is here

meant, the priefts court, where all manner of factifice was offered up; and there they were to stand to receive the lambs, and fuch other offerings as were brought by the

according to the divisions of the families of the fathers] Heb. the bule of the fathers. Hereby is meant the potterity that de-feeded from fuch and fuch fathers.

of your brethren the people | Heb. the font of the people. Hereby are meant fuch as were of other tribes, but of the fame flock, descended from one father.

resecuted from one rainer. and after the division of the families of the Levites] The Levites were diftinguished by their families to that fome might attered

were diffinguished by their smilles, so that some might attend upon fone families of the people, and others upon others, V. 6. 58 kill be giftour) Seech. 20. 15.

and smilles part elevel. See ch. 29. 5.

and smilles part elevel. See ch. 29. 5.

sat pagary are bathers). Of, frants brakhen. As chap. 31.

15.16. Some apply, this to the Levites preparing the lactification of the section of the production of the section. 15,16. Some apply this to the Levices preparing the facil-fices, and making them ready for the pricits to offer them up, as is afterwards exemplified, verf. 11, 12.

that they may do according to the word of the Lord ] That the

priefts might do their duty, as was enjoyned unto them by

by the bend of Moles] See 1 King. 8.53. V. 7. And Joshib gave to the people ] Heb, offered to the people. He gave for them to offer.

of the flock, lambs and kids, (Heb. fons of goates,) all for the of the flock, lambs and kids, (Heb. fons of beafts, were appointed piffcourt-offcrings) Both these kinds of beafts, were appointed with law for the passeover. So as either of them might be offered up, Eod. 12.5.

for all that were prefent Because the passeover was to be caten only by them that were present.

10 the number of thirty thousand This number hath reserves.

o the lambs and kids, before mentioned. and three thousand bulleche ] These were for burnt-offer-

shele were of the hings [ubstance] They were of such herds and flocks, as properly belonged to the king himself. See the like done by Hezekiah, ch.30. 24. V. 8. And his princes gave Heb. offered, as v. 7.

willingly] Heb. to liberality. A liberal gift implyeth a wilunto the people] See verf. 8. The example of the king, ling minde.

moved the princes to do as he did. to the Priests, and to the Levites They gave to these also,

to the Priest, and to the Leviers I they gave to these and, that they might rejoyee with the people.

Atthemation He was the high priest, chi 349-9 and Zabariab, and Jabid, rulers of the boyle of God I These were of the second orders and heads of two distinct families. See 2 King. 1.34. Thefe, together with the high pricets, were rulers over other priefts and Levites in the house of God. gave unto the priests Inferiour priests are here meant,

gave musthe prife?! Inferiour priefts are here meant, for the psigever-affering! Verl. cruet, and three bundred was bundred and for hundred final cruet. And three bundred secon! This number of offerings insulpytin, that the fore-faid rulers of the bundred of ond-sere great men and wealthy. V. 9. Canasido fift, and the control of the c had been thus faid, Conaniah, with Shemaiah, and Nethaneel,

his brethren.
and Hashabiah, and Jebiel, and Joshabad, chief of the Levites Or, fathers and rulers over the Levites. This title of honour hath relation to all the fix Levites, before mentioned.

gave] Heb. offered, as v. 7, 8.

unto the Levites Namely, inferiour Levites, who were under those chief ones before mentioned.

for passever offerings | See v. 7.
for passever offerings | See v. 7.
five thousand [mail cattel, and five bundred exem] These Levices exceeded the Pricits (mentioned, v. 8.) in their offerings. Chap.xxxv.

V. 10. OUR FETURE WAS PERPETUAL THE UNITED STATE OF A TOWN AND A T

according to the Kings commandment | Of his commandment. fee v.4. Herein this good king imitated his father David, and observed his direction

oblerved his direction.

V. 11. And they killed the Passover] See ch. 30.15.
and the Priest sprinked the blood from their hands] are a King.
16.13. ch.29 22. The blood that they sprinkled, they re-

ceived from the hands of the Levites.

ceived from the nands of the Levites.

and the Levites styled them] See ch. 29.34.

V. 12. And they removed the burnt-offerings.] They separated such sacrifices as were to be eaten, from the burnt offerings, V. 12. And they removed the barn-effenting? They feparated fuch facrifices as were to be eaten, from the burnt-offerings, which were to be wholly confined on the Altarjor they took away the livers, kidnies, and other things which were con-

fumed on the Altar, (Levit.3, v.4,10,11.) that the flesh might

people to partake of according to their feveral families.

to offer unto the Lord ] This hath reference unto the burnt-

to the three three

as it is written in the book of scapet 1 key had an expectately or the law of God in what they did,

fo did they with the excal. Even as they had done with the
maller cattle, as is fet down in the former part of this verfe.

V. 13. And they reafted the Palsover with firs I Palsover is here put for the lambs or kids, before mentioned, It was roafted, to typific the commenting death of Christ.

according to the ordinance The ordinance here intended, is exprefly fet down. Exo. 12.8.9. and that both affirmatively, It must be eaten rossed; and negatively, not raw, nor sodden. but the other boly offerings | Such as were not confumed on the

[od they] Because they could not roast so much as should fuffice to great a multitude as was there. That of old they used to feeth some of their holy offerings, is evident, Numb. 6. 19. in poss ] These were vessels of brass, bigger in the belly then

in the neck.

and in cauldrons] Cauldrons were great vessels, of an even

fize from top to bottom, very deep.

and inpano] Pans were shallow and broad, of the same size at top and bottom. They had pans to bake some of their meat-

offerings therein, Levit. 2.5. Num. 11.8. 1 Chr. 23.29.
and divided them speedily ] Heb. made them run. among all the people ] This is the reason why they had so many veffels to feeth the meat, that there might be fufficient for all

the people.

V. 14. And afterward they made ready for themselves] Their greatest care was to provide for the people. That therefore they did first; yet they did not wholly neglest themselves.

and for the Priests ] The reason why they provided for the Priefts, followes in the next words. because the Priest the sens of Asson, were busted in offering of burnt-offerings. The number of the burnt-offerings mention

ed v.7,8,9. must needs take up a great deal of time, and the fat] That which was taken from the offerings tha

were caten. See ch.29.35.

untill night] For the burnt offerings, and fat of other offerings, were one after another laid upon the Altar, and not

very quickly confumed, fo as they must needs be busied thereabout till night.

therefore the Levitor prepared for themselves, and for the Priests]

See the beginning of this verse, the fons of Aaron | Sec 1 Chr. 23.13

toelotti of narou | Sect. Chi. 15. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | their fet place, where they executed their office; fo also the

fingers.

according to the commandment] This hath reference to 1 Chr. 25, 1,8cc.
and A[apb, and Heman, feduthuii] These were prime masters of musick; with them did David advise about the courses of musick; when the character did need upon their posterity a fingers: belides, these three did press upon their posterity a

the kings Seer ] Heman also had this title given unto him I Chr. 25.5. and Afaph likewife, ch. 39.30. Of the meaning of the title, fee 2 King. 17.13.

and the porters maired at every gate ] Heb. gate and gate. See | delift, as a King. 18.25.

feven thousand and six hundred shall cattle. Of abundant 1 Chron, 9.17, 18. and 46.14, &c. thy night not sharp from their fertical the state of the V. 10.5 State from their fertical property. All things six for a solemnia.

for their brethren the Leviter | Such Levites as attended upon the Priefts, mentioned, v. 14.
prepared for them] Namely, for fingers, and Porters, as they

had done for the Priefts, v. 14. V. 16. Soall the fervice of the Lord ] Such things as were en-

joyned for outward parts of Gods worthip, wherein, and whereby he was (erved. See v. 18.

was prepared the [ame day] This is noted, to show the dille-

gence of Priests and Levites, in doing what was to be done on the appointed time. to kep the Passover] That was at that time the most folemn part of Gods worship; and therefore other things were sixed

upon the Alter of the Lord | Upon this Alter were all burnt-

sport and the relief (Leving) tar of the Lord.

according to the commandment of king Fofiab] See v.10. V. 17. And the children of Ifrael that were prefent ] Heb. found. Sce 1 Chr. 29.17.

kept the Pafrover at that time ] See v.1. and the jesst of unleavened bread jeven dayes ] See chap. 20.

V. 18. And there was no passover like to that kept in Israel Sec. 2 King 22.21.

from the dayes of Samuel the Prophet ] In 2 King. 23 22, it is faid, from the dayer of the Judges that judged Ifrail. Samuel was the last Judge: so as, if the end of those Judges government be there meant, that well agreeth with this, which mentioneth Samual. Befides, it is probable, that no Judge before Samuel, kept a more folemn passover then was in Samuels time: and in that respect, though the time be reckoned from the beginning of the Judges, yet it may well fland with this of Samuels daves

neither did all the kings of Ifrael keep fuch a Passover as Fofiah kept 7 Sec 2 King, 22, 22,

and the Pricits, and the Levites | Some of these added much to the Passover, by the abundance of offerings which they gave, v.8 9. and others by their diligence in fitting, preparing, and acting all things that were to be done thereabout

v.10, 11, &cc.
and all Fudah and Ifrael that were prefent] Among these, Frinces are to be reckoned, and they gave many offerings, v. 8.
The other being of all forts, did what they did, with great cheerfulness and gladness, as in Hezekiah's time, chap. 21.

and the inhabitants of Ferufalem] These being near the Temole; were, without question, most forward about setting out

the folemnity of this feaft, ch. 34.3.

V. 19. In the eighteenth year, &c. ] See 2 King. 23.23.

V. 20. After all this ] This hash reference both to the folemn Passover fet out in this chapter, and also to other good things.

noted ch. 34.

when Jefish had prepared the Temple Heb. boufe. House is here, by an excellency, put for the house of God, which was the Temple. This showeth, that Josiah's piety prevented not Gods judgments, which were inflicted, as for Manaffeh's fins, (2 King. 23. 26.) fo alfo for the fins of the people, even in Jofiah's time, Jer. 3.6.

Necho king of Egypt came upto fight ] See 2 King 23, 29, against Carchemish by Europeates ] For Carchemish belonged to the king of Egypt; and the king of Assyria had taken it from

and Josiah went out against him] See 2 King. 23. 29. V. 21. But be fent Emba [adours to biss ] The king of Egypc

[aying, What have I to do with thee] Heb. what to thee and me. This phrase is thus frequently used, I King. 17.18. 2 King. 3. 13. Joh.z.4. This sheweth, that the king of Egypt was not willing to fight with the king of Judah.

thou king of Judab ? ] This compellation was used to perfwade him the more to ceafe.

I come not against thee this day I intend not to hurt thee.
but against the bouse wherewith I have mar I Heb. the house of y was. Or, the family, (ociety, or company, of mine enemy, for God commanded me to make baste) This God might do by Ieremiah, or by fome other Propher. Or Pharaoh might make pretence of Gods warrant, to move Josiah the rather to

forbear thee from medling with God ] This inference is juftly inferred upon the forementioned ground; for if any hinder one to do that which God commands, they oppose God there-

who is with me ] For God is with them whom he fets o

that be destroy thee not ] This also justly followeth. For they who hinder Gods work, provoketh God to deftroy them.

V. 22. Nevertbeles, Joseph would not turn away bie face from

V. 2. Neutribitis, 2902 women one time away of the primition Would not forbest to fight with the king of flexyst.

but discarded bimeld] This he did, that he might not be known to be the king. For enemies did use to bend their greatest force against a king, if they of pyed him in a battle.

On such a ground Ahab disguited himself, I king. chap. 22.

v. 30. that be might fight with him] That he might the more boldly put himfelt into battle, and fight with his enemies.

and henkened not unto the words of Necho] See v. 20.

from the mouth of God] Which Necho faid, came from God.

For Joliah believed it not. and came to fight in the valley of Megiddo] Of this place, fee

1 King.9.15. Zech. 12.11. V. 23. And the Archers shot at king Josiah Either they discerned him to be the king, or clie by his valour in the battle

he provoked them to aym at him. and the king [aid to his [ervants] He found himself dangerously burt by those Archers. Have me away ] Carry me out of the battle. So did Ahab

in a like cafe, I King. 22.35.

for I am fore wounded] Heb. made fick. See 1 King. 22.

V. 24. His fervants therefore took bim out of that Charlot ] That

Chariot wherein he was wounded; for it must needs be full of blood. See 1 King, 22.35.

and put him in the fecond Charles that he had] The former cha-

riot might be the fitter for war; this more close, and fitter for and they brought him to Ferusalem , and he dyed] Sec 2 King.

23.30.

and was biried in one of the Sepulcores of his fathers] Or, among the Sepulchres. This is called his own Sepulchre, 2 King.

and all Fud ib and Ferusalem mourned for Fosiab] Zach. 12. 11. The whole land, both city and country, mourned for him. This was the greatest mourning that we read of; and that

not without cause, whether the worth of the man, the good that he did, or the evil that followed upon his death, be confidered. V. 25. And Jeremiah lamented for Fosiah] Jeremiah was a Prophet that lived in his dayes, and knew the evil that would

follow after his death, and could not but be much moved chereupon and all the finging men, and the finging women, pake of Jofish in

their lamentations ] They used to have mourners, both men and women, who used to make lamentations at the death of and women, who used to make same measures at the detail of perfors of worth. See Eccl. 12.7. & Jer. 9.17. In those lamentations they used to make mention of the parties deceafed, and to mourn for them. This they did of Josiah, in their mournings for others also.

to the day | See I King. 9.12. & 10.12. & 12.7,19.
and made them an ordinance in Ifrael | Not the mourners only at the funeral of Josiah, but also at the funeral of others, time after time, made mention of the loss of Josiah; infomuch, as it came to be a constant custom, and, as it were, a settled or-dinance, to make mention of the loss of Josiah in their dolefull Elegies. It may be, that by reason of the great loss of fo worthy aking, that a law was erecked, that on all other folemn mournings, there should be mourning for Josiah; and that common mourners observed the same.

and belief, by are written in the Lamentains of Some conceive the Lamentaions of Jeremy, registred in facred Scripture, to be here meant, but there might be forme other publike lamentations remaining upon record, wherein the loss of Josiah was

V. 16. Now the reft of the Affe of Jofiab] Sec 1 King. 11.

and ble goodness ] Heb. hindness. The good which he did and the goodneys item. quantys. In e good which he did about reforming religion, was a great kindness to those that wett good in his land. See Neh. 13, 14, 31. according to that which was written in the law of the Lord ] See

2 King. 23.25 V. 27. And his deeds, firft and left ] See ch. 12.15. & 16.11

8: 20.34. hebold, they are written in the book of the Kings of Ifrael and Judab] See uh. 16.11.

CHAP. XXXVI.

Verf. I. Hen the people of the land took Jeboahay &c. ] See 2 King, 23.30. This was the fixteenth king of Judah, from the division of the tribes. He was a wicked king.

2 King, 23.32. V. 2. Jeboahaz was ewenty and three years old, &cc.] See 2 King.

23.31. V. 3. And the king of Egypt This was Pharaoh Necho,

a King 23.33.
put bim down] Heb. semoved bim. Namely from his throne. at Ferufalim) This was the royal city where the kings throne and Palace was. It is not likely that the king of Egypt came into the land fo far as to Jerufalem; but that rather he fent for him to come to Riblah, where Necho pur him in bands, tor him to come to Kidlan, where Necropur aim in Bauda, a King. 33,33. For the men of Judah at this time frood, in fuch fear of the king of Egypt, as they durft not deny any thing that he demanded; no, not their king.

and condemned] Heb. mulflep. That is, imposed a tax, or

ne. she land in an hundred talents of filver] That is, thirty feven

toe land in an innerest states of proof 1 has it's tarry leven thousand five hundred pound flerling.

and at stem of gold 1 hat is, three thousand feven hundred and fifty pound flerling. See 2 Chr. 2-2. 14.

V. 4. And the king of Egyst made Eliskim, &c. .] See 2 king.

over Judah and Jerusalem] Over the whole kingdom, both country and city.
and turned his name to Jehviskim] See 2 King, chap. 23.

And Necho took Jehoshay bis brother, and carried him to Egypt ] See a King. 23.34.
V. 5. Jeboiahim was swenty and five years old, &c. ] See

2 King. 23.36. This was the leventeenth king of Judah from 2 King. 23.36. This was the teventeenth king of Judah from the divition, and as wicked as his brother.

and be did that which was citl, &c. 3 Sec 2 King. 23.37.

V. 6. Against bim came up Nebuchidas 2227, &c. 3 Sec 2 King.

24. 1.
and bound him in fetters] Or, chains. This was because he
had broken covenant with him, 2 king 24.1.
to carry him to Bab lon] It was the king of Babylons purpose;

but Jeholakim dyed, even at Jerusalem, after that Nebuchad-

nezzar had taken him. Jer. 12.19,&c.
V. 7. Nebu hadnezzar alfocarried of the veffels, &c.] Namely, fome of them; for lone were left and taken away in Je-hoakins time, 2 King, 24.13. and some in Zedekiah's time,

Jer. 52.19. See Jer. 27.18.

and put them in his Temple at Babylon] By the Divine providence they were there referred, to be carried back again to Jerusalem, Ezra 1.7, 8,&c. Nebuchadnezzar intended them Jerulalem, Lzra 1.7, 8, Mc. Nebuchadnezzar mtenacu dem for the fervice of his idol, and Belfhazzar his grand-childe most prophanely abused them, Dan. 5.2. V. 8; Now the rest of the Asts of Jehoiakim ] See 2 King. 24.

ver. 5.
and ble abominations which he did] In 2 King. 23, 27. it is
faid, that he didevil, according to all that his father had done. This
may have reference to the acts of Ahaz, ch. 28. and of Manaffeh, ch.33.2,&c. and fo imply, fuch abominations as they

and that which was found in him] This may have special reference to his breaking of covenant with Nebuchadnezzar, and rebelling against him, 2 King. 21.1. The Jews fay, that Idolaters were wont to imprint some sensible marks upon their bodies, and that fuch marks were found upon Jeholakims

behold, they are written, &c.] See ch.35.27. and Febriachin, &c. ] Or, Jeconiah, I Chr. 3. 16. or, Co-

niah, Jer. 22.24. See 2 King 24 6. V. 9. Jehoiachin mas eight years old when he began to reign] This relative, he, must have reference to Jeholakim, the father of this man, mentioned in the former verse. For Jehoiachin was eighteen years old when he himself began to reign, 2 King, 24. 8. There is a like reference of another king,

1 King. 16.2.

and be reigned three moneths, &c.] Sec 2 King. 24.8.
and be fail that which was cuit, &c.] Sec 2 King. 24.9.
V. 10. And when the year was expired] Heb. at the votation of the year. When another year began, and it was fedfonable to lot year. When another year began, and It was leatonable to go into the field, 2 Sam. 11.1 I King. 20.22. For Jehouschin reigned not an whole year, v. 9. When Nebuchadnezzat had furprized Jerufalem, and taken Jehoiakim, the winter was come on ; but when the next year began , he came again against Jerusalem.

King Nebusbadnezgar femt] An army againft Jerusalem end brouget him to Babyles For the city being belieged, jeChap.xxxvj.

Annotations on the fecond Book of the Chronicles.

Chap.xxxvj.

holachin yielded himfelf up to the king of Babylon.
with the goodly veffels] Heb. veffels of defire. For fuch things

as are goodly in worth, in beauty, or any other wayes, are much defired. And these vessels are every way so excellent, as they made fuch as beheld them, to defire them. They were fuch, as better could not be defired,

of the house of the Lord | There they were referred for the fervice of the Tord and made Zedehiah, &c. ] Or, Mattaniah, 2 King. 24. 17.

bis brother] Brother is here indefinitely taken for a kinfman, namely here, for an uncle; for Zedekiah was Johoia-chins fathers brother. See 1 Chro. 3, 15, 2 King, chap. 24.

V. 11. Zedekiah was one and twenty years old &c. ] Sec 2 King. 24.18.

V. 12. And he did that which was evil, &cc.] See 2 King. 24. verf.19.

and humbled not himfelf before Feremiah the Prophet ] Jeremiah before-hand denounced the judgments against him and his people, which afterwards fell out, but neither he, not they hearkened unto him: they repented not, but hardened their hearts, and continued obstinate in their fins. Jer, 27, 2,6,

fleshing from the month of the Lord This aggravateth their oblitinacy, and sheweth that it was not against a man only but against the Lord himself. So Exo. 16.8. V. 12. And he rebelled against King Nebushalnezzar] Sco

2 King 24,20. Jer. 52.3.

who had made him [wast by God] Namely, that he would acknowledg feoalty, and pay tribute to Nebuchadnezz2r. See Ezek.17.16,18,19. Though the oath were to a heathen king; yet it being made by God, Zedekiah's breaking thereof, tend ed much to the dilhonour of God, and caused his name to be

but be fliffned bis neck.] This is a metaphor taken from beafts, obstinate di position. See ch. 30.8. 2 King 17.14. Exod. 32.

and hardened bis beart] This is an interpretation of the former Metaphor, Neh. 9.16. It is opposed to yielding, or hearkning unto good counfel.

from turning unto the Lord ] He had turned from the Lord by his many fins; but he would not by any admonitions or threatnings, be brought to turn to the Lord.

God of Ifrael See 1 King. 8 15.
V. 14. Moreover, all the thefof the Priests Such as had a Command over other Priests and Levites, and in that respect,

ple, as Priests, but also to other Priests and Levites, as chies Priests. thould have been examples to others; not only to the peo-

and the people] Thus all of all forts conspired to fin against the Lord, King, Pricits, and people. transgressed very much ] Heb. they multiplyed to transgress by transgression. They coased not to add fin to fin, and that in an

high manner, measure, and degree.

after all the abominations of the heathen] See 1 King. 14. 24.

2 King. 16.3. & 21.2.
and polluted theboufe of the Lord] This they did, by prophaning fuch ordinances as God had appointed, and allo by bringing into Gods house fuch things as the Lord detefted.

oringing ...

See ch. 33.7.

which he had ballowed in Jerufalem | See 1 King 9.3,7.

V. 15. And the Lord God of their fathers | See 1 Chr. 29 18.

fent to them by his meffingers | Heb. by the hand of his meffingers.

See 1 King. 8-56. By mellengers, he means Priefts, Prophets, and other Minitlers of his word, Hag 1.13.

rifing up betimes, and fending I That is, continually, and carefully lending. This is a metaphor taken from carefull housholders, who with the soonest feek to redress michiefs, caufing their fervants for that end to rife betimes, Jer. 11.7.

& 25.3,4. & 26.5. & 32.33.

because he had compassion on his people | Sec 2 King, 13.23. and on bis dwelling place ] Pfal. 74.4, See 1 King. 8.13. The Temple is hereby meant.

V. 16. But they mothed the meffengers of God] See chap. 30 and deshifed his words] In that they did not believe Gods

Word, nor obeyed it, but rather did contrary thereunto, they are faid to despise it. and mifuled his Prophets | This is it which Christ complain eth of Matth. 21. 34,35,36. Some interpret the Hebrew phrase thus, They erred in the Prophets, or, they said, they

condly, a multiplication of transgressions one upon another. v.14. Thirdly, monftrous abominations, v.14. Fourthly, great prophanenes, v.14. Fifthly, contempt of Gods medfengers. In all thefe, and in many other things, they provoked the Lord, before his wrath was kindled.

till there was no remedy] Heb, healing. Till Gods wrath was made implacable, to as there could nothing be expected but fevere vengeance. The last means that is ordinarily used to reclaim men, is by Gods Ministers, to tell men their fins to their face, and to denounce judgments against them for the fame. If this prevail not, then remaineth nothing but expectation of judgment.

V. 17. Therefore he brought upon them the king of the Caldeer] Even he that is called the king of Babylon, 2 King, 25.1, See

who fl. w their young men with the fword ] See 2 King, chap.

8.112.
in the louge of their Saudiusry] The Temple is here meant, wherein the Jews observed the holy ordinances appointed to them in special. It might be, that the Jews fled thinker for refuge, when the Babylosians entre them. This circumftance of the place, aggravateth the im-piety of the enemy, and the judgment on the Jews. Some take Jerufalem to be meant by the house of their Sanctuary, because the house of God stood in Jerusalem.

and had no compassion upon young man, or maiden, old man ] It is a great degree of cruelty to fpare no fex, nor age. Some apply this to the enemy; fome to God himfelf, and make it an aggravation of juft judgment, as Deut. 32.25.

or him that flooped for age ] Or, is (as we speak) decrepit; be gave them all into his hand ] God gave all those that are

before mentioned, into the power of the enemy; otherwise he could have had no power over them, Joh. 19.11.
V. 18. And all the vessels of the bouse of God, great and smill I

Thefe are particularly expressed, 2 King. 25. 13, 14, 15.
and the treasures of the bonse of the Lord Of the treasures of that house, see I King 7.51. & 14.26. Whatsoever was theren precious, he took away

and the treasures of the King, and of his Princes] They also had their particular treafures, 2 King. 20. 13.

all thefe brought he to Babylon] That there he might lay them

up in his own treasures. V. 19. And they burnt the house of God ] As this house was in

the very fabrick thereof, and in the glorious ornaments upon it, fo much more in the holy use, and typical signification thereof, a great loss to the people of God. But what will not enemies (poyl, when they enter into another kingdom? And what will not God give over to be spoyled and consumed, if t be prophaned? Instance this house of God.

and brake down the wall of Jerufalems | That it might not be a place of refuge for his enemies to fland out against him. and burnt all the Palaces thereof with fire \ See 2 King. 25.

and defiroyed all the goodly vessels thereof ] Heb. vessels of defire,

V. 20. And them that had escaped from the sword Heb. the remainder from the (word, Such as were not flain in the fiege, or at the facking of the city.

carryed he away to Baby on | See 2 King, 15,11. where they were (ervants to bim) Captives, and bond-fera

and his fons' Namely, to those that succeeded him on the throne, who were Evel-merodach his own fon, 2 King. 25. 27. and after him Belthazzar his grandson, Dan. chap. 5.

mutill the reign of the king lom of Perfia ] When Cyrus the firth Monarch of Periia, had tubdued the Babylonian Monarchy, then was the Monarchy accounted to be in Persia, and that to be the Kingdom of the world : for it was the greatest, and had many other kingdoms under it. So foon as Cyrus had fubdued the Babylonians, he presently set the Jewsfree. They were therefore fervants untill that time, and no long-

V. 21. To fulfil the word of the Lord by the mouth of ?eremiab ] For Jeremiah forcold, that they should be in captivity seventy years, and at the end of seventy years be set free, Jer. 25. 9, 12. & 20.10. Dan. 9. 2.

untill the land had enjoyed ber Sabbaths \ Sabbath , fignificth reft; and so long as the people were kept out of her, the land refled; there were none to plow, or dig up the land, or to were feduced by the Prophets.

milithe wrath of the Lard angle against his people] See xikin

amilithe wrath of the Lard angle against his people] See xikin

the wrath of the Lard angle against his people] See xikin

the wrath of the Lard angle against his people is the see a ceasing while the people were in captivity, the land is said to | sed up and down in other kingdoms.

for fo long as fbe lay defelate, for kept Sabbath ] Or, refted, Lev.

3.3.3. and 4.5.4.

a fuffil threefore sad ten ten?

Some touceive, that thefe fevency years begin at Zedekiahn enpirity; because then Jeruslam was uterly defroyed: and as a ground of this opinion, they alleadge this plante, the (event) years in the deflations of Jeruslam. And because in this place it is flick, the land enjoyed here. Subbaths for long as the lay declotare. But their place is the control of th phrasems be used in reterrate to the greater part of the land brought them under his dominion, yet his conquest ex-phrasems be used in reterrate to the greater part of the land brought them under his dominion, yet his conquest ex-dedication, though elever years of the keventy might begin | tended far and neer; so as he might be thought to have conactionation, monign terven years of the eventy singin begin before the utter defoliation thereof. Stronger arguments there be, to prove, that the feventy years began at the fift captivity, in the time of Jehoiachin is to before the turter defonition of Jerulalem, Jeremiah writerh to those of the fifth captivity, to comfort them with this, that after feventy years they should be delivered, Jer. 29.1,10. Besides, the Prophet Ezekiel doth express set down the beginning of the captiviexecute aout expectly iet aown the beginning of the captivi-ty with Jehoiachins going into Babylon, Erzk.1.2. And he plainly diffinguiffieth the beginning of the captivity from that time wherein Jerufalem was utterly deffroyed, and makes the former to be eleven years before the latter, Ezek, chap.

40. 1.

V. 22. Now in the first year ] See Ezta 1.1. This was not the first year of his reign in Persa; but of his Monarchy over great part of the world. The king of Babylon was a Monarch great part or the WOIM. The sing of Babyton was a monarch before him, Dan. 2.37, 38. When that Monarchy was de-froyed by Cyrus, then did Cyrus begin to be a Monarch; fo as the first year here mentioned, beginneth with the destructi-

of Cyrus I In Hebrew he is called, Choref. But the Latine, English, and other tongues, call him Cyrus, after the Greek. There is a Prophecy concerning Cyrus by name, and of this act of his here ter down, foretold about two hundred years before this. Ifa.44-28, & 45-1,2,3.

King of Perfix Perfix was his proper inheritance, he received it from his grandfather Aftyages, He conquered the king of the Medes, and united that kingdom to the king of Perfia: after that, he deftroyed the king of Babylon, and so became the second Monarch of the world; and in honour of his hereditary kingdom, it was called the Persian Monarchy; and the kingdom of Persia, v. 20. and Cyrus himself stilled, Cyrus

the singuous of Period, v. 20. and Cytus manner mode, Gyros the Period, Dan. 6.28. that the word of the Lord, Byten by the nouth of Geremids, might be accomplifted.) Or, when the word of the Lord was accomplifted. See v. 1. The particular word of the Lord here intended, is, that after seventy years, God would cause his people to return

out of their cap tivity, to the land of Judah, Jer. 29. 10.
the Lord flirred up the spirit of Cyrus the king of Persia This the Lord might do, by fending fune Prophets to him, and de-claring unto him the mind of God about the return of his people; or by giving him notice of Prophecies tending to that end, as of 11a.44.28. & 45.1, &c. Or by some inward special

infinite, Prov. 1.1.

that hemate a Preclamation\*] Heb. caufed a woyte to pld. Proclamation sufe to be published by the voyce of an Herald, or if fone other errer. See I King 1-3 min. The reclaim is no large shroughout all the kingdom! Ringdom in in a large shroughout all the kingdom! Ringdom in of the tenth, v. 3, an extent as this plantle, all kelpingiam of the tenth, v. 3, the meanth thereby, his Monarchy; for though moth of the Jow were in the kingdom of Bodylon, yet many were differ-

and put it alfoin writing, faying, ] He did with his Proclamation, as kings and other governours now use to do; they cause their Proclamations not only to be published by voyce, but also to be printed, that they may be fluck upon posts and fens up and down from City to City, from one place to ano-

ther.
V. 23. Thus faith Cyrus King of Petfia] See v. 12.
All the Kingdoms of the earth] All round about him on every
fide. He had conquered all the nations that were neer him, tended tarend neer; to as he might be thought to have con-quered all the kingdoms of the earth. Yee here is a Synech-doche, all kingdoms put for many. Thus it is faid, that Au-gultus (who was another Monarch,) caufed all the world to betaxed, Luk, 2.1. Meaning a great part thereof, which was under his jurisdiction.

hath the Lord God of heaven given me] This heathen Monnam the Leva Goa of nearen given me! I his neather, Mon-arch maketh fuch an acknowledgment of Gods Soveraignty, power, and providence, in disposing the great and weighty affairs of this world, as could not be, but by Divine instinct,

and be hash charged me] Heb. concerning me. It is not improbable, that Daniel (who lived in his time, and was advanced to great place by Darius, that took Babylon, Dan. 6. 2.) might, by shewing to Cyrus the Prophecie of Isaiah, (Ifa. 44.28, & 45.1,&c.) inform Cyrus of the mind of God concerning this point. Or otherwise, Daniel, or some other Prophet, might, in Gods name, tell him that which here follows

th.

10 build bim] Or, to caufe to be built for him.

11 build Bim] A Temple, or place for Divine worthip.

12 in Ferufalem] The very place where the former Temple

was.

which is in Judab] This is added more fully, to declare the place where the Temple should be built; even where the peo-

place where the 1 empte thouse be built; even where the peo-ple of God of old were: and if there were in any place in the world another Jeruslem, to diffinguish that from this, who is there among your of all bis people? J His Proclamation is very large; it excluded in one of what condition forver, or in what place of the world foever he were. Hereby he implywhat place of the world loever ne were. Hereby ne imply-eth, that he would have them willing to go; and fo much may be here fupplyed to make up the fence, thus, Who is there among you of all his people, that are willing to build an houfe to God? He acknowledgeth the fews to be Gods peculiar people; and thereby exclude thother nations from that pri-

the I and his God be with him This sheweth, not only his readine s to let them go, but also his great desire that they should prosper in what they went about; and therefore prayfhould prosper in what they went about; and therefore prayeth for Gods bleffing on them. This is the only way to obtain good success. Of this phrase, God be with birs, see 2 Chr. 15:2,9. It implyeth Gods prospering one in that which he

15.3.9. It implyets Gods protecting one in that which he undertakes, and giving him good fuccels, and the him go up Hereby a free liberty is given to all the Jews that were willing to go to their own land, and there to help forward the work of the Lord.

The two last verses of this book, are word for word repeated in the beginning of the next book, called Equa, to flew, that they are one continued history, and penned

Control of the state of the sta

# ANNOTATIONS

EZRA.

The Argument of the Book of Ezra.

His Book setteth out an evidence of Gods mercy to his Church in the greatest misery thereof. The policy "His Book fatted but an evidence of Gods mercy to his Church us the greater migry lovered. A printy of the form of the free (follow) as to continued a Church of God) never man in greater migry, then in the Badylamble aprivity. This Book fatted but their return from the font. There were three Wortlies, that were firred my captivity. This Book fatted but their return from the font. caprovuy. A not now jetteth our that return from the jame. I here were intervariant, that were present as to much good to that Church of God, after the captivity threef. Figh, Zendback, who built their Tomphs, and After Ears, 24,31,0. & 5.2. & 6.14. Secondly, Exa, who reformed Religion, Exa, chap.9. and I.a. Thirdly, Nohemiah, who built the walls of their City, Noh. 23,415. &c. The History of the two former is fet down in this Book. Of Zerubbabel, in the fix first chapters. Of Exta, in the four last chapters. This book is supposed to contain an History of an hundred fourty and six years. There is express mention made of six Perfian Monarchs, in whose dayes the acts contained in this Book were accomplished. First, Cycus, chap. 1. 1. Secondly, Darius, chap.4.5. Thirdly, Ahasuerus, chap.4.6. Fourthly, Artaxerxes, chap.4.7. Fifthly, another Darius, chap. 5.6,&cc. Sixthly, another Artaxerxes, chap. 7.1. Of thefe feveral Monarchs; fee the Several places here quoted.

#### The Title.

Exra This is the Title of the Book following. It is called Ezra, by reason of the Pen-man thereof, whose name was Ezra. Ezra, according to the notation thereof, significat an belper. And he well anfwered his name; for he was a great helper of the Church of God: and that in a most feafonable time, when the Church was in great affliction. Of this man, see more, Ezra 7.1,6,&c. Sundry Books carry the name of the Pen-man thereof, as most of the Prophets. Besides, a great part of this Book containeth memorable of the gen-man thereon, as most of the prophets. Enthus, a great part of this Book consonned interface, and that from the beginning of the feventh chapter, to the end of the book. Smdry books have their name or title from fuch a ground. So Johna containeth the Acts of Johna; Judges, of Judges, Ruth, of Ruth : Nchemiah, of Nchemiah : Ezra is supposed to be the Pen-man of sundry other books of facred Seripture; as of the two books of Chronicles; (See the last note on the last verse of the second book of Chronicles,) of Nehemiah, (which by many is called the fecond book of i.zra, and of Malachi; for by reason of the time wherein that Prophecy was written, and of the matter contained therein, Malachi is supposed to be Ezra': for Malachi may be taken appellatively, for a Messenger.

CHAP. I.

Thus this look depends upon Chronicles. As for that hebraw his phase, it is ultial, both with the Hebraw and Greeks, to put abuneral particles a cardinal, as, see, for the, fifty, it is compared to the control of the try into their own land; the persons that went; and the trea-sure that they carried with them. The ground was a proclafure that they certical with them. The ground was a proclamation that Cysus made to that purple is and that is from the height and the constraints of the Cysus made to that purple is. The constraints of the chapter to the fifty week is from the height and in the proclamation in the constraints of the chapter to the fifty week. In that proclamation is the constraint of the chapter to the fifty week. The constraints of the chapter to the constraints of the chapter to t and the matter contained in it, verf. 2, 3, 4. Of the motive, which was Gods stirring him up thereunto, see 2 Chron.

V. 2. Thus faith Cyrus king of Perfis, &cc.] Here beginneth the matter of the proclamation; where in an other motive is fet down; Gods express charge in this verse; and what Cyrus himself permitteth, vers. 3. and commandeth to others, verf. 4. Of this fecond motive, fee 2 Chr. 36. 23.
V. 3. Was is there among you of all his people?] See 2 Chron

36. 23.

bis God be with bim] In 2 Chr. 36.23. This clause is thus expressed, the Lord bis God, &c. whereby, both the supresan Soveraignty of God, (in this title, Lord,) and also that special relation which is betwirt God and every professor of the true religion, is acknowledged.

rengon, is acknowledged.

and let him go up to Farufalem, which is in Judeh] Of this
phrasc, see 2 Chr. 36. 22.

and build the house of the Lord] God gave him in charge to
do this, verst 2, and therefore he layeth it as a charge upon the

God of I rael ] See 1 King. 8.15. Cyrus, though an heathen

Ges 91,7721] See 1 Aing, 8-15. Cyrus, though an neathen king, by converfing with form of the Jews, had learned Canaans dialect; the language of Gods people. (bit the \$2.04) I This being included in a parenthefis, carrieth great emphasis with it. It fleworth his knowledge, and acknowledgment of Jehovah, the Lord God of Ifrael, to

be the only true God, as, 1 King. 18. 39. Dan. 3. 19. & 6. 26. and withal, it importeth the reason, why he was so careful

which it in Ferufalem] If this be referred to the clause immediately going before, it theweth, that the true God did ef-pecially manifest himself in his Church, which was at Jerusa. lem. But otherwise, if it hash relation to the house of God, it doth point out the place, where the house of the Lord was

V. 4. And whofoever remaineth in any place where he fojourneth] This is spoken of such as sojourned abroad as strangers, in any

place of their captivity, and were poor and indigent, having no means to bear the charges of their travel; or to help them in their journey.

let the men of his place ] That dwelt neer about him. Some

Verf. 1.

O W in the full year of Grna, Sec. I lefts must him to be supported by the control of the must have been a fine point in the best years can be supported by the control of the book, and align Coltens, apply it to linch healthen as dwelt neer to the poor and imposed to the control of the book, and align to linch healthen as dwelt neer to the poor and imposed to the control of the contr The Jown. Mention is made, 2 Chron, 36.21.) to flow, what this is a continuance of the hiftory of the Jown. Mention is made, 2 Chron, 36.21. of threefoor and tenyers; which were the years of the Jown captivity.

Notice of the Jown. Mention is made, 2 Chron, 36.21. of threefoor and tenyers; which were the years of the Jown captivity.

Notice of the Jown. Mention is made, 2 Chron, 36.21. of threefoor and tenyers; which were the years of the Jown captivity.

needful things might be provided and mith goods] The hebrew word translated, goods, is of the fingular number; and comprizeth under it, all manner of things that men ordinarily polless: and is sometimes transla-

and their goods; and also for food

and their goods: and auto for food.

bifiles the friet will offering for the house of God] Cyrus supposed that many, both of Jews that tarried in their places, and also of the heathen that had so conversed with the Jews. and allo of the heathen that had to converted with the Jews as to be instructed by them, concerning the God of Israel to be the only true God, would freely of their own accord, offer something towards the building of the house of God: but besides such free-wil-offerings, he would have the poor and needy to be provided for in their journey.

that is in Ferulaters] This hath reference to the house of

God. See verf.3. V. 5. Then role up ] This phrase implyeth a ready forward\_ fpeedy enterprising of a thing. See 1 King. 14.1.4.

the chief of the fathers] See 1 King. 8.1. 1 Chr. 1.2. These were fuch as were the most eminent among the Jews in the

captivity, and were formerly governours over others.

of Judah and Benjamin These were the two tribes that clave close to the house of David; and which were carried captives into Babylon. The other tribes were long before carried captives into Affyria, 2 King. 17.6.

and the Priests and the Levites ] These, at the revolt of the ten tribes, came out of their feveral cities and habitations, to the kingdom of Judah,2 Chr. 11. 13, 14. and remained in Judah, till the time of the captivity; and were carried away in-

with all them whose first God bad raised to goup] This hath reference to such of the other tribes, who had associated themfelves with Judah and Benjamin; namely, of the children of 26. and would in appoint the control of the Lord built; namely, because, Heil Ephraim and Manasch, 1 Chr. 9.3. These were moved by the God. for there was no outward means to inforce them, to build the house of the Lord | This was the main end why

Cyrus fent them, ver. 3: and this end alfothey aimed at, ra-ther then their own liberty.

which is in Jesusalem] See v. 3.
V. 6. And all they that were about them] These were such

as are fet out under this phrafe, men of his place v. 4.
firengibned their hand] That is, helped them, By the things

which they gave them they enabled them, which went to Jeruslaem, the better to travel in their journey, and to do their work for which they were fent for to Jeruslaem.

with wifeld of filter? This word, wiffeld, is of a large extent.

See I King A. 45.1. Here it is to be taken in the largest extent, for any thing that was made of filter, or of gold; which which we will be a large that was made of filter, or of gold; which which we will be a largest extent. The superatory from York, suffer, as on large extent.

See Kingy, 49.51. Here is to be taken in the largeft excent, for any timing that was made of fiver, or good, which
which meghbours give more them, as gifts and prefents, to cartheir neighbours give more them, as gifts and prefents, to cartheir neighbours give more them, as gifts and prefents, to cartheir neighbours give more them, as gifts and prefents, to cartheir neighbours give more them, as gifts and prefents, to cartheir neighbours give more them, as gifts and prefents, to cartheir neighbours give more them, as gifts and prefents, to cartheir neighbours give more them, as gifts and prefents, to cartheir neighbours give more than the sufficient of the sufficient of

with gold with goods and with beafts] Sec v. 4.

and with precious things | See 2 Chr. 21.3.
befides all that was willingly offered | These are called free-

wil offerings, v. 4.
V. 7. Alfo Cyrus theking ] See 2 Chr. 36. 22.
Ironaphs torth the w [sels of the house of the Lord ] Such as Solomon had made for the ule of the temple. See 1 King. 7. 48,

which Nebuchad neggar had brought forth out of Ferusalem from the house of God, some were broken, or cut in pieces, (2 King. 24-13.) others preferved whole and intire. Thefe

especially are here meant. specially are need meant.

and have put them fute the boule of bis gods] His idols are called gods; by reason of that opinion which idolaters had of ed gods; by realon of that opinion which idolaters had of them. The idols of Babel were efpecially Bel, and Nebo, 1fa. 46.1. What was fanctified for the house of the true God, that idolaters dedicated to their idol; this prophanation of holy things did not make them altogether unfit for the house of God; they being fanctified again, and dedicated unto God for his fervice.

unto Shefibs [2:15] Some take this man to be a kinde of I.egar, or especial guide, whom the king of Persia appointed to gar, or especial guine, whom the leng of Perfia appointed to conduct the Jews to their land, and called, Prince of the Jews, because he was for that purpose fet over them. I he notion of the name, sheibhartar, imported, joy in tribulation: a name or the manne, one post-coar, imported by in transmitted to his charge; a name pertinent to this office that was now committed to his charge; namely, to conduct the Jews unto their own land, and to namely, to conduct the Jews unto their own fand, and to carry with them the verifels of the house of God. The more general and more probable opinion, is, that this Sheshbazzar was Zerubbabel. In which respect, the title following, was zerupuanet. In which respect the title following. Prince of Huldb, may most properly be applyed to him: Be-flees, the lame work that was done by Zerubbabel, is applyed to him; for Zerubbabel is faid to begin to build the beaufe of to han; for Zerubbabel is faid to begin to build the bulled? Gol., ch. s. 2. and Shefiibazzar is faid to lay the foundation of the houfe of God, chap. f. 16. His name might be changed, from Zerubbabel to Shefiibazzar, as Daniels was, from Daniel

rrom cerumoner to memorazen an Daniel Was, rom Daniel vo teletherazen, Dan. 1.7.
the Prince of Indah Zerumbabel was Prince of Judah, by birth and by defigument. By birth, being the fon, or grand-childe of shealited, who was of the linnege of David. See ch. 3. 2. 1 Chr. 3.17, 19. Marth. 1.12. Luk. 3. 27. He was also a Prince by designment, being made governour by Cyrus,

. V. 9. And this is the number of them Because the instruments, hereafter following, were of special use and great worth, the particular number of them is set down: and that the rather, to evidence of the faithfulness of them who were intrusted therewith.

intruted inferentia.

thirty chargers of gold, subsuland chargers of filver] Howfoever
veffels of gold be more precious them of filver, yet they of
filver are most useful, therefore the chargers of filver were many more then of gold. These chargers might be to lay on such parts of the sacrifices, as were to be set before Priests, and others, to be eaten.

nine and twenty knives | Knives were to kill and flay, and cut in pieces such beasts as were sactificed, and for other uses. Some might be very large ones: others of less fize; all of them hafted with gold, or filver, or otherwise trimmed with such precious things as made them to be laid up amongst the

V. 10. Thirty bafins of gold] Of the use of basins, see 1 King. rreafures.

7-40.

filver bassure of a second fort Or, of another set, then the former. Some make the difference to be in quantity; some in use; that the golden basins were for the holy place, the silver for the Priests courts, and chambers, and for several uses

n them.

four hundred and ten] The many uses whereunto they were put, required that there should be such a number of them. and other weffels a thougand ] Thefe were veffels of a lefs fize.

Annotations on the Book of Ezra. which they gave them they enabled them, which went to Jer-which they gave them they enabled them, which went to Jer-russem, the better to travel in their journey, and to do their down for which they were fent for to Jerussem.

promiscuously by thousands.

All these dil Sheshbazzir of this name, see v. 8.
bring up with them of the captivity Heb. the transportation. With them that had been captives in Babylon.

that were brought up from Babylon unte Ferusalem] The meaning is, that even then when the captive Jews returned from Babylon to Jerufalem, then were the fore-mentioned redules carried along with them,

## CHAP. II.

Verf. 1. On this well In this chapter there is a caralarge of fact ha returned out of the captivity
unto Judan. The parallel is a fair fact when the fact is the
They are both the fame in fubilitance, though they differ in
fone circumstances. The circumstances may early be reconciled. They are citled in different names of the fame perconciled. They are citled in different names of the fame perconcluse, Insyste either in ourcent names of the same per-forts. Or, in the number of perforts. Sometimes more are fee down in one place, then in the other; and fometimes fewer. For different names, it is frequent in Scripture to give two or three names to one and the fame perfon. See give two or tince names to one and the same perion. See 1 Chron, 3,1,15. For the difference in number, these may be the reasons thereof. First, some came to Jerusalem which had not set down their names in Babylon; they being added to V. 8. Eurn thyfe did Gynat king of Paffa] Of this title, fee close 1 close 1 close 1 close 2 cler, 2:-22, the property of the are but eleven fons of David fet down to be born in Jerusläten, whereas in 1 Cha. 3,67.8. There are thirteen reckonedup, for the brind open their infancy; or at leaft, hefore they laid tille; and therefore are to not reckoned up in that catelogue, which is fet down, 2 Sam. 5, 14, 8cc. In this catelogue number of those that fee fown their names in ally hop, is registered; but in Neh. 7-7, 8cc. the names in ally hop, is required to propose the second on the feet of the second of the second on the second on the second of the second of the second on the second on the second of the second of the second on the second of second o number of those that came to Jerusalem, is reckoned up. If there be more in this catalogue, then in that, then more fer down their names then came to Jerusalem: either because down their names then came to Jerusatem: either becaute they changed their minde, or dyed in the way. If there be more in Nebenn, 5.7, 8c. the inmore came to Jerusalem, then fet down their names in Babylon.

the children of the province] They are called children of the province, because they were such as belonged to Judah, which at that time was made a province. Such a country is called a province as being subdued by an enemy, is kept under tria province, as being unduced by an enemy, is kept under tir-bute, and in hispérilon to another fuperam governor. Thus is Judih called a province, ch. 5. 8. Nehem. 1, 2, Act. 35.1. Some conceive them to be called children of the province, because they had a long time lived as captives in Babylon, whereas others were feattered up and down in other coun-tries. But this application of the phrase, is not so proper as

the former. that went out of the captivity] Out of those places where they had a long time remained captives.
of these which had been carried away Namely, from Jerufa-

1cm and Judah. whom Nebuchad neggar the king of Babylon had carried away

moom recommentages using by surveyor was a time Bulylon ] a King, 24,15,16. & 25,111. and came again mine fermillan and fudab) See ch. 15, and came again mine fermillan and fudab) See ch. 15, cury one mine bis city]. Some take this of the city which belonged to them, before they were carried away out of fudab; but it may more fitly be taken of futh cities as were defigned but it may more fitly be taken of futh cities as were defigned. unto them, by fuch as had the ordering and the disposing of them that returned from the captivity to their feveral places: fo as the city, wherein fuch and fuch an one was then placed,

to as the city, wherein men and test at the way of the was counted bit city.

V. 2. Which same with Zerubbabel, &c. ] Those eleven which are here, by name, set down in this verie, were all of them guides and governours to the reft; and therefore it is failed for the way of the reft; and therefore it is failed to the reft. guides and governours to the reit; and therefore it is laid of the reft that came, they came with Zerubbabel, &c, Zerubbabel is the same that was called, Sheshbazzar, ch. 1, 8. He was the chief governour over the Jews, in regard of their civil, or po-

coner governour over the jews, in regar of their civil, or politick flate. See the note on this phrafe, Prince of Judab, th. 1.8. He is called governour of Judab, Hag. 1. 1. 46 May 1. This is he that is called Johna, Jach. 3. 1. He was high prieft. Both these were principal men, about ordering the care of the prieft. the flate of the Jews, after their return from captivity, especially about building the temple, ch. 5. 1. Hag.1.14.
Nehemiah] It is very probable, that this was another man

then he whole history is at large related in the book, called,

Nehemiah: for that history was more then an hundred years | are two hundred and one more added, Neh. 7.20. after this. If this were that Nehemiah, then he is here fet down by anticipation : for he came, long after this, to Jerufalem.

Chap.ii.

falem.

Sersiab] Or, Azariab; for so he is called, Neh.7.7. The
father of Exra was of this name: but he was slain by Nebuchad-nezzar, at the taking of Jerusalem, 2 King. 25. 18,

Reelaiah] There is nothing recorded of this man elsewhere. Some take him to be the same man that is called, Rasmish Nch. 7.7.

Mordecai] This also was another then he whose history is related, Efth. 2.5, &c. for he remained in the land of his cap-

tivny.

Billon, Mifhar Or, Mifhereth, Neh. 7.7.

Biguai, Rehum, Re. J. Or, Nahum, Neh. 7.7.

There are twelve governours reckoned up, Neh. 7.7. Yet here but cleven; for Nahamani son these mentioned, he gave not up his name with the reft that returned in Babylon, and there-

nis name with the rest that returned in Babylon, and therefore is not here feet down,
. the number of the must of the people of Ifrael. This hash relation
to those that follow. By this phrase, men of the people of Ifrael,
they that follow, are diffinguished from those that are named before; for they were eminent men, Princes, and governors; they that follow of the common fort; we call them the common

V. 3. The children of Parofh) This may be he, whose son built part of the wall of Jerusalem, Nch. 3.25. Children can-not be here properly taken for such as are begotten of a man. The multitude of them here fet down, admits not that fignification of the word; they must therefore be taken for such as belonged to his family; or were under his command; and for he a head and father to them all. As they who are menfalem, but did not register their names in Babylon. See tioned, v. z. were guides and governours, fo these men that follow by name, were heads and fathers of the feveral companies that are joyned to them.

two thoufand an hundred [eventy and two] This number flew-

eth that he had a great command.
V. 4. The children of Shephatish, three hundred seventy and two]
These were a great multitude, though not so many as the

V. 5. The children of Arab, seven hundred seventy and five Of these, but six hundred sitty and two gave up their names in Babylon to return; for there are no more reckoned up, Neh. 7.12. Or at leaft, there came no more into Judah. An hundred twenty and three might not come out of Babylon, though they had fet down their names; or might dye by the way. See the first note on this chapter.

V. 6. The children of Tehath-Anato] Some of his progeni-tors might dwell in Moab, and thereupon, he have this tatle, Moab, added to his name. Others make these two names, Pabath, Mosh, to fet out two diffinet persons; as if they had been joyned together with a copulative, and,

of the children of Jelinah and Josh] This hath reference to the former names, Pabath Mosh. Whether they were one or two men, he, or they and their posterity, were of Jestuah and

two thousand eight hundred and twelve] There are fix more added, Neh. 7.11. It is probable, that fix more of that com-pany came to Judea, then had given up their names in Baby-

on. See v. 1.
V. 7. The children of Elam ] See v. 3.
a thou fand two hundred fifty and four ] This agreeth with Neh.

V. 8. The children of Zattu, nine hundred fourty and five ] Here are an hundred more then in Neh.7.13. They might dye in the way, or tarry in Babylon after they had let down their names. Sec v.1

V. 9. The children of Zaccai, feven bundred and threefcore ] So

Nch.7.14.
V. 10. The children of Banil Or, Binnui, Nch.7.15.
fis bundrat fourty and two! There are fix more added, Nch.
7.15. These came to Jerusalem, though they had not fet down their names in Babylon.

their names in Babylon.

V. 11. The children of B-bai, fix hundred twenty and three]
There are five added to these, Neh. 7.16. See v. 10.

V. 12. The children of Aggad, a thousand two hundred twenty

and two ] There are fer down two thousand three hundred twenty and two, Neh. 7.17. Namely, eleven hundred more, These had not given up their names in Babylon. See

V. 13. The children of Adonikam, fix hundred fixty and fix]
There is one more added, Neh. 7. 18. who gave not up his

. V. 14. The children of Biguas, two thousand fifty and fix There are eleven more added, Neh. 7.18. V. 15. The children of Apin, four bundred fifty and four] There

V. 16. The children of Ater of Herekish] Either this Aver descended from Hezekiah the king, by a younger lon; Or, there was another man of that name, from whom he descend

Chap.ii.

uco. vinery and eight] So Nch.7.21.
V. 17. The children of Bergi, three bundred twenty and three]
One more is added, Nch.7.22,
V. 18. The children of Farbi Or, Harith, Nch. 7.24. This
man might have two names. See v.1.

an hundred and swelve | See Neh. 7.24. V. 19. The children of Halbum, two bundred twenty and shree?

In Neh.7.22. This man is fet down next to Ater of Hezekiah, and an hundred and five more of his posterity reckoned

y. See v.1.
V.10. The children of Gibbar, (or Gibeon,) ninety and five!
V.10. The children of Gibbar, (or Gibeonites, of the tribe of Benjamin. See Joh. 28.25.
V. 21. The children Bableton worl of the names of

most of the names from this place to vers. 36, to be names of places : and fuch as are called children of them, to be the posterity of those that inhabited those places. Bethlehem was in the tribe of Judah, Judg. 17.7. Matth. 2.1. There is added to Bethlehem, Netophah, Neh. 7.26, but that places fet alone by it felf in the next verse

an bundred twenty and three] See v.22.

V. 22. The children of Netophab, fifty and fix To this place, and to Bethlehem, there is attributed an hundred fourfoore and eight, which were nine more then here is, added to those two places diffinctly; fo as the two numbers here fet down. v.21,22, are comprized under that one number. Neh. 7,26.

V. 22. The men of Anathoth This city was in Benjamin, Jofh. 21.18. This word, men, is used in the same sence that children, v.21.

an hundred twenty and eight] So Neh 7.27.
V. 24. The shildren of Azmaneth] Or, Bethazmaveth, which s, the house of Asmaveth

is, the houle of Agmaseth, fourty and two? So Neh. 7.28. fourty and two? So Neh. 7.28. V. 25. The children of Kiriath arms, Chephirah, and Beersth, feven hundred fourty and threa? So Neh. 7.28. The first mane is also called, Kiriath jearim. These three cities belonged to the Gibeonites, when they made peace with Itrael, John 9.17.
Kiriath-jearim was in the tribe of Judah, John 15.9. Chepbirah,

and Beereth were in the tribe of Benjamin, John. 18. 15. V. 26. The children of Ramah and Gabal These two cities were in the tribe of Benjamin, Joh. 18.24.25.

fix hundred twenty and one So Neh. 7.30.
V. 27. The men of Mithmas, an hundred twenty and two So
Nch. 7.31. Of this word, men, fee verf. 23.
V. 18. The men of Bishel and All Bethel and Al, were cities

of Benjamin, Joh. 18.22, & 12.9.
twobundred twenty and three Here are an hundred more then in Neh. 7. 32. Thefe, either changed their minds after they had registred their names in Babylon; or dyed in the way. See v. 1.

V. 29. The children of Nebo fifer and two? Nebo was in the

tribe of Reuben, Numb. 32. 37,38. But that Nebo cannot be here meants; for here are reckoned only fuch cities, as were in the tribes of Judah and Benjamin. There was a city called, Nob, which was a city appertaining to the pricts, 1 Sam. 22.19. This might be called, Nebs, and to diffinguith

1 Sam. 22.19. This impact we catecy, every and we unsupport if from the other Nebo, beyond Jordan, it is thus experted, the must of the other Nebo, Neb. 7.33.
V. 3.7. The californial Jacobs, in Ambard fifty, & fr. This company is wholly omitted in Nebeniah, ch. 7. There is no mention ellewhere made of Magbin. The name is support in the case of the support of the s fed to be the name of a man,

V. 21. The children of the other Efau a thousand two hundred fifty and four? So Neb. 7. 34. the lame name, and fame number is fet down, verf. 7. But this particle of distinction, other, theweth, that this was another man. Efau is, in other places, the name of a city or country; as Gen. 14, 1. Ifai. 11. 11. Jer. 25.25. But also the name of a man, 1 Chr. 8.

24. & 26. 3. and so in this place taken to be.
V. 32. The children of Herim, three bundred and twenty ] So Neh. 7.35. Harim is also the name of a man: there was 2. nother, before this, of that name, in Davids time, I Chr. 24.

8. frequent mention is made of this man after the captivity; or at leaft of another of that name : as ch. 10.21 . 11. Neh. 3.

or at reaction another to that maner as ch. 10.21,31. Nen. 3. 11. & 10.5,27. & Et. 2.1; V. 33. The children of Lod, Hadld and Ono] These three were the names of cities, 1 Chr. 8.12. Neh. 11.34,35. Yet some take them here to be names of men. Hadld, in some copies is made, Harid,

Chap, il.

r, in Neh.7.37. They came not to Jerusalem. See v. I. V. 34. The children of Jeriche, three bundred fearly and five]

V. 34. 1De couaren of fericos, torce numera fuerin and fue] So Neh. 7.36. Jericho was the name of a place, John 2. 1. 86.1. See Neh. 3.2.
8 4.37. The children of senath three thousand fix hundred and v. 37. The children of senath three thousand fix hundred and V. 35. Los supares of a chaso tores tougans for numerica and thirty! There are three hundred more added, Nch. 7. 38.
Their came to Jerufalem, but entred not their names at Ba-

bylon fee; v. I.

y. 36. \*\*Triff\* ] Having hitherto fet down fach princes
and heads of families, as were of Judah and Benjamin, he
proceeds now, to fet down the companies of the tribe of Levi: and that according to their feweral divitions: as priefls, who all descended from Aaron; Levites, (vers. 40.) who atwho all decended from nation! Levites, (vert.40.) who at-tended the Pricis in their feveral fervices: Singers, (verf. 1), who were in special to praise the Lord with singing, and infruments; and porters, (verf. 42.) who attended the

mittuments; and porcess (teleproperty).

gates. Sec Lett. 3-5.1:
the children of fedaiab, of the boale of felbua, nine bundred
feveray and three? So Nch. 7.39. Jedaiah was the head of a
family in Davids time: cowhoin the fecond lot fell: So as he was in the second rank, or order of priest, t Chr 24-7. This name Jefhua is mentioned, verf, 2. But whether the fame man be here meant, is uncertain; but certain it is, that he was a prince and eminent man among the priefts, in the capti-

vity.
V. 37. The children of Immer, a thousand fifty and two] So
Nch. 7. 40. Immer was also one of the heads in Davids

Neh. 7. 40. Immer was alloone of the heads in Davids time, to whom the fixteenth lot fell, 1 Chro.24.14. V. 3.8 The children f Palmy 4 stoughed from bundred fourty v. 3.8 The children f Palmy 4 stoughed from bundred fourty and fourty 50 Neh. 7 41. Of him mention is made, 1 Chr.

V.39. The children of Harim, a thoufand and seventeen So Neh 7.42. This is another man, diffinet from him that is mentioned yerf. 32. He was one of the princes of Judah: this, one of the priefts. To this man fell the third lot in Davids time, I Chr. 24.8.
V. 40. The Lewise of These being diffinguished from singers,

(verl. 41.) and from porters, (verl. 42.) intend fuch a strended upon the Priells. See t clr. 25. 1, the belidten of Februs, and Cadmiel] This Jeshua was another belidten of Februs, and Cadmiel] This Jeshua was another belidten of Februs, and Cadmiel]

ther, then he that is mentioned, ver. 2. who was high prieft. Jefhua and Cadmiel, were counted among the chief of the Levites after the captivity, Nch. 12.24. They are oft joyned together in their holy fervices, ch. 3. 9. Nchem. 9. 4, 5.

of the bildren of Hodaviab] Or, #udab, ch. 3.9: called also of the bildren of Hodaviab, Neh. 7. 43. As Jehua, and Cadmicl: so their hodaviah, Neh. 7. 43. As Jehua, and Cadmicl is so their posserity detected from Hodaviah, and were reckoned in the posserity. Sea like phrase, yer. 6. ponenty uniternaturious requirement of the recommendation and number of his podieticy. See a like phrase, ver. 6. [every num fear ] So Neh. 7.43.

V. 41. The [ngert] Of these, see I Chr. 15.1, See. the children of A[np] ] He was a principal mustian. See

cont. 6-39.

an hundred twenty and eight] Twenty more are added to this

number, Neh. 7. 44. V. 42. The children of the porters ] Of porters in the temple,

the children of Shallum, &cc. ] Here are fix heads of the famifee I Chr. 26.1. lies of porters; whereof three were of old; namely, Shallum,

Talmon, Akkub : of whom, fee 1 Chr. 9.17. Talmon, and Akkub, are again joyned together, Neh. 11. 19. & 12. 25. But of Ater, Hatita and Schoba, there is no other mention then in this catalogue.

in all an hundred thirty and nine] Here is one more reckoned up then in Nch. 7.51. See the reason, verf.1. This number comprizeth all the children of the fix fore-mentioned

V. 43. The Nethinims ] These were Gibeonites, devoted to the inferiour fervices appertaining to the temple, and incor-porated into the body of the children of Ifrael. Of them, fee I Chr.9.2.

the children of Ziba, &c.] There are five and thirty fathers, or heads of families, from this place to verf. 55. reckoned by name: but the number of children appertaining to them, not, in particular, fet down under every head; only the ge nor, in particular, fer down under every head; only the general fum of them all is mored, verf. § 8. There are but woo and thirty of the feathers reckoned up, Neth. 7. 48,86c.
For Aktob, voor, 19 Hagh, (verf. 46), and affaith, (verf. 46), are leften, in that catalogue. Some variation there is in names to have well note in order.

V. 44. Sahal, Or. 814, Neth. 7.47.

V. 45. Sahal, Or. 814, Neth. 7.47.

V. 44. Stanai Or. 314. Nett. 7.47.
V. 46. Shaimai Or. Shamlai
V. 50. Nephulbimi Or. Nephilpim, Nch. 7.52.
V. 22. Barjubi Or. Barjub, Nch. 7.54.
V. 52. Barjubi Or. Salinb, Nch. 7.54.
V. 53. The children of Solomous forward] These that are stiled Solomons fervants were ftrangers, but incorporated into

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the children of Sotal, Sec. ] The posterity of Solomons fer-the children of Sotal, Sec. ] The posterity are feed own under their particular heads, as the Ne-thinins were, werf. 43. There are eleven heads, or fathers of families, Set down by name. Some simal difference there is in two names, which are these that follow.

in two names, which are triefe that follow.
Peruda] Or, Perida, Neli. 7,57.
V. 57. Annil Or, Amen, Neli. 7,59.
V. 58. All the Neibisims and the children of Solomous fervants,
V. 58. All the Neibisims and were three bundred ninety and two] So Nch. 7.60. He joyneth together the number of them all, because there were so few; for there were thirty five heads of the Nethinims, and cleven of Solomons irrvants yet the families of all thefe made up but three hundred ninety and two persons

which is not by equal portions, eight to a family.

V, 99. And the flewer they which were a freeze that the water that have been a family.

Land the water of the water of the flewer of towns, or cities in the dominion of the king of Babylon ; and being fevered from their brethren, that were in Babylon, they did not enroll their names as others had done; yet they came up with their brethren to Jerufalem. All these names came up with their preturen to Jermanem. An incre mandes agree in both catalogues, except the fecond, which is Tet hardes this talled, Tetharelba, Neh. 7.61. The names of the places where they dwelt are fet down, because they could not

tell from what ancestors they came.

but they could not show their fathers bouse. Of what family

and their feed] Or, pedigree, whence they descended, whether they were of I/rael] Whether they were born Israel-

V. 60. The children of Delaish, the children of Tobiah, the children of Nochoda] These three were names of persons that es,or made profelytes. came from Babylon, and pretended themselves to be Levites; as the next verie, which maketh mention of priofts, imply-

fix hundred fifty and two ] There are ten less of this num-

ber set down, Neh. 7 62. See v. 1. V. 61. And of the children of the Priests] He meaneth such as pretended but could not prove themselves, to be priests the hildren of Habaiah, the children of Koz, the children of Barthe contaren of reasonable, the contact of the contact of the capti-gillad We read not of any further be priestly before the capti-vity. There is indeed mention made of Bareillad, 2 Sam-17.27, but he is there said to be a Gileadite, he is no where

faid to be a prielt, which of the daughters of Barqilloi the Gileadine, which took a wife of the daughters of Barqilloi the Gileadine, and was called after their mane] Thefe, that are called the children of Barzillai, did not, by deleene of males, come from that noble Barzillai who gave entertainment to David, when he fled from Abfalon: but one of their predecessors marrying a daughter of that Barzillai, carried his name, being defirous to be accounted of his family. If they were Priefts before, they manifefted herein too light an efteem of that facred function of priefthood. Whether they descended from Aaron or on of prictingod. Writting they detected from harm of no, it feemeth that coming to Jertifalem, where the prieff-hood began to gain its former honour, imployment and maintenance, they would be accounted priefits; and fought to be admitted into that office; but because they could not prove their genealogy to be from Aaron, they were not fuffered to meddle with the priefthood.

ed to menaic with the pricinood.
V.6.: The lought their regifter among the le that were rechened by genestory. Or, as for the let, they that reckoned the geneal logy, fought their register. All means was used by, learning ing all manner of Repords, to try if their pedigree might be

ound out. Of a genealogy, for 1 Chr. 21.33,
but they were not found] Their names were not entired into

any stinote records.

interfere were they as polluted put from the 'pricitional' Heb. they more pulment from the pricitional. It was counted a pollution of the pricitional, for frangers, that were not of the feed of Aaron, on meddle therewith, Numb. 16.40.

V. 63. And the Tirfhatha feid necother ] Or, the governour faid. Tirfhatha is a Chaldee word, and importeth as much as governour, who hath authority over others. Indeed Nehemiah is faid to be the Tirfhetha, Noh. 8.9. and 10.1. Whereupon fome infer, that he is here meant; but that is no good confequence: for one man may be a governour at one time, and another at another time. There was too long diffance, betwirt this first coming from the captivity to Judea, and Nehemiah's time, to make him a governour now. He that was called Shefhbazzar, ch. 1.8, 11. which was Zerubbabel,

was cance an entranzear, et. 1.0, 11. which was 2-thousand, was the Tritharda, or governour here meant, the foodle set est of the 180ft holy things. Here is one particular priviledge of a prieft, pur for all the reft. He would fuffer them neither to do the work, nor to receive the allow-

till there flood up a Priest with them, and with Thum nim ] them that they had in providing these, giveth evidence of their desill birst flood by a Fridge with trins, and with Thum nivel] Utim
that they had in providing theft, given he vidence of their deand Timminus were put in the berachl-pate of that robe which
the high Frieft ware when he went in to the most holy place,
the high Frieft ware when he went in to the most holy place,
law. Has which is here in general noted concerning the
tenenques and least nhe unish and Will of Cod. Jixxod. 3.5, o.
the green for the house of the Lord, is most particularly exLord. 2.9. Num. 27.11. By this that is here field, it appears,
compliced, Nicht, 7.0, 7.1, 72. There he perfors that gave the
Temple, of most anomy other things, was burnt with the
first and the strength of t

V. 64. The whole Congregation together was fourty and two ling.
thonfaud three hundred and threeftore] So Nch.7.66. The partithough at three bounded and strengtones. So Noch. 765. The particular numbers before specified, being all laid together in gold Theichire sum of drains is crown by Nehemiah, are Berg amount but to 23718 3 and in Nehemiah, to 3108. 50 in 1000 in all to flooring one thousand arms, which amounts to as the particulars in Erra are lefs then the total by 12642 and twelve thouland eight hundred and twelve pound ten shill-in Nehemiah, less by 11271. The greater of these sums is lings. And this is less then the sum here set down by Ezra. much under the fum here fet down. But if the number of those who could not find out their genealogy, and of others, who were neither of the tribe of Levi, nor of Judah, nor of thers gave two thousand and two hundred pound of filver. Benjamin, and yet came with them to Jerusalem, beadded to which is fix thousand fix hundred pound sterling: And that thole particulars before mentioned, they may make up the full fum here fet down.

V. 65. Befides their fervants and their maids | For their names were not put into the register of names made at Babylon; they hundred pound. Exta setteth down all that was given by any eame under their mafters, as belonging to them. So did wives and children.

of whom there were feven thousand three hundred thirty and seven? So Neh.7.67.

and there were among them two hundred finging men, and finging women These were not such as used to sing in the Temple: they were Levites only; and of them mention is made, v. at. The Jews used to have men and women skillful in finging, both at merry meetings, as marriages, feafts, and the like; and alfo at dolefull affemblies: as at funerals, and other occasions of mourning. Of the former kind, see Eccl. 2.8. and of the latter, 2 Chron. 35.25. fourty and five more are added, Neh. 7.67. See v. 1.
V. 66. Their horses were seven hundred thirty and fix, their mules

two hundred fourty and five ] Thefe beafts were for men and women to ride upon. Mules for the better fort. Of them,

fee I King. 1.33. Horfes, for all of all fores,
V. 67. Their Canels four hundred thirty and five; their Affes fix thousand seven bundred and twenty ] So Neh. 7. 69. These beafts, Camels, and Affes, were especially for burthens, to carry such things as they thought meet to carry along with them from Babylon to Jerusalem. Both these fores of beasts them from Babyion to Jerulatein. Both thele fores or bealts were allo to ride upon. Of camels, fee I King, 1.0. 2. Of affes, fee I King, 2.40. & 13.13. If we compare the number of persons which were carryed away captives, with those that returned back again, we shall find a wonderful great increase. of them, in that time wherein they remained captives. For there were carryed into captivity at three times, four thousand and fix hundred, Jer. 52.30. but there returned out of capti-vity fourty and two thousand three hundred and threescore, v. 64. befides feven thousand three hundred thirty and seven fervants, v.65

V. 68. And fome of the chief of the fathers ] Such as are fet down, v.2,&c.

when they came to the house of the Lord which is at Jerusalem] Hereby is meant the place where the Temple was formerly built, and where after it was re-edified. offered freely for the house of God] Herein they shewed such

piety and zeal to the re-edifying of Gods house, as David, his Princes, and people did, for the first building of it, 1 Chro.

29 3,6,9.
10 [et it up in bis place] For that place was appointed and fanctified by God himfelf, 2 Chr. 3. 1.

V. 69. They gave after their ability ] They had been long in captivity, and had but fmall means for gathering treasures together; yet what they had, they were willing and forward to contribute and confectate unto God. See Deut. 11.29, they that had the greater ability, gave more; they that had the less, gave less.

unto the tressure of the work] Because materials and works men were to be provided before hand, they did wisely make a treasure, whereby all needful things might be provided. Of treasures for the house of God, see t Chr. 26.20.

threescore and one thousand drams of gold Of the Hebrew word

here translated drams, see I Chr. 29.7. The quantity of a dram in gold, is six shillings three pence. By this accompt, threefcore and one thousand drams amount to nineteen thousand fixty two pound ten fhillings,

and five thousand pound of filver] A pound is counted twelve ounces of filver, which is three pound sterling; by which accompt, the five thousand pound of filver here mentioned . amounts to fifteen thouland pound sterling.

and one bundred Priest garness: These were such facred vestments as Priests used in their Divine service. The care

again reflored to the Church, puts off this great and difficult the chief of the fathers gare meny thousand drams of gold, which cafe to fuch a time.

by twenty thousand drams; which is fix thousand two hundred the rest of the people gave two thousand pound of filver, which is fix thousand pound sterling. The sum of the filver see down in Nehemiah, is less then that in Ezra, by two thousand four of any fort, whether of Judah or Benjamin, or of any of the other tribes; or of any other nations that wished well unto them. (fee ch. 1.6.) But in Nehemiah there is fet down no more then was given by the governour, some of the chief famore then was given by the governous; tome or the enter in-thers, and the reft of the people, namely, of Judah and Ben-jamin. The sum therefore set down in Ezra, may well ex-ceed that which is set down in Nehemiah. Some take the contributions of gold, silver, and Priests garments, set down, Neh.7.70,71,72.to be at another time then those that are here fer down; namely, that thefe were at the Ifraelites first coming to lerufalem: but those in Nehemiah, after that good governour had come to Jerusalem, built up the walls of the City, and setled the State; so as there passed above an hundred and fifty years betwirt these two contributions. If they were so distinct, there is no need of bringing both to one equal fo diffinit, there is no need of bringing both to one equal fum. One may be greater then another, without any feem-ing contradiction in the flory. If the fums here given to-wards the building of the fecond Temple, be compared with that which was given, (1 Chr.22.14, & 29.4, 7,8.) towards the building of the fift Temple, we shall find those sums far to exceed these; namely, more then Talents exceed Drams: Yet in regard of the mind of his people, this gife was in Gods account as great; for these gave after their ability, (v.69.) as the poor widow, who cast in two mites in the treasury, Luk. 21.1,2. Though the gifts in gold and filver fet down by Ezra, exceed those which are set down in Nehemiah . Yet the gift of Priests garments (mentioned Neh. 7.70,72.) exceed in number those which are fet down in Ezra. In Ezra are fet down only me hundred; but in Nehemiah, five hundred and thirty Priefts garments, you and threeffore and feven more. In all, five hundred twenty and feven. It is probable that when they came to Jerufalem, they observed more Priests then they thought would have come: And thereupon, the piety of many moved them much to increase the number of Priests garments. In Neh. 7. 70. mention is made of fifty bafins; thereof is no mention made here in Ezra; for they were before mentioned,ch. 1. 10, and that more then fifty, if we joyn bafins of gold and filver together.

V. 70. Sothe Priefts and the Leviter | The functions here mentioned, as Priefts, fingers, and Posters, were all Levites. But this word, Levites, being diffinguished from the reft, fets

out fuch as attended upon the Priefts. See v.40.

and some of the people! Namely, those that are are called the common people. These are set after the singers and Porters, Neb. 7.73. Some read this phrase thus, and of that people the fingers and porcers; whereby is intended that these singers and porters were of the Levites.

and the fingers ] Of their function, fee 1 Chr. 25.1,&c.

and in perfect of the first the control test of the second the perfect of the fig. (se 1 Chr. 26.1. and the Methinian) Of the fig. fe 1 Chr. 9.2. dwelt in their cities? Namely, in those cities that were appointed unto them. See the laft note on v. r.

and all I [rael in their cities] Not only those that were in their courses to attend the services of the Temple, when their ferwice was ended, returned and abode in their cities, but also all sorts of Itraclites. This is here thus set down, to shew, that they came to the house of God at such times as there were folemn meetings; but at other times followed their own callings, in the proper places of their abode. It is added, Neh. 7, 73. that when the feventh moneth came, the children of Ifrael were in their cities. This giveth a particular instance of their readiness to celebrate the feasts of the Lord in their due scasons, notwithstanding their ordinary abode in their cities;

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Chap. iii.

Verf. 1. And when the feverath meneth was come] Of the He-brew moneth, fee 1 King, 6.1. This moneth began about the eleventh of our September. See 1 King, 8. 2. It is probable, that they began their journey in the first moneth of the year, which was in the Spring t me; and they might be four moneths in their trayail, as Ezra was, ch. 7. 9.

new, mat nonuntitianing they were all known in metric tever—
all habitations, yet they would come to the hely feafly where—
the complete of the control of t

amplification of their piety.

the teople gathered themselves tegether] By their several habitations they being severed one from another, now all assemble

or matel 1 hus may be applyed either to the union of their. The kind of offerings, and the number of them, and that perions, that they came all, none excepted, as members of for every day, is expetly fet down, Num. 19.11.8 c. one body, or or the union of their minds, all being of a like disposition, as if they had had but one have the control of the confined to th disposition, as if they had had but one heart. This commendation is given of the primitive Christians, that they were all of one mind, 16. 2.1.46. to Ferusalem] This was the place appointed for Gods wor-

fhip. See 1 King. 11.13. V. 2. Then flood up] This phrase implyeth a readines, yea, and forwardness to do a thing; as the word, arofe, doth. See

Felbua] Or, Johna. Hag. 1.1.
the fon of Fazatak] This diftinguisherh him from others of that name; namely from those that are mentioned, I Chr. 24. 11. 2 Chr. 31. 13. Of this Jelhua, fee ch. 2. 2.

and his brethren the Priefts Brethren are here taken in a large

extent, for fuch as came from the fame flock. and Zerubbabel Matth. 1.12. & Luk. 3.27. he is called Zo-

the [on of Shealtiel] Marth, 1.12. & Luk. 3.27. he is called Salashiel. Son is here put for grandfon, See 1 Chr. 3.17, 18,19. Zerubbabel might alio be brought up under Shealtiel, as a

non unuer a rather.

and bis bruthres. Princes and great men. For men of the fame office, flate, or degree, are called brethren. Jeshua was the head of such as belonged to the tribe of Levi: Zerubba-

ille bend of Inchas belonged to the tribe of Levit. Zerubbaand builded the Affatt? An Alkar was for facrifices, Levit. 1.

3,19,13,131. By the Alkar the facrifice was functified, Matth.

3,19, Now because offering of facrifices was a facrified and the company of the company defire of reconciliation betwixt God and them.

of the God of Ifract ] See 1 King. 8.15. This was then the ftile of the true God.

to offer burnt-offerings thereon] Of burnt-offerings, and the use of them, see I King. 3. 15.
as it is written iusbe law of Moses In that law which God gave to his people by the ministry of Moses, Deut. 12.5. They would not follow their own, or other mens inventions, but the

direction of God himfelf. the man of God ] Of this phrase, man of God, see I King. 13. 1. It is oft applyed to Moles, Deut. 33.1. Joh. 14.6. See

I Chr. 23.14 V. 3. And they fee the Altar upon bu bafes Or, upon bis feats. It appeareth by this, that the foundation of the great brazen Altar which Solomon built, fill remained; and that thereup-

Maxwinch solomon built, full remained; and that thereup-on they built this new Alatt, even in the Priefis courts; the very place where the former Alatt flood. for Jor, though, as Pala.32, 4, John.17.18. far was spin brind The people that dwels in the other tribes towied the return of the men of Judah into their own land, and by some effects manifested as much. This their envy put the Jews into some fear. But though they were afraid of their enemies, yet they took courage to build an Altar to God. Or because they were afraid of their adversaries, they did the rather build an Altar to God, that by offering there-on, expiation might be made for their fins, pardon obtained, and reconciliation wrought betwixt God and them; that fo they might get Gods protection agains all that their adverfaries could do.

Chap. iii. To demonstrate this the more fully, form effer the last verse the few and chapter of Nohemush, to the beginning of the city of the speede speed the few and chapter of Nohemush, to the beginning of the city of the project ship fe sustries. The countries here city of the project ship fe sustries. The countries here can be compared to the city of the project ship few and the project ship few and the city of the project ship few and th

The burnt-offerings were, questionless, extraordinary

on. The burnt-oftenings were, quettonices, extraorinary and voluntary facifices, to procure Gods favour thereby, ever barnt-offering, maring and evening.] This was experly enjoyned to be contlantly observed, Exod 49,38,39,41. This flewesh, that this Altawas not built for facilities then only

might be four moneths in their travail, as Ezrawas, ch. 7, 9, 1 lifeweith, that this Alterwas not built for facrifices then only and being feded in their feveral cities, (see ch. 1,75,2) when he fifth filters frealfy all the Jews tog to Jerusliem, cames, the fifth filters frealfy all the Jews tog to Jerusliem, cames, the Jews went up to Jerusliem, and the children of Jews the Jews to Jews the Jews the

15, &c. as it it written] Sce v. 2.

and offered the daily burnt offerings by number] On every day

according to the custome! This was a cuttome enjoyaca by Cod, and constantly observed by his people, as the day of every day required. Heb. the matter of the day in his day. Of this phrasel, see 1 king.8,9, 1 Ch.16.37. They observed the number of facilities according to that which was opierved the number of methics, according to that which was enjoyned for leveral dayes; for there were different facilities on the feveral dayes to be offered up, Num. 29, 12, &c. V. S. And afterward] When the feaft of the Tabernacles

effered the continual burnt-offering] That was counted the effered to continual connections of the continual burnt-offering which was every day, and that morning and evening to be offered up, Exod. 29.38. Num. 18.3. both of the new moon!] The first day in every month was counted a new Moon; and therein special facrifices to be offer-

counted a new Mono; and therein special facesisties to be offer-dup. See 1 Chr.3; 31; and offer size special special

spects, the dayes wherein they were so to do were counted conferenced dayer. Some apply this to things conferenced, and of every methors willings restrict a free will officing unstable Loral J Befides the daily factifiers, and factifiers one (te feath expectly common fact before the conference of th offerings uted to be in thanktuners for some obtaining received; or for deliverance from fome danger; or to tellife a mans zeal to Gods glory. They were diffinguished, not only from those facilities which God expresly enjoyined; but also

from such as men bound themselves unto by vow.

V. 6. From the first day of the moneth] The first day was a feastival day in every moneth, called the new Moon; but in the seventh moneth it was a special feast of blowing trumpets, not leventh moneth it was a special realt or nowing trumpet; Levit.11.44.7, Num.9.1. Before this moment, not only their corn, but also other fruits of the earth were brought in, and therefore in memorial of that blefing, they had on the first day a soyful sounding of trumpets before, in this moneth first day a joyful lounding of trumpers, befides, in this moneth they had many feasts; as the new Moon on the first day; on the tenth day, a folem day of atonement; on the fifteenth day, and the fewen dayes following, the feast of Tabernacles, Levit. 32.4.8.c. Wherefore on the first day of the moneth, they had a folemn blowing of trumpers to call people toge-

ther, and to put life and spirit into them.

ther, and to put life and fpiritimothem. began they agife braves, efficing sum to He Lord] Because this bags after just give braves, efficing sum to He Lord] Because this was a fpecial fervice of God, they took the first opportunity, seven the first first, being on the first day of the most set just he lord. But the foundation of the Temple of the Lord was set just founded. It has been dead to the lord of the Lord was just founded. It have been dead to the lord of the Lord was the founded for the lord of the Lord of

yet they would not content to to intent fervice to the Long as they might do without a Temple.

V. 7. They gave mosty alfourno the Mafous, and is the Carpenters] Or, workmen. Under these two kinds, all manner of artificers and workmen useful for building, are comprized. See 2 King.12.11. & 22.6. 2 Chr.24.12.

and west, and drink, and off Under these three particulars, is comprized all manner of sustenance. See 1 King 5.11. This they did to fuffain & encourage fuch as fhould do their work,

they did, to lulian of encourage luch as inouia do their work, into ibem of Zidon, and to ibem of Zyro Zidon and Tyre were countries joyning together, wherein Cedars growin great plenty, and the inhabitants thereof had good skill in felling and fquaring that timber. See I King. 5.1,6.

to bring Gedartrees from Lebaum] Of Cedar trees growing in

to oring feath reason of the control of the control of the Central according to the grant that they had of Cyrus | Though this particular be not expressed, yet it is comprized under those ge-neral words of Cyrus his grant, which is set down, ch. 1.4, and

King of Perfia] See 2 Chr. 36.22. V. 8. Now in the second year] In the first year they did what the could, our pepare materials for the house of the Lord,
of their coning into the bone of God at granulaten | to that place
where the house of God but they solomon, fift flood; and
where afterwards they built the fecond Temple,
in the ferand month | For in the first month they were to co-

lebrate the passover, and that in the middle thereof, Exod. 12.1.6. So as this was the first moneth which they had tree. This fecond moneth began about the eleventh of our April began Zerubbabel the fon of Sheattiel, and Jehas the fon of to

adak] Of their two, fee v.z.

and the remnant of their breibren] This may be applyed to the breibren of Jeshua only; and then it significant Priess and Levites only; or to the breibren of Zerubbabel also, as v. 2. and then it comprizeth under it others as well as Priefts, and Levites, which are fet down in the words following.

and all they that were come out of the captivity unto Fernsalem]

All of all forts fet themselves to do what they could to help on

the house of the Lord.

and appointed the Levites from twenty years old and upward] From Davids time forward, Levites came at twenty years old of these, there might be a great many. to the house of God. See 1 Chron. 23.24. This that is here said of appointing the Levites, hath especial reference to Jesthua and Zerubbabel.

to fet for ward the work of the boufe of the Lord | Both by doing what they could themselves thereabouts, and also by encouraging others. See v.10.

V. 9. Then flood Jeshua] This Jeshua was a Levite, not the high Priest, mentioned v. 2. Of this other Jeshua, see ch.

with his fons, and his brethren] Brethren is here taken for

those that were of his family and stock, see v. 2.

Kadmiel and his sonr Of this Kadmiel, see ch. 2.40.

the sons of Judah Or, Hodavia, ch. 2.40.

together] Heb. as ons. See v.1.
to let forward the workmen in the houle of God] The forenamed Levites did what they could to encourage the workmen, cheerfully to go on in what they had undertaken; that they hould not fear their adverfaries, but depend on God: for this end they were chofen, and fet in the places where they

the fons of Henalad] Henadad also was a Levite of good note and name. Either these had the same office that Jeihua Kadmicl, and their fons had, and fo must be joyned with a copulative particle, and; or they were appointed to over-fee fome other work. See the like, 2 Chr. 34.12,13.

with their [out] This hath reference to the fons of Hanadad. His fons, and his fons fons, were active in this bufinefs.

and their brethren the Levites ] See v.8. There is mention made of fons of Henadad, to be forward about the wall of might found far; but of both joyned together, much further.

made of loss of Hendad, to be forward about the wall of might found far; plentiaten, Noth 1,13,44, and all of both the coverant that was made with the Lord, Noth. 10.9, V. 10. And whom the builder leid the foundation of the Temple of the Lord? When first they began that greatwork, they farthe Pleifu in their spared? Priefus had their proper robes for the fervices that they performed in the Temple, which they pure on when they did those fervices.

with trumpets] See I Chr. 13.8. It belonged to the Priests to found with trumpets, 2 Chr. 15.24. & 16.6.

and the Levites the fone of Afaph, with Cymbals] Of Cymbals,

ce 1 Chr.13.8.

after the ordinance of David hing of Ifree 1 1 Chro. 6.31. and 16.7. & 25.1. David did both appoint Pfalms to be fung and alfo fer down the order and manner of finging of them. See

2 Chr. 29.27.
V. 11. And they fung together by confe | Sometimes seme of observed their due rests and returns. Others thus interpret it; They confented to the things that were fung, and gave their area thereupto

in praifing and giving thanks unto the Lord ] See v.10.

becomfe he is good, for his array endursh for over torounds Ifrael Thele words are cadencies in fundry verses of the 118. and 136. Pfalms; so as hereby is implyed, that they sang those Pinims. Sec 2 Chr. 5.15.

and all the people flouted with a great flout.] Of the meaning of this word, flout, ice 2 Chr. 13.15. Hereby with an ananimous confent, they gave great evidence of the joy of their heart for that which they faw. See Pfal. 5.11. & 82.11. & 35.27.

when they praifed the Lord When the Levites fang the Pfalms

because she foundation of the bonse of the Lord mas Lid 1 The very beginning of that great and much defired work, was a mater of great joy unto them.

V. 12. Bis many of the Priests and Levites, and chief of the fa-thers This latter phrale may have reference to such as were heads of families, and to diftinguished from Priests and Les

who were ancient men that bad feen the first boufe ? It was not much above threefore years from the deftruction of the for-mer Temple, to the laying of the foundation of this Temple. for there were but seventy years, (2 Chro.36.21. ) from the beginning of the captivity, to the Jews return again unto Jerulalem. The captivity began in the first year of Jehoiachin, 2 Chr. 36.9,10. Zedekiah reigned eleven years after that, a Chr. 36.9, 10. Zedekian reigned eleven years after that, 2 Chr. 36.11. Arthe end of his reign was the houfe of the Lord burnt, 2 King. 14.3.9. From that time, to the teturn of the Jews, patfed fifty nine years. In the iecond year of their return was this foundation laid, v. 8. This amounts to

about threefcore years. Now they that were about ten, or twelve, or fourteen years old, and law the first 1 emple might well remember the large compass and glorious fabricis thereof, All therefore that were seventy years old and unwards . may be reckoned among the ancient men here for down; and

when the foundation of this house was laid before their eyes?

Some translate it thus; The old men who had jeen the former house on the foundation thereof, the foundation of this bode being before their eyes; that is, they now beholding the foundation of this house, and comparing it with the foundation of the former house, were affected as followeth.

west with a load up ce They were not only inwardly grice ved, nor only manifelted their grief with tears, but gave fur-

ther evidence of their great forrow by loud outcryes.

and many shaned aloud for joy] These were of the younger fort, who had not seen the tormer Temple. The former that fomuch grieved, did well differn that from fuch a foundation as was now laid, there could not be crefted to glorious a fabrick as the former Temple was. Yet this foundation in it leff was a fair one, and fit for a goodly fabrick to be erected thereon; and in that there was hope of another Temple to be built thereon, the younger fort much rejoyced.

V. 13. So that the people could not direct n the noyle of the front for joy, from the noyle of the weeping of the people. By the people in the former place, are meant fuch lookers on, or fuch hearers of the noyle, as had no part either in mourning, or re-joyeing. Some of their might be neer, fome far off. Thus the people in the former place are diffinguified from the people in the latter place.

for the people floured with a loud flour | Both the manifestation of their mourning, and also of their rejoycing, was very

and the noyfe was beard a far off ] The noyfe of either part

#### CHAP. IV.

Verf. 1. Now when the adversaries of Judah and Benjamin] In this chapter the malicious endeavours of the enemies of the Church, onlinder the building of the Temple, (to joyfully begun, as is noted, ch. 3. 10, 8c.) are fet down. Of the advertaries here meant, fee more, v. 2. & chap 3.

heard that the children of the captivity \ Heb, the fons of the tranto praife the Lord] This was the principal end of all the mufick in the Temple. By the melody of multic, were peoples
first much quicked, and first ed up to praife the Lord,
output
for the multiple of the melody of the condition of the multiple of the

builded the Temple | The foundation of the Temple was laid with fuch acclamation, (ch. ; . 11, 12, 13.) as the rumor there-of could not but be forced far and neer.

unto the Lord God of Ifrael | Of this title, Lord God of Ifrael, V. 11. And they fung together by comfe] Sometimes feme of See 1 King 8.55,17. The Temple is faid to be built to him, them, and other times others fang; and in their finging, they because it was built for his worthin and fervice, and to his honour; and thereupon, it is oft faid to be built to bis name, t King, 5, 3, 5. & 8, 17.
V. a. Thomshey came to Zerubbabel | This relative, they hath

reference to the adversaries, v. t. These came to Zerubbabel, because he then was the chief Prince and governour of that people. See ch. 1.8.
and to the chief of the fathers? Of the fe, fee ch. 1.5, & 3.12.80

00000 \$

I king-si. The therefore they came to them alio.

sad [sid surothem, Let us build with pru] This they defired, that being mingled with the Jews in that great work, they might more opportunely find fome advantages to hinder the might more opportunely find tome advantages to hinder the work, by picking quarrels, and raifing contentions. Or it may be, that they observing Cyrus his affection to the Jews, might, by helping forward that great work to which Cyrus put

might, by helping forward that great work to when Cytas Junibel Jews, (Indan, 1.2,3), Gettino his favour, for we feet your God! That God who was fitted the God of Abraham, Ifiac, and Ifizel, 1 Chr. 29.18. This may have reference to 2 King, 17.48, 33. This, and that which followeth, theweth, that the Samaritans are here especially meant; who were gathered out of fundry nations, and placed in the cities of Samaria, inflead of the children of Ifrael, 2 King.

## 17.24.

## 19.24 | Herein they failed exceedingly, and told an untruth; for howfoever they are faid to fear the Lord, who was the God of Ifrael, yet they did not feek him as the men of Judah did. For besides their serving the Lord by and under the golden calves which Jeroboam made; they also served every nation their one God, 2 King. 17.28, 19, &c.

worthippers of the true God, after this manner to worthip

out its amy was treet octroyed, and no numer anon atter [open] yeginful file Jewa III Darius his time, they take the perified, a King, 18-9,13,17,31-37. This Einst-Haldon file—file opportunity that they or in; and immediately after his tions, whom his grandfatter had first brought into the cities of Shantia, and place them in those cities where they were to byte his datalitous practices which they began in Camo-Ghantia, and place them in those cities where they were to byte his datalitous practices which they began in Camo-Ghantia, and the superior of the cities of the control of the cities of the continue; and in that respect, be said to bring them up thisther: Or otherwise, he might bring some other people into ther: Or otherwise, ne might bring tome other people into Ifrael, then those whom his grandfather brought, and they especially be here meant. Or the plantation mentioned, 1King, 17.24. might be made by Ear-Haddon, and there set down by way of anticipation.

down by way of anticipation.

V. 3. But Zerubbabel, and Jeshna] Whether the forenamed advertaries would take notice of Jeshua, or no, (for Jeshua is not mentioned among them to whom he came, Jeshua would rake care, with others, that they should not be admitted.

and the reft of the chief of the fathers of Ifrael ] Zerubbabel and Tethua were chief fathers; in relation to them, others are called thereit.

faid unto them, Ton have nothing to do with is ] Heb, not to you and to ss. The Hebraian implyeth, that those two people, Samaritans, and lews, had nothing to do together. See a like phrase, 1 King. 17.18.

to build an house unto our God ] Howfoever in feeular matters they might deal together, yet in that great matter of piery, concerning the place of Godsworship, they being of different

concerning the place of Ooswiningship young a salester-religions, might not joyn together. but we our letves tegether] Or, alone, Job 34. 29. This is meant of the Jews, who themfelves alone, without help from the Samaritans, would do that work. They faw just cause to fuspect some fasse dealing on the Samaritans part.

super tomerane acaning on the samaritans part.

will build nuts the Lord God of Iffuel See v. 1.

as hing Cyrus the hing of Perfiabath commanded us. See ch. 1.

2,3. This they alleadge to take away all prejudice from their answer.

V. 4. Then she people of the land ] Or, of that land. The ad

v. 4. Then top reputed 188 Land Or, of 1021 Land. The adversaries mentioned v, 1. are hereby meant.

weakned the bands of the people of Judab] Kept them from going on in that work with such courage and diligence, as otherwise they would

and troubled them in building This they did by threatning words; by keeping away from them fuch materials as were requifite for the building, and by those other means which are mentioned in the veries following.

V. 5. And bired Counfellors against them] They thought is not enough what themselves could advise or practise, but they must also procure others to hinder them. These Counselnum and procure ouners to minder them. I nece Countel-lors might either go to the Jews to discourage them; or to Cyrus, to diswade him from permitting the Jews to go on. Or otherwise they might bribe such Counsellors as attended

ang Cytus.

to frustrate their purpose This was the main end of their malitious practices, by themselves and others, to keep the Jews
from accomplishing that which they intended about the house

r King S.r. These used to fit in counsel with Zerubbabel and therein. He being abroad in remote countries, left his fon therein. He being antona in remore countries; set, any lon-Cambyles to govern the kingdom. By this means it was, that the forenamed Counfellors to much prevalled in hindring that work, which Cyrus himfelf had exprelly commanded to be done. For Cambyles was a light and level man, and eafily induced to hinder any good work.

even untill] Or, and unto.
the reign of Darius king of Perfia] This Darius was the third king of Persia from Cyrus. Cambyses the son of Cyrus being ung of Peina from Cytus, Campyirs die ton occupie being dead, two brothers, namely, Pazizies, and Smedis, called Magi, ulturped the throne, and reigned feven moneths: but their reign was not reckoned among the Kings of Peiña, Darius therefore, who was made king in their flead, was coun-ted the third. He was not of the royall fleek, but cholen by the Princes of Persia to be king; and to establish the King-down to himself the more firmly, he married Atolia the daughter of Cyrus, and fer himfelt to establish all the decrees of Cyrus: and among others, that which Cyrus had made about the Iews building a Temple to the Lord. In his dayes therefore, the forementioned wicked counfellors could not prevail, as they had done in Cambyfes time. This Darius is

vall, as they had under it can be advertaged.

V. 6. India in the right of Abdurral Heb. Absflueres b. Heathen Historiographers call this man Xerxes; he was the son of the forenanted Darius by Arossa, and so by his mother the grandson of Cyrus; called Ahashuerus, because he was an he-reditary Prince: for he was born after his father was actually king, and of a mother heir to the kingdom by lineal descent. This word is compounded of three words , WIN great 1 and DIT head.

in the beginning of bis reign] Because they could do nothing openly against the Jews all Darius his time, they take the first opportunity that they can and immediately after his

by fes his dayes.

wrote ther unto him an acculation This hath reference to the forementioned adversaries of the Jews, and to their evill

against the inhabitants of Judah and Ferusalem] Hereby are meant, all that returned out of captivity, whether they were in country, or city. The subflance of their answer is set down.

V. 13,15.
V. y. And in the dayes of Artaxerxes This name implyeth, an excellent Warriour; and because of his success in war, he had that name given unto him. Both Darius and Artaxerxes were name given unto num. Total Paties and Artasa reservere names given to many of the kings of the Medes and Perfains, and that after they came to be Kings; (as Pharaoh to the kings of Egypt. See 1 King. 2,39) In this respect, there may mults or Egypt. See I Ming. 239 / In this respectitive may agify be many mildakes, in that the same man may in one place, or by one author, be called by one name, and in another place, or by another author, be called by another name. Thus Hobitachia (c. King. 4.8.) is called Contab., ler. 22, 28. Inus pronacom (2 kmg. 14.8.) is called (onto, Jer. 22. 28. Attackres in this place is by many taken to be the fon of the forefuld Ahafuerus by Efther, (of whom, fee Efth. 2. 16. 17.) and he is by the heather called <code>/axgs/exg. inoginamas.long.</code> handed; either because the had a long hand, and longer then any other, as some say, or because he fought as a man that could reach far. His son was Darius Norbus. See chap. 6.10. Historiographers that write of the Kings of Persa, attribute unto Cambyles, with the time that he reigned in his fathers iffe, 10, years. To Darius, with the time of the Misgl, 36, years. To Ahalierus, 22 years. To Araxerxes, 40 years the make an hundred and eight years. If the Temple were unce mase an nunner and eight years. It tue I empie were built after the reign of all thefe, according to the forefaid computation, there would be more then an hundred years be-twist the laying of the foundation, and rearing up the walls of the Temple; which can hardy fland with many circum-flances exprelly noted in facreal Scripture; as fifth, that Zerubbabel and Jefhua, fhould bemen of authority before the laying of the foundation of the Temple, and after the finishing thereof. Surely they must needs be exceeding old, even about an hundred and thirty years. Secondly, it is faid of many that had feen Solomons Temple, that they faw also this second Temple when it was built, Hag. 9. 2,3. How old must then these needs be? We must suppose them to be ten years old at least, that could remember the glory and beauty of a building fo many years after. Now there were threefcore years betwist the destruction of the first Temple, and laying the foundation of the fecond Temple ; ( fee chap . 3 . verl. 12.) to these must be added an hundred and eight years, to the beginning of Darius Nothus his reign, when the walls of the Temple were reared up, and all that time wherein the Temple was in building ; all their joyned together, cannot be less then an hundred and fourscore years and of this age must at the days of Crymn king of Perfus | This Cyrus was exercised the many of them, as the Prophet implyeth in this phrase, Who fed in war all the time of his reign; and he ended his dayes to the left among you that few this heafe in her fifty gloy? and how do

Chap.iv. you fee it now ? Hag. 2.3. I will not deny, but that God might give in those dayes such a blessing, as to continue the lives of many of his servants above an hundred and source of vears. But yet to remove those difficulties, some say, that the forementioned Kings, as Darius, Ahafuerus, and Artaxerxes, reigned not folong as is fet down. Others, that he that is called Areaxerxes, was Cambyles the fon of Cyrus, and from his valour in war, this title Artaxerxes was given unto him, They that are of this opinion, fay, that this that is here writfline narration of the particular practice of the forementioned counsellors, v.s. And that Darius there mentioned is the fame that gave liberry to the Jews to build their Temple, ch. name true gave inserty to the Jews to build their Temple, ch. 6.1, &c., and that that which is faid to be done in the time of Ahaluctus, (v.e.) was done after the Temple was built, wrete Bijblam] Or, in peace. They who take the word appellatively, say that it implyeth, that this letter was written

when the Jews thought all things were in peace; as if it had been faid, in time of peace. Or that it is a phrase of congratu-

lation, as if it had been faid, in peace be the King.

Mithredath, Tabeel, Thefe are, without question, proper names, the names of such as had some government given unto them by the King of Persia, in Samaria or places thereabouts. See v. 14.

and the rest of their companions | Heb. focieties. Hereby are meant those other, that in those places had government and trust committed unto them by the king of Persia,

unto Artaxerxes king of Perfia | See the first note on this verse. This man is called King of Perfia, as Cyrus was, 2 Chron

and the writing of the letter was written in the Syrian tengue] For that was then the language which was used in most countries: as the Greek tongue, in, before, and after Christs times and the latine fince.

and the father fines,
and interpreted in the Syrian tongue] They both wrote the letter, and also delivered their message by those whom they sent, in the Syrian tongue.

V. 8. Rehum the Chancellour] The word translated, Chan-

sellour, is of the Chaldectermination. It is the first word in this eight verse. Not only this Letter, but all the history following, so chapter 6.19. is penned in the Chaldec dialest. Chancellour is a word of high dignity with us: some take it here to fet forth the President of that counsel, which was for the kings affairs in those pares.

the kings affairs in those pares.

and Shimfhai the Scribe | Or, Secretary. Of this office, fee i King. 4.3. He is especially named, because the minde and determination of a whole counsel, useth to be penned and

Subscribed by their Scribe. fublicitied by their Seribs wrose alters againly European That is, the inflabitans of Judah and Jerufalem, as ver. 6. to Antaxoxect the figs.] Secv. 7. In this [107]. Namely, as followeth, yet, II, &c. V. 9. Then wrote Roban, &c.] Sec v. 8. and the reft of their companious] Chald. Societies. Secv. 7.

the Dinites, &c. J This, and the eight other names following, are Chaldee names, of those nations that the kings of Asiyria placed in the land of Hrael, within the circuit of the ten tribes. They all joyn together in one counfel; and with

V. 10. And the reft of the nations] This sheweth, that the former names, were names of nations; and because there were more then those nine this clause is added.

whom the great and Noble Afnapper brought over] We read not elsewhere of this name: tkerefore some apply it to Sal-maneser; some to Sennacherib; some to Biar-haddon, verl.s. fome to a great Commander under them. The two epithites, great, and mobile, imply, that one of the great Monarchs of Allyria is here meant and fei in the cities of Samutia] He brought them from o-

ther countries, and there fetled them. See v. 2. and the reft that are on this fide the River ] Hereby it appeareth,

that not only the Samaritans, but also other nations, on that fide the River Euphrates, were adversaries to the Jews, See

verl. 3.
and at [uch a time] Chald, Chrenth. Some take the feveral letters of this word, to fet forth feveral and diffine times; as the day, and moneth, and year. V. II. This is the copy of the letter that they fent unto bine]

This that followeth, v. 12, &c.

even unto Artaxerxes the king | Sec v. 7.

Thy fervants | They use this title, both in general, as his

fubjects; and also in particular, as deputed by him to speci

that the Fews which come up from thee to me ] That which was done by Cyrus, the first Monarch of Persia, they ascribe to his fucceffors, and thereupon fay, that the Jews came from

are come to Ferufalem, building the rebellious and the bad city? are come as yerquien, outlaing too recommend and the observing this their acculation, was not only fandadous, but faile: feandalous, in those pithires, (rebelliuse and bad) which they give to Jeruslalem; faile, in that they had not yet gon about to build the city. We cannot think that they, who were hinder diron building the temple, would offer to build the walls of the city. Had they gone about that, the prophet Haggai would have reproved them for prefering the walls of their city before the house of God; as he did, for preferring their own house before Gods house, Hag. 1. 4.

and have set up the walls thereof | Or, finished them. This is

directly contrary to that which is noted long after this, Neh.

and joyned the foundations | Chald, fewed together : Asthe fewing of pieces of cloth together, makes up a garment: fo the coupling together of the flones of a building make up the

V. 13. Be it known now unto the king ] See v. 12.
1bat if this city be builded, and the walls fet up again ] Hereby he implyes, that it might prove a receptacle for rebels.

then will then not pur toll [ Toll useth to be taken for cattel,

cart-loads of commodities, or other things that use to pass through the gates of a city.

tribute] That useth to be a tax laid upon particular sub-jects to be pard to a king, or Lord, under whom they are, in testimony of their fealty.

and cuftom] This useth to be a tax for such 'commodities as are brought into, or fent out of a kingdom.

and fo shou shall endamage the revenue or, strength. A king

is made firong by the great incoms and revenue which he receiveth time after time. By withholding thefe, the effate of a king must needs be much damnified.

of the kings ] The word kings, is used in the plural number, either for majesties sake, to imply, that he was as many kings;

V. 14. Now because we have maintenance from the kings palace Chald. We are suited with the sale of the palace. Sale is palace] Chald. We are fated with the fate fibit palace. Salc is of use for all things almoft that we can, togire a good and thereuno. it is here put for all manner of futlenance. In that a fance, the word fored, to futled, a Deart S., Martth. 6.11. We use to call an allowance, given for a mans live-phood affatire, which word is teach from Salt. This is one reason which they alleady, for giving notice to the king of that which they precend to be a damage unto him; namely, the kings kindness to them, immaniousling of them.

and it was not meet for us to fee the kings difhonour] This is another reason which they alleade; their respect to the king and his honour. The Chaldee word translated, dishonour, properly fignifieth the nakedness of the privy parts; which caufeth contempt.

therefore bave we fent, and certified the king ] Namely, of that

which is fet down, verf. 12, 13.
V. 14. That fearth may be made This is fet down as the end of their informing the king, of that whereof they did in-form him: hoping that the king should finde evidence of the

truth of that whereof they did inform the king.
in the book of the records of thy fathers ] Chald, in the book of the remembrances. All kings use to have their records, which are called, Chronicles; wherein are oft registred, not only memorable acts of their own country, but also of other Nations; especially if they concern their own kingdom any thing at all. By fathers are here meant predecedors; and those not only kings of Persia, but also of Assyria and Baby-

fo [halt then finde in the book of the records] See the former

anikum that this city is a rebellium city] Such nations as are brought under the subjection of another king, and have promifed, or fworn to pay them tribute, if they refuse to pay the tribute, and to acknowledg fealty, are faid to rebel, as a King. 1. 1. & 18.7. & 24.1,20. In this sence they account Jeru-

falem archellious city.

and borfful ann king! Those nations are counted hurtful to other kings, and states, who deny them accustomed tribute; or war against them; or anyway keep them under.

Thus might the kingdom of Judah, be accounted hurtful to other kings.

and provinces Of a province, see ch. 2.1.
and that they have moved sedition | Chald, made sedition, They lubjects; and amount patterns, and an fact at time! See v, 10.

8 an big light the River, and an fact at time! See v, 10.

V 1.3. Bet him under which they are. See Luk. 23. 19. Act. inform the king of a great matter; that much concerned to the king of a great matter; that much concerned to the king of a great matter; that much concerned to the king of a great matter; that much concerned to the king of a great matter; that much concerned to the king of a great matter.

Chap.iv.

within the fame | Chald, in the midft thereof. Namely, of the

city Jerusalem of old time] This hath reference to the state of the Jews before their captivity. Particularly, to that which is noted of Jehoiakim, 2 King. 24.1. and of Zedekiah, 2 King. 24. verf. 13.

for which cause was the city defreyed ] This hath express relation to Nebuchad-nezzars destroying Jerusalem, 2 Chr. 36.

V. 16. We certifie the king ] They speak too confidently of that which they had no just cause to suspect.

that if the city be builded again, and the walls thereof (et up] By

this they feem to imply, that the jews were now about to re-

edific and fortific Jerulalem. See v. 12.

by this means them shalt bave no portion on this side the River] See of this River, veri. 10. On that fide Euphrates were Dee of this River, vert. 10. On that inde Euphrates were many nations, at that time, under the jurifdiction of the Perfans; as Jews, Samaritans, Ammonites, Moabites, Edomites, Amilekites, and others: so as they pur this jealousse into the Amalekites, and others: to as they put this jealoulie into the head of the king of Perfia, that the Jews would not only themselves withdraw fubjection from him; but also bring the nations round about them under their own subjection. So as the king of Persia should receive no tribute, nor any other commodity from them.

V. 17. Then fent the king an answer | Princes are oft too fubicas.

unto Rehum, &c. ] See v. 9, 10.
and unto the reft beyond the River ] When they that dwelt and untable refl. beyond the River J When they that dwelf neet the land of Judah wrose, have filled themselves, the refl, that can this side the River, verl. 10. But when the king writes to them, he filles them, the refl, beyond the River. Little the River, bettle the River. Little River. Little

prace This is an extraordinary falutation, which was used in writing to others, in meeting with others, or in departing from them, ch. 5.7. Pfalm. 28. 3. Matth. 10.23. Luk. 10. 5. Lam. 1. 7. Peace, in falurations, implyeth all manner of

prosperity.

and at fub atime | Chald. Cheeth. There is but one letter difference betwirt this Chaldeeword, and that which is used, v

10. but both intend one and the fame thing.
V 18. The letter which ye feat unto us, bath been plainly real beforeme] This in the general was commendable : that a king should read such letters as they to whom he commits a trust

V. 19. And I commanded Chald. By me a decree is fet. The commands of kings of Persia were as decrees, Dan. 6.

and [earth bath been made] He followed the direction given,

verl. 15.

and it is found, that this city of old time, but made injurection
against kings] Chald. lift up it soft against kings. They who
cause insurrections, do use to lift themselves higher then is

and that rebellion and fedition have been made therein ] Sc

verf. 15.

V. 20. There have been mighty kings also over Jerusalem. This hath relation to the acts of David, 1 Chr. 14. 9, &c. & 18. 1,&c. & 20.1,&c. And to Solomom, 1 King. 4. 21. And to Jehoshaphat, 2 Chr. 17. 10. And to other kings that faithfully ferved the Lord.

which have ruled over all countries beyond the River ] Solomons dominion was the largest of any of the kings of Israel. That reached to the River Euphrates, but not beyond it, r King. 4.

23, 24, and soft private, and cuftente] Sec v. 13, and soft private, and cuftente] Sec v. 13, was paid unto them] 2 Sam. 8. 26. 1 King. 4. 21. 2 Chron. 17, 11. & 26. 8. & 23. 23. The Jews might speak of these things while they were in the land of their captivity; and things while they were in the land of their captivity; and fome flates men thereupon entred them into the publike Records of Babylon, or Persia.
V. 21. Give jou now commandement ] Chald. make a decree.

See v. 19. The commandement was to be given by them in the kings name.

to caufe thefe men to ceafe, and that this city be not builded] This charge the king giveth, upon that information which was gi-

ven nom, v. 12.
until another commandement be given from me] The Chaldee
word translated, commandement, figurifieth here also, a decree.
His meaning therefore is, that his former decree thould not be altered, till another decree were made by himfelf to the

V. 22. Take beed now that you fail not to do this This he adderh, to make them the more forward in executing his decree. But they of themselves were forward enough,

Why foould dammage grew to the burt of the hings ] Kings are very jealous of every thing that may prove prejudicial to them. Of the word, kings, int the plural number, fee

vers. 13.

V. 23. New when the copy It may be, that the kings own letter was laid up amongst his records; and acopy thereof

of King Artaxerxes] See v. 7.

st King Areacerest Secv. 7. lesser was read before Rebum, &c. ] Sec v. 9. they went spin hafte to Frujalem unto the Jews] Not onely the kings command, but also their own malitious disposition against the Jews, made them so forward as they were.

and made them to cease by force and power ] Chald. by arms and power. This aggravareth their malice, that they contented not themselves to come with the kings letter and authority, which had been enough to have moved the Jews to forbear, till they might have further order from the king; but also till they might have further order from the king; but alfo they come withmen and arms, to confirm them by via lence to leave their work. Malice puts on men to do their uttermol in hindring good things. V. 24. Thences[cd. the work of the bout of God] By this it ap.

peareth, that the aim of these adversaries of the Jews, was specially against the house of God ; hough they made pretence to the king of building a city, and rearing up the walls thereof. Though the king, in this letter, made no mention ready to open their ears unto falle calumnies, against their at all of Gods house, yet they, from that which the king wrote about the city, extend it to the temple.

of the reign of Darius king of Perfia] Sec v. 5,7.

## CHAP. V.

Vers. 1. THen the Prophets ] This chapter fetteth out means, whereby the Jews were encouraged to eturn to the building up of the temple. One special means was the Prophets firring them up thereunto. For God was ever ready, in his peoples firaits, to fend his Prophets unto

Haggai the Prophet, and Zeebariah] These two, are put among those that we call the small Prophets. They are the tenth, and eleventh, even the two last fave one.

the [on of Iddo] Son is here taken for grandfon : for Barahigh, was the father of Zechariah; and Iddothe father of Barachiah. Thus Zerubbabel is called the fon of Shealtiel,

cn. 3.2.
prophefied unto the Jews] The sum of their prophecies, are set down in those two books which are stiled by their names, Haggai, and Zechariah. Both these Prophets prophesed, after the captivity, and began in the second year of Darius. Haggai in the fixth moneth, and Zechariah in the eight,

that were in Judah and Jerusalem] In country and city.
in the Name of the God of Israel This sheweth the warrant that they had, the authority with which they came, and the power and efficacy of their prophecy; and this they did, to

power and enterey or their prophecy; and this and and to make their prophecy take the better. were unit of their This is a hebraifin thewing, that to their in sepecial, these Prophets were sent, that so they to whom they vere fent, should give the more heed to their words. V. 2. Then rose up] This phrase importerh forwardness,

speed, and diligence in doing of a thing. See 1 King. 16.

## Zerubbabel the fon Sheattiel, and Feshua the son of Foradak] See

of these two, ch. 3. 2.
and began to build the house of God ] They first began it when they laid the foundation thereof, chap. 3.10 , but now hey go on with the rest of the structure: and in that respect are said to build it. It was intermitted divers years, and their return to it is counted a beginning; and what they took care that others should do, they are here faid faid to

which is as Ferufalem] See 2 Chr. 36. 13.

and with them were the Prophets of God helping them] They
which do any thing to forward a work, help them that do the which do any thing to forward a work, heap titled that were work: but these Prophets by encouraging them that were diligent, by threatning those that were negligent, by reproving those that prefer'd their own houses before Gods house; and by directing them that were about the work, how to go on therein, did much forward the work, Hag. 1.4,8,13.

Zach. 4. 7, &c. V. 3. And at the fame time came to them] Whenfoever Gods people go about Gods work, the devils inftruments will be ready to hinder them. Chap, v.

Tutnii the governour on this file the River, and Shetherburnai] | by the manner of fetting it down, that it was the very answer These were two, whom the king of Persia had appointed un- that the Jews had given them; especially in the substance der him, to fee the people that were in the ten tribes, and thereof, other places thereabout, keep peace and live in good order; they were fuch, in relation to the king of Perfig. as Pilar was in relation to Cefar, Math, 27.2, Luk, 3.1.

and their companions] Such as joyned with them, to hinder the work of God in the lews hands.

and faid thus unto them, Who bath commanded you to build this house] These adversaries, knowing that the former king had things. forbad them to go on with their work, supposed that the fews could have showed no warrant for what they did; and thereby they thought to have gotten the greater advantage against

and to make up this wall | Questionless this is meant of the wall of the Temple, which they began to rear upon the foundation they had laid, ch. 3.10.

V. 4. Then (aid we unto them after this manner] This hath re-

ference to the adversaries, and it is set down as the matter of their letter, and as if they were relating to the king, in their letter, what they had done.

letter, what they had done.

Wost are the names of the men that make this building: ] Chald,
this built this building. They that are minded to do mischief
unto others, especially by complaining of them and accusing them, will do what they can to know their names. See v.10.
V. 5. But the eye of their God was upon the Elders of the fews

Their are the words of him that pan the Education we general the care the words of him that pan id the history. By the eye of God, is here meant his providence, favour, and grace; and by the Elders of the Jews, such as are mentioned, verf. 2. And others that had a care of that great work, to forward the

that they could not cause them to cease ] This relative, they hath reference to the adversaries mentioned, v.3,7. Neither their threatnings, nor any thing elfe that they could do. could discourage the Jews from going on in their work.

till the muter came to Darius 1 this word, till, doth not neces-

farily infer, that they then ceased when the marrer came to Darius. (fee 2 Sam.6.23. & Matth.1.25.) But because Darius was fo far from hindring it, as he did much further it. the limitation is feen at his time.

and then they returned answer by letter concerning this matter This hath reference to chap. 5, 1, 6, &c. There the answer here Into another received to chapto.1,6,6&C. Inter the antiver here intended, is expendly fet down; it is expunded that relative, they may be comprized the king and his counfel. Or it may be thus imperionally rendred; then an answer was returned. Or this may be meant of the Jews, who having heard of the answer; which was the decree that Datrius made, and fent by the control of the country of the c letter, related the same, as an apology for themselves.

V. 6. The copy of the letter | See chap.4.11. Here is shewed the occasion of the Kings answer, mentioned in the former verfe

that Tatnai, &c.] See v. 3.

the Apharfachites] This word importeth, Perlians. For Monarchs use to send men of their own nation to be governours over fuch Provinces as they have fubdued. Such an one was

which were on this fide the river ] See Ezia 4,10. fent unto Darius the King | See ch. 4.5.

V. 7. They fent a letter to him, wherein was written this." Chald. In the midft whereof. See ch. 4, 15.

unto Darius the King, All peste] See ch. 4.17.
V. 8. Be it known unto the king] See ch. 4.12.
thit we went into the Province of Judea] See ch. 2.1. This

to the house of the great God This stile they give to God, in regard of that opinion and esteem which the Jews had of

which is builded with great flores ] Chald. flores of rolling. That is, such stones as could not be carryed, by reason of their greatness, but were drawn, or rolled, with Engines for that purpofe.

and timber is laid in the walls ] This sheweth, that they had made good progress in the work, and that the walls were rai-fed to a good height.

and this work goeth faft on, and profpereth in their hande? This they add, not to commend the Jews, but to move the King to fend more speedily some order to stay them.

V. q. Then asked we those Elders, and said unto them thus This

hath reference to v.3.
Who commanded you to build this bouse, and to make up these

walls] See v. 3.
V. 10. We asked their names also] See v. 4.
\*\*But we might write the names of the men that were the chief of them | Who were the first authors and contrivers of this work.

V. it. And thus they returned un answer] The answer here fet down, is not before mentioned; but we may well think, Jews, hoping to get the greater advantage against them-

thereot.

We are the fervants of the God of heaven and earth] Hereby the
Jews intimate, that what they did, they did in obedience unto the great God, and to his honour. See 2 Chion. 36. 23.

The Lord is filled, God of heaven and earth, because all creatures are comprized within them two, fo as this phrase implyeth, that he made, preserveth, and governeth all

and build the house that was builded] They filled this house which they were now in building, the bouse that was builded, because it was in the fame place, to the fame use, and in the flead thereof

thefe many years ago] By adding the time from the beginning of the captivity to this time, unto the years wherein Solomon and other kings of Judah from the first building of the Temple, to the captivity, reigned, the years here intended, will amount to more then five hundred years.

which a great king of Ifrael This is a description of Solomon, who was for dignity power, wealth, wisdom, and many other like respects, a great king indeed.

builded and set up] I King. 6.1. &c.

V. 12. But after that our fathers had provoked the God of beaven unto wrath) Sec 2 King, 21, 15, 2 Chr. 28, 25, he gave them into the band of Nebuchadneq 7 ar king of Babylon] King. 14. 1.2. & 25.8.

the Chaldean Babylon was the royal city, Chaldea the country of that king.

who deftroyed this boufe] 2 Chron. 36.19.

and carried the people away into Babylon] 2 King. 36.20. V. 13. But in the first year of Cyrus] See 2 Chr. 36.22.

the king of Babylon] Persia was the native kingdom of Cyrus, 2 Chr. 36. 22. but after he had taken Babylon he was also king thereof

the same King Cyrus made a decree to build the bonse of Gol.]
This decree he published by Proclamation, a Chron. chap.

V. 14. And the vessels also of gold and silver of the bouse of God which Nebuchadnez ar took out of the Temple] Of these vessels fee 2 King 2413, & 25.13,14,&C. Dan.5.2.

that was at ferulaten] See ch. 1.3. This description of the
Temple by the place where it was, is here fet down, to diffin-

guith it from the Temple that was in Babylon. and brought them into the Temple at Babylon | See 2 Chron.

shole did Cyrus the king take out of the Temple of Babilon | ch.

and they were delivered unto one whose name was Sheshbarrar chap. 1.8.

whom he made governour] Or, deputy. For he was a gover-

nour of Judea, under the King.

V. 15. And faid unso bim, Take thefeveffels, go, earry them]
The king, putting his truft in this Governour, would have him go himself to difeharge the truft committed unto

into the Temple that is in Ferusalem] His meaning is , that they should be kept safe till that Temple were built, and then be fet therein for the use thereof, and that the house of God be builded in his place] See chap. 2;

V. 16. Then came the same Shesh-bazzar, and laid the foundation of the house of God] This act is attributed to Zerubbabel, Zech. 4.9. Whereby it appears, that Shesh-bazzar and Zerubbabel was one and the same person. See ch. 1.8, which is in ferusalem] See ch.1.3.
and from that time]-Which was the second year after their

coming out of captivity, ch. 3. 8.

nutil now] Which was the second year of Darius, Hag,

brib it been in building ] They were not all this while upon this work : for they were made to cease in the dayes of Artaxerxes, ch. 4. 23. But it was begun in the fecond year after their captivity, and in that respect it is said to be all that time in building.

and yet it to not finished ] For after this it is faid, that they builded and finished it, ch 6. 14. That which hitherto hath been fet down in the letter of these adversaries of the Jews, isfair; all true, and much making to the good of the Jews, and to the forwarding the house of the Lord. These who wrote to Darius, deal nuch more fairly with the Jews, then they who wrote to Attaxerxes, ch. 4. 12, 13, &c. But we can nor think that they were better minded towards them. Certainly they supposed that no such matter would be found in the kings chronicles, as the Jews fuggeffed unto them; therefore they do punctually fet down the very words of the

Chap. vj.

good of his Church.

V. 17. Now therefore if it seem good to the king This is flattering infinnation. let there be fearch made in the kings tressure-bouse] In the places where treasures of kings were laid up, publike records

also were laid, which is there as Babylen, and rnade it sure to himself, had his treasure houses there; and turned the treasures of former kings of Babylon to be for his

own use.

whether is be so, that a decree was made of Gyrus the king] This
thews, that they hoped no such decree would be found.
to build this buile of God as Ferusalem] See a Chron.
36.

and let the king fend his pleasure to na concerning this matter ? Hereby they would flew, that all that they aimed at, was to know the kings minde in that about which they wrote; rather then to do any prejudice to the Jews.

#### CHAP. VI.

Verf. 1. Hen Darius the king ] Of this Darius, fee chap. means which the adversaries of the Jews used to hinder the building of the Temple, ch. 5.3,&c. proved effectual to the

finishing thereof, v. 14.

made a decree | The commands of the kings of Persia, were counted decrees. See ch. 4. 19. This decree hath reference rather to the building of the Temple, verf. 8, then

to the fearching in the Rolls.

and fearch was made in the house of the rolls ] Chald. books. Records of old were written in paper and parchment, and in that respect, called books: but they were rolled together, when they were laid up, and in that respect called,

where the treasures were laid sp] Chald, made to descend : Or, caused there to lye. See ch. 5. 17.
in Babylon Babylon is here to be taken for the whole pro-

vince, or nation of Babylon: under which, some comprize also Media, or the nation of the Medes. In this extent it may betranslated concerning Babylon, or concerning the affairs

V. 2. And there was found at Achmetha ] Or, Echatana: or, in a coffer. This word being taken for a proper name, fignifieth a city in Media, where the kings of Media used to remain, and keep their court in the fummer time. See Neh. main, and keep their court in the fummer time. See Nehl. 1.1. That kings utid to have their fummer and winter houses, is evident, almos 3.15. Jer36-32. Achmetha, in Chaldee-figure as cool place; or, a place whereum omen, in fummer, effort, for cool refreshing in how weather. They that take the word appellatively, apply it to fish coffers, or prefles, as utle to be made to hold records and rolls in

in the palace, that it in the province of the Offedes ] This is that province which was called, pabylon, verf. 1.

a roll | See v. I.

a rou | see v. I.
and therein] Chald, in the midft thereof.
was settend] Or, a memorial: or, a remembrance.
shus written] The words in Chaldee are thus, And it was

fo written in the midft of it, his memorial. In regard of this placing of the words, fome take this word, arecord, or, memoviel, to be the title of the roll.

\*\*Jal, to be the title of the roll.

V. 3. In the first year of Gyrus the king] In this, and the two next verfes, that which is registed in the roll, is set down word for word. How this was the first year of Cyrus, see

2 Chr.36.22.

the same Cyrus the king made a decree concerning the bouse of God at Ferusalum Seech. 5. 13.

Let that bouse be builted These, and the words following,

Let not note to the control of the houle namely, to be the place where they offered too fire the control of the houle to that place of the control of the co offered facritice: Or, a immtation of the nouse to mar place only where before they were wont to offer facrifice: and this was the place where the old Temple flood.

and let the foundations thereof be firengly laid This decree of

Cyrus was made, before the foundation of the Temple was laid. The decree was in first year, but the foundation was laid in the fecond year, ch. 3.8,10. Cyrus his care was, that the foundation should be fit for a great and weighty edi-

the beight thereof threefcore cubites ] It is faid of Solomons the beigns weren interest entires I it is raid of Solonions. Temple, that that the height thereof was thirty eubites. Hereupon fome imagine, that Cyrus gave leave that this temple should be larger then the former; but the heathen did

thereby: but God over-ruled their plot and practice, to the | the threefcore cubites intended by Cyrus, might be no more the threefcore cubites intended by Cyrus, might be no more then the thirty cubites mentoned, I king. 6.2. Besides, that which is noted of Solomons temple, is robe taken from the floor within, to the innermost part of the roof; but this of the height of all, from the bottom of the foundation, to the top of the highest pinacles. Some apply this height to the porch, which was to be in the front of the temple. That porch before Solomons temple, was an hundred and twenty cubites high, 2 Chr. 3. 4. So as this being but threefcore, was much lower then that.

was much lower then that,
and the breadth thereof threefeore cubites.] The breadth of Solomons temple, was but twenty cubites. As the cubites whereby this latter temple was measured, were much shorter then those whereby Solomons temple was measured; 6 the meafure of Solomons temple, was from in-fide to in-fide; but this measure, from out-side to out-side. Now there were two walls about the temple, and betwirt those walls, chambers on either solution the complex and beavier, those walls, chambers on either file of the minds. Which chambers on each field, together the control of the chambers of the control of the chambers of the

30.

and the expenses be given out of the kings bouled He meaneth hereby, that treasure which appertained to the king in those V. c. And also let the golden and filver westels, &c.] See chap.

be reflered and brought ] Chald, go, Such things as ase

brought to a place, seem to go thither.

againunto the temple which it as Jernsalem] To that temple which was to be built.

every one to bk place Where every veffel was wont to be fer; every one to the pixel. Where every vener was want to over the they might be fit, and ready for their proper use and pixel beam in the bouse of God! Which was to be built. There they were to be set when the house should be built.

I nere they were to us let when the house inoula De built.

V. 6. Now therfore Tamai, &c.] See ch. 5:3,6.

bey far from thexe? Let them build the temple alone,

(verf. 7. ch. 4.3.) and take ye heed that ye hinder them not. Otherwife it was not unlawful to come to them, to afford them things needful.

V.7. Let the work of this house of Ged alone ] Do not you meddle with it.

let the governour of the Jews] This was he that is called, Sheshbazzar, ch. 1.8 & 5. 14.
and the elders of the fews These are those who are named,

ch. 2.6, Sc. build his balled See ch. 5.15.

build his bayle of God in his place! See ch. 5.15.

V. 8. Mortever, I make a decree! Chald. In the a decree is wade. In the former verife, this king ratified the decree of Cyrus.

In this, and the veries following, headdeth a decree of his own: whereby he enlargest the decree of Cyrus, with

what ye shall do to the elders of these Fews for the building of this honse of Ged] This shews, that though they were not to joyn with the Jews in building the temple; yet they were to help forward that work, by providing, and procuring fuch things as were require for that work.

that of the kings goods] The treasures that belonged to the ing, and were reserved for his use in the provinces, on that

fide Euphrates, are here meant.

even of the tribute broad the river ] The tribute which those

even of pre-trious violations.

From the state of the king.

forthwith expecte to given unto these men] Namely, to the
governour, and elders of the Jews, verf. 7, that they might
dispose themoney about that work, as they saw easile.

that they be so bindred? Chald, made to reass. For want of
that they be so bindred? Chald, made to reass.

money, and such needful sthings as were requisite for that

montey, and the medical best med of Here follows a fur-building.

V. 9. And that which they have need of Here follows a fur-ther grant, not only for the building of the temple it felf, but also for sacrifices, and other things to be used in the both young bullocks, and rams, and lambs ] All these were beasts fit to be offered up in sacrifice to God, and under these,

all other kinds of facrifices are comprized. for the burnt offerings ] Of burnt offerings, fee I King.

of the God of beaven ] This description of God, giveth teftimony to that high efteem he had of God, and reverend re-Temple, that that the neight thereor was thirty countes, in mony to man ingreneem in and or you, and reveren re-Hercupon fome imagine, that Cytus gave leave that this temple thould be larger then the former; but the heathen did a considerable larger than the former; but the heathen did a not account their cubits to long as fome cubites were: So as where also his glory is most manifolied. Hereby also ha are knowledgeth, that facrifices were to be offered up to the true | Wherefore, that his decree might be the more firitly obser-

Chap, vi.

wbsat] Of that, fuch flour was made as might ferve for the fhew-bread, and fundry meat-offerings, whereof, fee Levit,

fals | This also was needful for oblations, Levit, chap. 2, wins and ojt] Of these, see 1 Chr. 9.29. & 12.40.

according to the appointment of the Prietts which are at Ferulakm1 The king, nor knowing himself how much of those things the fear wherein they stood, of the kings displeasure, made might be fulficient for the Lords fervice, would not fee a them as careful to expedie the work, as if they had themselves fer their heart upon it. That which they did, had especial remuch as they should see fit.

les it be given them day by day without full This amplifiesh the piery of the king, that he contented not himfelf with affording provisions for folemn facrifices at once, but took order, that time aftertime, yea, year after year, and that every day provision should be made for the Priests service,

V. 10. That they may offer fartifices of weet favours ] Chald.
of reft. It is faid of the factifices which Noah offered up, when he came out of the Ark, that the Lord fmelled a fiveet favour; or a favour of reft, Gen. 8.21. This phrase implyeth, that God is so well pleased with such facrifices, as he resteth faris-fied therein; and is so pacified, as he will forbear to inflict

judgments.

to the God of betwen | See v. 9.

and pray for the life of the King | Darius the king meaneth himfelf hereby, and acknowledgeth, that his life depended on God to preferve it, or to take it away.

and of his long Davius (firmanied Nothers , because he was balely born, ) who was the first king from Cyrus, and reigned about an hundred years after him, had divers fons that dyed, one after another; but yet one remained as heir to fucceed him. This was Artaxerxes Mnemon, (who was another then that Artaxerxes which is mentioned, chap.4.7.) That this for of his might, through Gods mercy, be preferved unto him, he takes order that faccifices thould be offered up for him. But whereas it is faid in the plural number, bis four, it is replyed. that he might mean, not only the fon then living, but fuch as crees of Cyrus and Darius, are expressy mentioned, verf. 3, 8. that he might threat, not only the ron tens a wing, but men as, he might have afterwards. This argument is brought sported, a lost a fraction of a death of former than 12 miles and the might have after meant. This circumhance of the death of former children, is not furficient to prove (tale a points) for a man may be definous to have facilities offered up for canlich the building of the Templeto ceals, ch. 4.19,11. If the prefervation of his children, though he had loft none of he therefore be here meant, this commandment must be them, but they were all living with him; which was fufficient meant of fome charge that he gave in the latter end of his ground for him to use means of obtaining Gods bleffing on

V. 12. Alfo I have made a decree, that who foever (hall alter this word] This king thought it not enough to enlarge the decree of Cyrus with more grants; but also confirmeth that and his own decree with a great penalty, that it might be the more

les simber be pulled down from his boufe] This aggravateth the judgment, that the offenders house should not only be defroyed, but the timber thereof be made an inftrument of his

and being [et up] Not re-edified again as before, but fet up as a gibber, or pair of gallowes.

les him be banged thereon] Chald. let him be destroyed. For he

was to be hang'd thereon till he was dead. So Haman was destroyed, and his ten fons, Hefth. 7.10. & 9.14.

and les bis house be made a dungbill for this The Chaldee word fignifieth also a jakes. So doth the word used, Dan, 2, 5. & 3.29. This added much terror, for it laid upon him and his pofferity an everlathing infamy and difgrace.
V. 12. And the God that hath couled his mane to dwell there]

By name, is here meant the glory of God, and manifestation of his presence; which is said to dwell in that house, because he did there most manifest himself, and that from time to which they had begun in Cyrus his time. They who account time continually, Pfal. 63.16, and 132.13, 14. See 1 King. this man to be Darius Histopes, who succeeded Cambyses the

defirey all kings and people] Hereby heacknowledgeth, that God hath a fupream power over all forts of men, great and mean; even to destroy them, as it pleaseth him,
- shis shill jus to their hand. Or, endeavor. For mens hands are
those ordinary instruments whereby they do this or that.

to after | That is, to turn to another ufe.

and to defired By pulling it down, or otherwise employing it, then for Gods service. For, to turn Gods howse to another 

yet finished, yet it is faid to be at Jerusalem, because there formerly had been a Temple, in the stead whereof, this was

ved, he thus prefetth his authority.

Let it be done with freed | The king well knew what great pre-

judice delay had formerly brought to that work ; and therefore he doth now the more prets (peed and expedition there-

V. 13. Then Tutnsi, &c. .. See chap. 5.3.
according to that which Duries the king had fem, fo they did speedily] Though they did bear no good will to Gods house; yet ference to the provision which the king enjoyeed them to

make, v.8,9.

V. 14. And the Elders of the Fews builded See v. 7. Under these Elders, the governour also is comprized. Now that they had not only leave, but also were backed and countenanced with the kings authority, they cheerfully went on with

and they professed | That is, well and feeedily dispatched what they began. See Chr. 14 7.

through the prophen ing | By that prophecying they were checked for their former neglect ; they were enjoying to be more diligent; and bleffing was promifted to their diligence. Hag. t. 4,8.13. 8c 2.5,8c. of Haggai the Prophet and Zechariah the for of Iddo See ch.s.t.

and they builded, and finished it ] They went on cheerfully in their work, with all speed and diligence, till they had perfected

according to the commandment of the God of Tracl This was manifefted by ancient Prophecies, Ifa 44.28 by the Proclamation of Cyrvs 2 Chr. 36.22,23 and by the Prophecies of their

prefent Prophets, Hag. 1.8.
and according to the commandment Chald, degree. See chara

of Cyrus, and Darius, and Artanernes kings of Perlia There were other kings besides these; but they rather hindred the work then forwarded the fame. See ch. 4. 5.6 7. The dereign, which was not put in execution till Darius his time. The other Arraxerxes began to reign long after the Temple was finished. If therefore he be here meant, the phrase must indefinitely betaken of fuch kings of Persia, as at any time contributed any thing to the house of God, either before, or

V. 15. And this house was finished on the third day of the moneth Adar Adar, among other things, fignifieth a cloake, which is an upper gament that covereth a mans body. It is a name of the twelfth and last moneth of the year, Esth. 3. 7,13. It anfwereth to part of our February, beginning about the ele-venth day of that moneth. In this moneth, the earth many times, in fundry places, is covered with water, or fnow; and in this respect; may well carry the name of a cover, ora cloake. Of the moneths, see I King. 6.1. God gave a great bleffing upon the finishing of this Temple, Hag, chap. 2.18,

which was in the fixth year of the seign of Darius the King] It is pparent, that the Jews returned to the building of the Temole (after their long intermitting thereof) in the fecond year of Darius, and fixth or feventh moneth, Hag. 1.1. & 2. 1. So as they were little more then four years in finishing that fon of Cyrus, do reckon but fifteen years from the laying of the foundation, to the finithing thereof. Hereof ten years were palled in Cyrus and Cambyles his time, together with the Magi; and fix in Darius his time. They who hold that this Darius was Darius Norbus, the fifth from Cyrus, do make above an hundred years from the laying of the foundation, to the finishing thereof. See ch. 4.7.

V. 16. And the children of Ifrael | Under this general, the

particular persons following are comprized. the Priests and the Leviter] These were diffinguished one from another by several functions ; whereof, read 1 Chr. 23.

& 24. & 25. & 26.
and thereft of the children of the captivity] Chald. The four of

now to be built; and becaule the foundation thereof was now to state the foundation that the foundation th Ppppp

Chap, vii.

the best manner that they could; and that was by confecra-ing it mos God, after those fires that were then warranted, common father to them all. that so they might expect the greater bleffing, from time to

with 197] This encertainets of their liprits in that holy work, much amplified their pierty the like is noted about the optimized by the contract of the contr with ier This cheerfulness of their spirits in that holy and at the dedication of the first Temple, 2 Chron.7,10, and at laying the foundation of this Temple, chap. 3, verf.

I King. 8.63.
an bundred bullocks, two hunired sams, four bundred lambs] All these were for burnt-offerings. Of these several kinds, see I Chr. 19.11. Here were a multitude of offerings, but not comparable to those class the confider their present condition, we may apply to these offerings what was noted of their girts, and the confider their present condition, we may apply to these offerings what was noted of their girts, see the confider the confider their present conditions, we may apply to these offerings what was noted of their girts, see the confider the confideration of the con these were for burnt-offerings. Of these several kinds, see

ch.2.69.
and for a fin-offering for all Ifract | They did ordinarily offer, need of reconciliation betwixt God and them.

swelve be goats ] Goats were the most proper creature to be offered up for a fin-offering. On the folenn day of atone-ment, a goat was offered up for a fin-offering, Levit.16.9. So also at other times. Yet other clean beafts were also made finofferings; as a young bullock, Levit.4.3. a lamb, Levit.5.6. a turtle dove, or a pigeon, Levit. 5.7. yea, and a little fine

flour with cyle, Levit, 5.11.
according to the number of the tribes of Ifrael] This is the reafon why they offered twelve goats, that there might be an atonement made for every of the tribes. Though ten tribes had revolted from the tribe of Judah and Benjamin ; yet thefe two tribes are as carefull for the spiritual good of the other, as for their own good. Besides, there might be some of all the twelve tribes among them. These that were here at the house of God, fall, 5, 21, and turned the dispersed brethren wheresoever they were, in any part or corner of the world. So should we be, of all Christians. See

1 King. 18.3 1. V. 18. And they fet the Priefts in their divisions | Such as in particular were ordered by David, 1 Chr. 24.1, &c.
and the Levites in their courfes Of these there were three

kinds: One to attend the Priefts, 1 Chr. 23.4, &c. another, to fing and play on inftruments, I Chr.25.1,&c. a third, to be porters, t Chr. 26.1, &c. And all these in their several kinds had their diffinct courses.

for the fervice of God] This was the main end of those sever-all divisions, namely, that the service of the Lord might the

better be performed.

which is at Ferufaltm] The Chaldee particle translated which is at Fernjateraj The Chaidee particle translated, which, may have reference to person, place, or work. So that it may imply either the Temple which was at Jeruslatera, 2 Chr. 36-23. Or the service to be done at Jeruslatera, or the God who manifested his presence at Jerusalem. In which respect, Jerusalem is called the City of God, Psal. 46 4. & 48. 1, 8. and

87.3: it writtes in the book of Mo(t:) Chald, according to the string in the book of Mo(t:). This hath in special, relation to Numb.36, &c. & 8.9, &c. See chap.3.2. Here ends the Chaldec tialect.

V. 19. And the children of the captivity] See ver. 6. from this verse to the eleventh of the seventh chapter, the history is penned in Hebrew.

kept the passover] This was one of their most folemn feasts and 6 red ordinances. Hereof, fee 2 King. 23.21. 1 Chr.30

up n the fourteenth day of the first moneth ] This was according to the law, Exod. 12.6. This compared with v. 15. sheweth, that there was but a little more then a moneth betwixt the finthat there was but a tipe and the Passover. It is probable, that they tarried all this while at Jerusalem, and spent most of the tine in offering factifices, and yeelding folenn praifes unto God, especially they that dwelt far from the Temple.

V. 20. For the Priess and Levites were putified together [Herein]

they shewed a more unanimous consent about the service of the Lord, then they did in Hezekiah's time, 2 Chr. 29.34. all of them were pure ] Namely, in regard of that legal fanctifica-tion wherewith they were to be fanctified. See 2 Chr. 29.5,34.

and killed the Palsover ] Of this phrase, see 2 Chr. 30. 15. . . for all the children of the captivity ] See chap. 1. 11. & 4. 1. Under this phrase, all of all forts, great and mean are com-

and for their breibren the Priefte] Levites and Priefts were

and for themselves | Of the reason why thus they prepared for the Priests and themselves, see 2 Chr 35.14.

V. 21. And the children of Israel which a cre come again out of

and all fuch as had jegarated themjelves unto them ] This is a

description of such heathen as had lived among them, and by at laying the roundation of this 1 cmple, cnap. 3, vert., description of then neather a natived among them, and the state of the state was one facted rice about their dedication. So did Solomon, heathenish idolatry, and joyned themselves with the people of the Lord, to worthip him alone; and as an evidence of

their true conversion, were circumcised.

from the filthiness of the heather of the land I Idolatry, and all

for otherwise they would not have been admitted into the fowith other facrifices, fin-offerings, (whereoffee 1 king 3.15.) ciety of Gods people, toworthip him. Of this plurafe, fex the with other partnersymbortenings, undercouge 1 hangs, 645.7) certy of toons people, townmap man. Others prince protect to make an atometicate for their fins. For funchis the occupie, for control for the fins of final, and real times, in all things they fin, and fland in classification of final, and real times, in all things they fin, and fland in class of fine, that they acknowledged him the true God. Such as these are called Proselytes, Matth. 23.15. Act. 2.10. & 6.5

& 13.43.

did car] Both the true Ifraclites, and alfothefe Profelytes, did all partake of this palsover. This was according to the law, Exod. 12.48.

V. 22. And hept the feast of unleavened bread ] Of this phrase, fee 2 Chro. 8. 13. & 30.13.

(even dayer] This circumflance was exprefly enjoyned, Exo.

with iov ] Sec v. 16.

jor the Lord had made them joyful] Or, because the Lord. The Lord had given them matter of great joy, and also had quickned their spirits to rojoyce therein ; As all sanctifying graces, fo true joy cometh from above, and is a fruit of the Spirit of

and turned the heart of the hing of Affria unto them] Kings and turned the heart of the fing of Affirst and them I ange hearts are in Gods hands, to turn them to whom he will, Prov.a.1.1. Darius, before mentioned, is here filled King of Affiria, as before he was filled King of Perfia, ch. 4, 5, 14. Perfia was the hereditary kingdom; Affyria his kingdom by con-queft. Affyria had formerly been a Monarchy; for honours fake is this title here given him. This work of God, in turning his heart unto the Jews, is here mentioned, in opposition to former kings of Affyria, who had wonderfully opprefied the to somer kings of Anyria, who had wonderfully oppended the Jews, both in defitoying the ten tribes, and also in feeling to do the like to Judah, 2 King, 18, 17, &c. Affyria was also the beginning of the Babylonish Monarchy; and Kings of Babylon were counted and called kings of Affyria , I-King. 23,29. 2 Chr. 33.11. This which is noted of turning Darius his heart to the Jews, is also spoken in opposition to Camby-

fes, whose heart was turned against them.

to strengthen their hands in the work of the house of God] That is, to make them the better able to go on in finishing the same. The particulars of the decree for down v. 8. do thew how much he helped them. Of ftrengthening hands, fee t Chron. 11. 10. See also ch. 1.6.

the God of Ifrael This is here fet down , in opposition to the false gods of other countries.

#### CHAP. VII.

Ow after these things In the four last chapters of this book, another return of other Jews from cap-Verf.1. tivity, is fet down. See the argument of this book. in the reign of Antaxerxes king of Porfix Of this title, Ar.

taxerxes, see ch.4.7. It is not probable, that That Artaxerxes is here meant; for he was an enemy to the Jews, and hindred

la ber oincant; for he vis an enemy to the Jews, and hindred the third belief of the Temple. The Arraserres was after that Darium who promoted the building of the temple.

By at the fin of Serighd This Secariat, by lineal defent, came from Adron by Elevara, v.s., and was high Prieft act hist time when Jeruslalem was taken and when, heldie other house, the house of Edebhish migh of Judha. Serigh was thereather and Idain, a King, 4,118,11. This was fifty nine years before the course of the Jews out of Edephish (Concerning this relation, two doubts are made: Fifty, whether Exas were Serajah's time-medium (on). mediate fon? Secondly, whether he fucceeded him in the high Priefthood? The ground of the first doubt, arifeth from the errennooa : assegnand of the fire about, affect afford many years that paffed betwice the death of Serajah, and Erra's coming to Jerufalen, which are accounted to be an hundred mintry three years. For that Braker wes, in whose

reign Ezra came to Jerusalem, is taken to be Artaxerges in the seventh year of Artaxerxes the King This seventh year Histafpes began to reign. Thirty fix in that Darius his time. 4. Twenty two in the reign of Xerxes. Fourty in the reign of Arraxerses Longiananus. Nineteen in the reign of Darius first setting our from Babylon, so as they were but sour Nothus. And seven in the reign of Arraxerses Mnemon, moneths in their journey. For they set out the first day of the Nothus. And feven in the regin of Artisertes Minemon, monetts in their pourtey, For two year on the mine of your way when yes, Herenopon its inpublic, their Ear was Seraph's grand-ful moneth. See, ye. 1 his fifth moneth began about the child, but called his fon, (as Zecharish is called the fon of lake, chapt, so, and that Seraphish and a younger fon, who with me in the facethyper of the king] See y. i. was carryed into captivity, and begat Ezra, or rather the fa-ther of Ezra; and after Ezra was born, his proper father dyther or Ezra'; and after Ezra was born, his proper father dy. with of our M biggin beto go to demonstrate, that Ezra descended from Aaron. The ground of the second doubt, Whether Ezra were high Priest, our translators. or no, arifeth from this catalogue, and from that great authority and rule which he had over Priefts, Levites, and thorry and rule which he had over prierts, Levines, and others, v. 25,26. chap.to.s. Neh. 8, &c. & 12, 26. But we may refolve this doubt negatively, that he was not high Prieft; for he is not put into the catalogue of high Priefts, providence of God. Chr. 6.14,&c. Yea, Scrajah is expressly there faid to beget Ichozadak, ch. 3.2. and Ichua is further faid to beget loiakim, and Joiakim to beget Eliashib, and Eliashib to beget it also sincerely, not in shew only. See 2 Chr. 19.3. Toiada. Nch. 12,10. These all were high Priests in their order, one fucceeding another; the last of them beyond Ezra's dayes. Besides the title of shief Priest, or high Priest, is never given to Ezra. As for that power and authority which Ezra executed, it was given unto him by the king of Persia, | practise what they know. v. 12.8c, as the government, which Nchemiah had was given unto him by the faid King, Neh. 5. 14. And he was stirred by an extraordinary Spirit, and Divine instinct, to rule as he did.

Sec Neh. 12.26. V. 2. The fon of Azerish, &c.] The genealogy of high Priefts here fet down, doth fully agree with the catalogue of high Priests, set down 1 Chr. 6.10, 11, 12, 13, 14. till we come to Merajoth.

V. 3. Azariah the fon of Meraioth] Azariah was not the im mediate fon of Meraioth. There were fix betwirt them, which are by name fet down, 1 Chr. 6.7,8,9,10. There is the like

omiffion of names, Matth. 1.8.

V. 4. The fon of Zeraiah, &c.] They who are reckoned in this and the next verse, do fully agree with the catalogue set down, 1 Chr.6.3;4,5.

V. 5. the fonof Aaron the chief Priest | Sec v.1.

V. 6. This Extra went up from Babylon. This sheweth, that all from Aaron; from whom all forts of Priests, and others dethe level that were at Babylon, did not return from thence to Terufalem, at the first time, when Cyrus gave liberty to them to return, ch. 1.3.

and he was a ready Scribe | Of this title, Scribe, fee I King.4. Here, Scribe, is taken for one that was well fludied in Here, Stribe, is taken for one that was well fludied in the law of God, and had a special function to expound it, and teach ir. Such were many of the Scribes in Christs time; for charge to Moles toteach the people.

it is faid, that the Scribes fate in Moles feat, (Marth. 23, 2.) and of bis statutes to Israel Of the difference betwire comthat is, instructed people in the law of Moles. And he that is called a Scribe, (Matth. 12.28.) is called a lawyer, (Matth. 22.35.) in relation to the law of Mofes. Such also are called Doctors of the law, Luk.5.17. Act.5.34. Ezra is fliled, a ready Scribe, because of that great understanding which he had of the law, (being well fludied therein,) and also because of his dexterity and readines to give the sence thereof unto others. There is a like phrast-used, Psal. 4,1...
in the law of Moses] This showeth in what respects he is here

filled a Scribe. which the Lord God of I/rael had given] This is added, to thew, that that which is commonly called the law of Mofes, was indeed Gods law. God gave it to Mofes, to give it to the

and she King granted him all his request ] What soever he thought meet to crave of the king. The particulars of this request may be gathered out of the kings decree, vers. 13,

ufed, v.g.

V. 7. And there went up fome of the children of Ifrael] This hath reference both to fuch as went up before, and also to fuch as remained behind thefe in Babylon.

and of the Priefts, and of the Levises, and the Singers , and the Porters, and the Nathinims ] Of the diffinction betwirt thefe

fee chap. 2.36,40,41,42,43.

unto ferufalem] Jerufalem is here fynechdochically put for all the land of Judah. Both city and country are here meant. See chap, 2.1.

Mnemon. The forefaid years are thus reckoned. Fifty nine is to be reckoned from the time that he reigned alone. This in the time of the captivity. Ten from the time that Cyrus being Artaxerxes Mnemon, this return was above an hundred gave the Jews leave to return to Jerusalem , till Darius years after the first return of the Jews from captivity. See ch.

Chap, vii.

V. 8. And he came to Ferufalem in the fifth moneth] After their

full moneth. Seev. 9. This fifth moneth began about the cleventh of our July.

which was in the feventh year of the king ] Seev. 1.

V. 9. For upon the first day of the first moneth ] About the clewearh of our March

began he to go up from Babylon] Heb, was the foundation of the going up from Babylon. The Hebrailin is well expounded by

and on the first day of the first moneth \ Sec v. 3. came he to derulatem | See v. 7

according to the good hand of his God upon him] See ver.6. He ascribes the good succets he had in his journey, to the good

V. 10. For Equalitation, not rashly and suddenly. He did, he did upon premeditation, not rashly and suddenly. to feek the tam of the Lord | To be throughly informed him-

and to do it To practife that which he learned to be enjoy-

ned by the law. They make the best use of the law of God, who and to teach in Ifrael ] He contented not himself with his

own knowledg and practice, but endeavoured to instruct all the people therein.

flatutes and judgments] See the difference between these two words, 1 King. 2.3. This is thus diffinely fet down, because it was a principall end of Ezra's coming to Jerulalem, to reform religion, and to bring men unto a conformity to Gods

V. 11. Now this is the copy of the letter] This hath reference to the fixth verse, where it is said, that the king granted Ezra all his requests. The evidence of that grant, is set down in the lerter here mentioned. The letter continueth to the 27.verfe, and is penned in the Chaldee dialect, that the king Artaxerxes | Sec v.I.

gave unto Egra the Prieft] The genealogy of Ezra fet down, verf. 1, &c. sheweth, that Ezra was a Priest descending

the Scribe | See v.6.

even a Scribe of the words of the commandments of the Lord ] This s a description of that which is stiled the law of Moses, &c. v. 6. For that law contained the commmandments of God. The words of the commandments were fuch as God gave in

mandments and statutes, see a King. 2.3. They are faid to be to I/rael, because they were in special given as rules and directions to that purpole.

rections to tinat purpose.

V. 11. ATRIANTAY [King of hings] This is an high title, proper to God, and to his fon Chirfl, 1 Tim.6.15. Rev. 1.5. and 17.14. & 19.16. for he is the most high fupream Soveraign over all, whether kings, or Lords, or other infariour persons; but yet respectively it may be applyed to mortal kings, in re-gard of that jurisdiction which Monarchs have over other kings. Thus God afcribeth this stile to Nebuchadnezzar, Ezek. 26.7. Dan. 2.38. This Artaxerxes was such a Monarch as Nebuchadnezzar was, and in that respect may this, stile be given to him. Yet I will not deny, but that it might be too ambitiously affected by him, and too flatteringly given him by others.

unto Egra the Prieft, a Scribe of the law of the God of beaven, perfect peace ]. Or, to Egrathe Prieft, aperfett Scribe of the law of the God of beaven, peace, &c. Of this title, God of heaven, according to the band of the Letl bit Gel agen bim] By the let hand of the Letl bit Gel agen bim] By the let hand of the Letl, is here meant, the grace and favour, and good providence of God. This was the cause that the King granted this request, it was according to God grace to him, the card of all, which makes others to add the word, perfect, so it is granted this request, it was according to God grace to him, the end of all, which makes others to add the word, perfect, so it and the guidance of hisgood providence. This pluted is again any finish, beatth, or preferry and to be feet down as a fall-

and at fuch a time] Of the Chaldee word, Cheeneth, fee chap.

V. 13. I make a decree] Chald, by me a decree u made, Sce chap.6.8. that all they of the people of I [rael] These are they that are

called children of Ifrael, v.7.
and of bis Priests] This relative, bis, hath reference to God mentioned v. I 2.

and Levites in my Realm Perfia, Media, Babylonia, and PPPPP 2

many other kingdoms, are comprized under this title, my Ezratook to be of his counfel, are especially meant. It may Reside. For Artaxerxes was a Monarch over many kingdoms and wherefoever any of the Jews were differfed in any of those kingdoms, they had liberty by this decree to go to lerufalem. Thus large was the decree of Cyrus, chap. I.

1, 4. which are minded of their own free-will to go to Ferufalem] He compelled none, but gave leave to all that would take it. So

compelied none, but gave reave to an inat would use it. So did Cyrus, ch. 13.

go with the! This hath reference to Ezra, v. 12, for the decree was directed in a letter to him.

V. 14. Forsimuch as thou art fent of the king! Chald. from

the king. To add more authority to Ezra, the king takes the first cause of Ezra's going to Jerusalem, to himself; though in were upon Ezra's requeft, v.6.

and of his feven counfellors? From the discovery of that usurpation of the kingdom which the Magi treacher only obtained.

the Kings of Persia had seven choyce counsellers, which had a more free access to the king, then any other; and with whom the present king used to advise about all weighty affairs. These the pretent singuled to advite about an weighty affairs. I felter are here also mentioned, to shew, that the king of his own head did not grant that liberty to the Jews: but upon good advice with his Privy counsellers; so as this also added the more authority to Ezra. Of such counsellors, mention is

made, Hefth. 1.14.

to enquire concerning Judah and Jerufalem] How their flate flood, what might be further needfull for them.

according to the law of thy God ] This is spoken to Ezra. This King believed that the true God was in special the God of Ezra. See Dan. 2. 47. & 3.28. & 6. 20. By this clause the those whom it concerned, the more readily to observe what king giveth Ezra power to fearch and observe who lived according to the law of God, that he might encourage fuch as did fo, and punish those that did not ; yea also, that he might fee whether all things in that Province were ordered according to Gods law.

which is in thine hand] Which thou hast diligently studied, and doft continue fill to fludy; wherein thou art very skillful, and which thou haft alwayes before thee.

V. 5. And to carry the filter, and the gold which the king ] The King would make no advantage to himself of that which he had devoted to God. and his counsellors have freely offered I Certainly Ezra had

well instructed both the King and his counsellers in some knowledg of the true God, in that they were fo free-hearted

and bountful, in offering to his house and service.

unto the God of Israel | See ch. 1.3.

whose habitation is in strasslem | Because the Lords house was in Jerusalem, and God did especially manifest his prefence in his house, his habitation is said to be in Terusalem. See 2 Chron, chap. 6. ver. 2. & 29. 6. Pfal, 26.8, and 123.

5. 3. And all the filver and gold that thou easyl find in all the Province of Babylon Chap. 8.25. He doth nor here mean all that he could any way come by a but all that Ezra could move any of that kings fubjech receive to offer. So as hereby, the King gives Ezra power to make collections among all the kings people, for the good of the children of Ifrael; and that especially for the house and service of God. Hereby also liberry was granted to take fuch veffels of filver and gold, as being taken out of the former Temple, were laid up in the Province of Babylon.

Province of Banylon.

with the free will Giffering of the people ] He meaneth here the
people of Ifrael, mentioned v. 13. For they are diffinguished,
from other people in the Province of Bahylon.

and of the Prinft, offering willingty ] This is meant of such
Prietts as were then in the place of their captivity; whether
they now went with Ezra, or tarried filli in their own

places.
for the house of their God This heathen king speaking of the
Jews, the people of God stileth the Lord, their God.
which is Househall Sec ch. 1.3.
V. 17. This thou might lay feedily with this moust Here in
particular, is fet down one special end of the forementioned

collections and contributions.

Bullocks Rans, Lambs.] See ch.6.9. with their meas-offerings, and their drink-offerings.] Of these

fee r King. r. rc.

and offer them upon the Altar See ch. 3.2.
of the boule of your God There was the Altar Set, and no
where elle might it be; and therefore by a property, it is called the Altar of Gods house.

which is in Jerufalem] See ch. 1.3.
V. 18. And what feever fall feein good to thee] Though oblations to God were one principal end of the forementioned money; yet would not the king tie all to that only use, but left much to the discretion of Cyrus. and so thy brashes] By this title of relation, such Pricits as

be extended also to such other Jews, as he advised with, to do with thereft of the filter and gold! Hereby is meant so much as remained after they had bought offerings c-

nough,
that do after the Will of your God] He was perswaded that
they were well instructed in the word of God; and therefore exhorterh them to hold close to it.

V. 19. The wifels also that are given thes ] Either such as were formerly taken from the Temple; or such as being new made, were now given to them.

for the fervice of the boule of thy God ] He had as great a care for God, his house, and service, as if he had been a king of

Thefe deliver theu before the God of Jerufalem] Or, before God at ferufalen] The meaning is, that they should be delivered at the Temple where God most manifested his presence, and to fuch as, by Gods law, were appointed to take the care of

W. 2c. And what sever more shall be needfull for the boule of the God This was a great enlargement of his decree and grant,

and manifested much respect to Gods house,
which thou shalt have occasion to bestow] The king well knew that he could not prescribe all things needful for Gods house, and therefore refers the more to the diferetion of Ezra, Bestow it out of the Kings tressure-house] Of such an house, see

chap. 6. 4. V. 11. And I, even I Arraner xes the king] He doubles the word and makes mention of his own royal power, to move

he enjoyned. do make a desree] This also bindeth them the more to do what he requireth them. Sec ch.6.8.

to all the treasurers which are beyond the river ] Treasurers here mentioned, were fuch as received tribute, and all manner of taxes and revenues due to the king in those Provinces which were on that fide Euphrates, where lerufalem was, Such were they, that are mentioned chap.6.6. Of a treasurer, see chap r 8

thst what forcer Egrathe Priest, &c.] See v.11,12.

shall require of you, it be done speedily] See ch.6.9.

v. 22. Unto an bundred talents of sitver] That is, of our coyn, thirty feven thousand five hundred pound sterling. How this

and to an bundred mentioned pound acting; a forward accompt article, fee 2 Chr. 32.74, and to an bundred measure; of wheat] The word translated measure, is both in Hebrew and Chaldee, Ger. One Gerwar about ten builbels 5 foat this amounteth unto, according to our measures, a thouland builbels of wheat. How this thus

our measures, a croundard ourners or micra. How the series artifeth, See the note on 1 King. 4.22.

and so an hundred bather of mire! A bath was a measure for liquid things, which contained eight gallons. By this accompt, an hundred bathes of wine confifts of eight hundred gallons; which in our ordinary accompt, comes to three tuns and half an hoghead of wine.

gad to an hundred bathes of oyl Of the use of wine and oyl se Chr. 9 29. & 12.40.

and fult, without prescribing bow much] Salt was of use for all manner of offerings, Levit. 2.13. Ezek. 43.24. It was also of fingular use for all manner of food, and other things; and therefore no flint is fet to it.

V. 23. Whatfoever is commanded ] Heb. whatfoever is the de-

V. 13. Proliferon temminates I rice, wonjuvers use accree. Sec chap. 4.10.
by the God of heaven! Sec chap. 6.9.
let in the diligenty done for the buffe of the God of heaven! The
meaning is, that whatdoever the Prictis of the Lord should
declare to be by the law of God enjoyned for his fervice in his
Temple, it should be done.

for why [hould there be wrath ] This king flood in fear of Gods wrath, and was perfwaded, that neglect of Gods fervice would ince ne Gods wrath. He was therefore careful to have fuch

things performed, as might prevent the wrath of God.

against the Realm of the king and bis sons Some read these
words as distinct one from another, and not depending one upon another; thus against the realm the king and his sons. This reading the original will bear, as well as the former. It theweth, that as the king feared Gods wrath against himself, fo also against his realm and children, and was thereupon the more careful to prevent it.

V. 24. And alfo we certifie you that touching any of the Priefts] He was very tender of prejudicing Gods Ministers; and careful of doing them all the eafe he could,

and Levites, Singers, Porters, Nethinims] Of these, see ch. 2. 40.41,42,43. All these had diffined employments about Gods

or Ministers of this bonse of God ] If there were any besides those before mentioned, that had imployment about Gods house, he grants to them the same priviled g that he had to the

it stall not be trought to impose coll, tribute, or custome sporthem] ibst went up with me] Ezra set down this genealogy, and Of the difference between their three kinds of payments, i.e. therefore he mentioned himself in the first perion, thus, with the chap 4.13, 20. Though those payments were constant yearly revenues due to himfelf, yet would be ease Gods Ministers of

Chap. viii.

V. 25. And thou Exr.s The king thought it not enough to enjoyn others to do that which he thought useful for Gods fervice, but also flirs up Ezra to take care of fuch as were under him, to procure the good of the people of God.

after the wifdom of God that is in thine band | Of this inrafe fee v.14. He differred that God had given unto Ezra great nee v.14. He discreted that God had given unto Ezra great understanding and prudence; and thereupon, makes that the ground of the power and authority which he gave him.

[et Majifrues and /udger] The king well knew that Ezra alone could not do all that was requisite for the good of that

at one coust not use at that was required for, the good of that people's and therefore addied him to appoint aidlaten and helders; year fact at might have power and authority, and were table to determine that crafts. Such counted did Jehn or before the family of the Gerthonics, Munity 3, 11. But and were table to determine that crafts. Such counted did Jehn or before the family of the Gerthonics that this time. give, Exod. 18.21,22.
which ms, judge all the people that are beyond the river He means

fuch as were within the Province of Judah; not the other countries that were about them on that fide the river-all fuch as know the laws of thy God] He would have Magi-

ftrates and Judges to be men of understanding, and that in

and teach ye them that lenors them not ] The ignorant must be instructed, that thereby they may the better be brought to do their duty.

V. 26. And who ocuer will not do the law of thy Ged] He is veary zealous about Gods law, and fets it in the fift place.
and the lim of the king This he adds, that peace might be kept betwixt them and others.

let judgment be executed speality upon him] By executing judgment on malesactors, both piety and peace are better

whether by death] This was more then the Romanes would grant to the Jews, when they had brought them into a Pro vince, Joh. 18.31.

or to banifbment ] Chald, to rooting out, Rooting out of his own land is hereby meant. A mans country is as an orchard wherein he is planted: banishment is a rooting of him out of

or to confiscation of goods] That is, the taking away of a mans goods from him, and to turning them to some publike use. See chap. 10. 8.

or to imprisonment] Hereby his person is restrained. Here ends the kings letter which was in the Chaldee dialect. The

history following is penned in Hebrew.
V. 27. Biessed besthe Lord God of our fathers] Ezra looketh beyond man, even to God himself, and ascribeth all to m. which hath put fuch a thing as this in the kings heart] What soever good thing is in any mans heart, be he great or mean, it

is God that putteth it into his heart, Lam.1.17.

10 beautife the boule of the Lord | The houle of the Lord was now built; but much ornament might be added thereto by the kings gift and grant. Befides, the due observation of the fervices of the Lord tended much to the beautifying of his

which is in Ferufalem] See ch.1.3.

V. 28. And hash exercifed mercy unto me ] Exra accounted it a great mercy to be made inftrumental for the promoting of Gods fervice before the king and his counsellors] Of these counsellors, see

v. 14.

and before the Kings mighty Princes They also offered to the

house of God. and I was firengthened] He meaneth inward firength of spisir, and courage to go on in his work,

as the hand of the Lord my God was upon me ] Of this phrase fee

and I gathered together out of I frael | That is, from among the children of Ifrael, who were then in the land of their capti-

chief men to go up with me | Even those who are by name for

down in the next chapter.

CHAP. VIII.

Verf. 1. "Thilde are two the shief of their father?" This review the shief of their father?" This review the shief of their father? This review the shief of their father with Erra to Jerushiem. As in the Geond chapter, there is a caselogue of their father with Erra to Jerushiel. Shief of their father with Erra to Jerushiel. Shief of their father with Erra to Jerushiel. The review of their father with Erra to Jerushiel. The review of their father with Erra to Jerushiel. The review of the review the shief of their father with Erra to Jerushiel. The review of the review the shief of their father with Erra to Jerushiel. The review of the review the shief of the s

and this is the generalogy of them ] Of a generalogy, fee 1 Chr.

from Babylon Babylon may be here taken, for that whole

kingdom which belonged to the king of Babyion, who carried the Jews thither into captivity.

in the reign of artaner see the fing ] See ch. 7. 1.

V. 2. Of the four of Phinchas J in this verse are set down such as descended from the priestly and princely families. Of the prieffly family there are two heads; Phinehas, and Ithamr. Of the princely, or royal family, David. Phinehas here mentioned, was the fon of Eleazar the fon of Aaron, I Chr.6.3,4. By fons, in this, and the verfes following, poffe-

tity, is meant,

Gershon] This is not that Gershom, or Gershon, of whom

Aaron, Exod. 6.13.

Daniel This is not that great Daniel, who lived in the time

of the Babylonith Monarchy; but another of that name. of the four of David | King David is here meant, the head of the royal posterity.

Hattuß] How this man descended from David, see I Chr.

V. 3. Of the fons of Sheebanlah, of the fons of Parofb] This latter clause is added, to distinguish Sheehanish, in this verse, from another Shechaniah, verl. 5.

Zecharish ] There was also another of this name at this time, verf. 11.

and with him were veckoned by genealogy of the males an hundred and fifty ] Great honour, under the law, was done to the males. They only were circumcifed, Gen. 17. 10. They were the first born to be confecrated to the Lord, Exod. 13. 13,15. They only were put into genealogies. Females were comprized under them

V. 4. Of the four of Pahath Meab | Of the notation of this name, fee ch. 2. 6. The fons of this man, here meant, were among those that having taken strange wives put them away, ch. 10. 30. He also himself was one of those that sealed the covenant, Neh. 10. 14.

Eliberasi the fou of Zechtrish, and with him two bundred males?

There was a Zechariah that descended from Phinehas. t Chr. 6.6. but he was long before this man.

V. 5. Of the fons of Sheehaniah] See v. 3.

the fon of Febraid, &c.] The proper name of this man is

V. 6. Of the fens also of Adin ] There was another of this name, whole fons came to Jerufalem with Zerubbabel, before this. This Adin might be one of those who sealed the cove-

nage. Neh. 10. 16.

Ebedshe fon of Fonsihan, &c. ] Jonethan was one of those who was appointed to see the Israelites, that had married frange wives, to put away their wives, ch. 10. 15. V. 7. And of the four of Elam] There was one also of this

name, whose sons returned with Zerubbabel, ch. 2. 7. Feshaiab the son of Athaliah, &c. ] Of Jeshaiah, see verf. 19. Athaliah was alfo the name of a woman, 2 King, 8,26.

V. 8. Of the fons of fhephatiab | See ch. z. 4.
Zebadiab the fon of Michael, &c. | Zebadiah was one of those that promifed to put away his firange wives, ch. 10 20. Michael is a name given to the Son of God, the Lord of Angels, as well as ofmen, Dan. 10. 13. 21. & 12. 1. Jude 9. Rev. 12.

as well as ofmen, Dan, 10-13, 21, 2, 13, 13, 146 9, Rev. 12, 7, 16 fignified, mbs st Gold.
V. 9. 01 the flux of facts) There were also form of Fash, that returned with Zerobbable, th. 1, 6, &c.
Obstation the flux of father! Obstation was one of those that faeled the coverant, Nell. 10, 5.
V. 10, Of the first Shelmith, the food floophish, &c.] The

oper name of this fon lossphiah is left out. V. : 1. Of the fons of Bebail See ch. 2. 11.

Zechariah the (on of Bebai, &c. ] Bebai was one of those that fealed the covenant, Neh. 10. 15.

V. 12. And of the four of Aggad] See chap. 2. 12. Azgad alfo fealed the covenant, Neh. 10.15.

three here mentioned were born.

three here mentioned were norn.

whose names are these, Elipheles, Jehiel, and Shemajah, &c. J.

These

Annotations on the Book of Ezra.

These are thus expresly, by name, set down, because he had more sons: but all the rest, if they went not before, tarried behinde, for these only went at this time,

veninde, for the conflywent at this time.
V. 14. Of the four also Bignai, Tibai, and Zabbud] Or,
Zassur, as some read. Ithai, and Zabbud were sons of Big-

and with them (eventy males] The particular numbers, from the third verie to this, includively, do make up in all, one thouland four hundred ninety and fix males. Here were a greatmany that went up together; but many more went a great many that went up together; but many more went up at the former time. See ch. 2, 64, 65. As by this it appear, eth, that many went not up at the field time: fo the hillories in Nehemiah and Efther, do further declare, that there were many left, in fundry places, among the heathen, even after

V. 15. And I gathered them together to the river This hath relation to all that company that is before mentioned. The river, here meant, is taken to be Euphrates, into which Ahava runneth; or, it runneth into Ahava. Herethese two rivers met together: It is very probable, that there were thickets, or met together: it is very probable, that there were thickers, or groves, or woods in this place; whereby it was the more plea-fant and fecret. This circumflance of meeting at a river, is exprelly noted of worthippers of God, after Christs ascention, expecily noted of worthippers of God, after Cinitis alcention, that they went out of the city by a rivers fide, where prayer was wont to be made, A&I.613. See Pfalm. 137.1. 1541 FMRREID 10 ABANA Some take Abana, to be a region, by

which the fore mentioned river floweth. In Affyria there is a region called, Adiabena: but it is certain that Ahava, here mentioned, is a river: fo it is expressly faid to be, verf. 21, 31. It was in the way betwixt Babylon and Jeaufalem.

twas in the way betwist habylon and Jeanintent.

and ibereabode we intents] Or, ibere we pitched. They were now travellers, and many together: therefore they carried tents with them, that they might the better lodge in open

sbreedspee] In this time were the people so settled, as Ezra might the better observe to what tribes or families they be-

longed.

and I nemed the people, and the priests That is, took notice of the distinction betwint them; namely, who were priests, and who of other tribes.

and found there none of the four of Levil It is faid, chap. 7.7 That there went up of the Levites with Ezra; thereupon a doubt artieth, how it should be here said, that he found none of them. The refolution is, that at this time there were none that voluntarily came forth with Ezra : which he observing, fent for divers of them, ver. &c. who came upon fending

ient for divers of them, yet, oc. who came upon tenaing for and in that refered are failed tog out p. h. 7.7.
V. 16. That Jens for Eliter, see, third men) Here are nine reckoned up by name, who are men of dignity or authority; and in that religible called chief new. The hebrew word fightfieth, beads. It is oft put for fuch are above others, and have

command of others.

allo for Farib, and for Elnathan Though this title Jarib allo Jorgarib, and Jor Lindshan I nough this title Jailo, be the fame name twice used in this verse; yet there is a difference in the hebrew. The former is Jailo; the latter is, foiarib. But Elnathan is the same in both places; yet it fetteth forth two diffinet perfons of the fame name. For they are exprelly diffinguished by their feveral gifts.

men of understanding ] Such as were themselves well learned, and had good knowledg of the law, and of the diffinction ea, and nau good knowledg of the Law, and of the distinction of tribes, families, and functions; and could also well inform and influed others therein. They were such as are faid to understand themselves, and to instruc

V. 17. And I fent them with commandement unto Iddo the chief] There is mention made of Iddo, the father of Zachaoid] There is mention made or isdo, the interior of Leura rish, ch. 71. 86.14. And there is mention made of one Iddo which went up to Zerubbabel, Nch. 12. 4. It may be, that he night be first back from Jeruslam, to Ezra, upon fome special occasion; and thereupon Ezra have the better opportunity to fend to him. He was a prime and chief man, and had command where he was.

and has command where ne was.

a the place (Phiblic) It is by most interpreters held, that Casiphia here; is put for the country of the Casipains, where that se was, which is called, the Casipain set, or Hircanian sea, or Hircanian sea, between the mountains of Casipa and Hircania. But this sea, between the mountains of Casipa and Hircanian. place was very remote from that place where Ezza now was. Others therefore take it to be the name of a Castle, where by the grant of the kings of Perfia, there was a fociety of Levices, and that Iddo was the chief over them; and therefore the

and I teld them what they should fay Heb. I put words into and islaten what top [South Jay] Here. I put words into their month. They who fend mellenges upon a weighty bulines, will not only, in general, bid them do fuch and luch things; but also practice unto them the very form of words that they fiscalled use; and this is to put words into their

unto Iddo, and to bie breibren the Nethinims, at the place Cafiphia Of Nethinians, see 1 Chr. 9. a. They were such as did service about the house of God: whereby it appearent,

that Iddo had a charge about Gods house, in that the Nethinims are called his brethren. nms are called his pretiren; that they fould bring unto us ministers for the bouse of our God]

This phrale is a description of Levice, and the wethat their function was to attend the service of Gods house. V. 18. And by the good hand of God upon sa] Of this phrase,

fee ch.7.6.9. His piety moved him to afcribe all to the providence of God. they brought us a man of understanding ] Of this phrase, see

the last note on vert. 16.

Of the sou of Mabh; the son of Levi; the son of Israel Mahly
was the son of Merati, the son of Levi; so as he was Levie
grandchild. Levi was the third son of Israel, Gen. 39.34-He was the father of all that ministred about the house of

and Sherebish ] Or, even Sherebish. Thus is the copulative, and oneresson or, even operesson. Inus is the copulative, and, taken and translated, I Sam. 17. 40. Even in a ferip; and I Sam. 38.3. Even in the own city; for this was the man of 1 Sim., 18.3. Even in his ownerly, for this was the man of understanding whom they brought. Sherebink in noretato he amon of understanding, North. 7. 8.9, 4, 5. He had good skill in thanking wingst one of the chief among those the tweet of the returning, 12.8, 44.

with his few and the returning of the strength of the returning the strength of the returning the strength of the st

that function whereof he was.

V. 19. And Halphabiah ] Hashabiah is said to be a ruler, (namely, among the Levites) and to be one who built a part of the wall of the city, Nch. 3.17. He was also one that lealed the covenant, Neh. 10. 11.

and with him Feshaiab, the son of Merari There is one of this

name that voluntarily went out with Erra, verify. But he was of another tribe. Both thefe, Hashaviah, and Jeshaiah, descended by lineal descent from Merari, as Sherebiah had done, verfe 18.

V. 20. Alfothe Nethinims] Of these, see 1 Chr. 9.2. V. 20. Aljothe Neihinimi 1 Ot thelestee 1 Chr. 9.2. whom David and the princes had appointed for the service of the Levites 1 We do not read where David did appoint the Nethinims their place : but in that they were appointed to their fervices by Joshua and the Princes in his time, and continued till, Davids time in greavnumber; it cannot be doubted, but that he who feeled all other officers and fervices, in and about the house of God, did also fer these in their order and cour-

two hundred and twenty Nethinims] Here were a great ma-

two bunares and wenty remnancy free were a free than y remaining after the capturity.

all they were careful in becaping their genealogy.

V. 21. Then I preclaimed a fast there! Of the use of a fast, and

V. 21. Then I prelationed a fight there] Of then use on many-solal proclaiming it, fee 2 Chr. 20.3. a size river with solar loss of the control of the contr and their fouls, by feeting their fins before them, and Gods and their rouss, oy letting their fins before thein, and coast just wrath and vengeance against them for the same: fo far as their hearts might be broken, and a godly forrow wrought as their neares might be broken, and a godly for row wrought in them. It was exprefly erjoyned to the Jews, to efflict flouls in their folum day of fatting, Jer. 16.29. In regard of the outward afflicting of ones felf, hypocrites could go fo

tar in their tait, 11at. 58.3.

10 (tok of bim s right way for us) A special end of fasting, is
to be the better fitted for prayer: and prayer may, and ought
to be made for Gods direction, about a right course in the

sawminings may we take in hand,
and for our little ear! Among other things the good of our
children is to be fought; the rather, because while they are
little ones, they cannot feek it themselves; and also, belawful things that we take in hand. caufe, through Gods bleffing on them, after we have ferved caute, through works of the men, after we have fewer and God in our generation, our children, after us, may continue for od or their generation, and teach their children after them for ode and thus perpetual fervice be performed to the certaal God, by us mortal creatures, who have but a floor

time to do it our felves. and for all our substance] Under this word substance, he com prizeth all the cattel and beafts that they had: all the gold and filver; all the apparrel, woollen and linnen; all other outward commodities what loever. So as it is lawful, by prayer, to feek Gods bleffing upon our temporal effate, and to commendall that we have to his providence, and protecti-

on.
V. 22. For I was a samed to require of the king a band of souldi-ers and harsemen, to belones against the enteny in the way I Zeal of Gods glory, and faith in Gods power, wildom, truth, and

goodness, makes true Saints assamed to do any thing wher, I te plainly appears, that this was a very choice meetal that is goodiness, nanestrue await sinanted to de any thing winer, in, and whereby any of Gods divine properties should be questioned. Though humane helps are lawful, and may be used, yet in some cates, before some persons, they may be sore used to the properties as gold. Help despread on the properties as gold. This may be, in reborne, and no great care taken about them, Gen. 33.15. Judg. borne, and no great care taken about them, Gen. 33,14, Jung. 7,8,1 Sau, 17, 39,40. Ecch. 4,67,7 He plainly thewein, that there were enemies in their way: that foulding and horfemen would be a good cleence against them; and that he could have obtained those helps of the king, yet he would

Chap. viii.

not. because we had spoken unto the leing, saying That which is noted of this kings respect to God, in his letter and grants to Ezra, ch. 7. 12, &c. doth give us to understand, that Ezra Erm, u. 7, 15, etc. and green to antique and the state of the manifold excellencies of things, Levis, s. 15. Num. 4-4.

God, and in his special care and providence over his and the filter and the gold are a free-will offering.] For they were

The band of our God] That is, his power, providence, protection and bleffing. See ch. 7.6.

is upon all there for good | To blefs and profeer them, and in

every thing to do them good.

that [sek him] That call upon him, that ferve him, that worthip him, flye unto him, and rely upon him. See I Chr. 16.10,11. This feeking of God, is not the meritorious cause of Gods doing good to any; but the way wherein he useth to do good, and an evidence that he will do good to fuch, but his power and his wrath] His powerful wrath, whereby he

is able to make the floutest to floop. Of wrath attributed to God, Gen Chr. 18, 13.

is against all them that forsake him] They are said to forsake

God, who obey not his commandements; who flye to idols: who trust to humane helps, and regard not him; and who fall away from their profession of him.

V. 23. So we fasted] They put their purpose into practice, and belought our God for this] Namely, that he would protest them against their enemies. This their prayer was effectual, verf. 31. For earnest prayer, tharpned by fasting, is very powerful with God. Such prayer was never made in

V. 14. Then I feperated twelve] The matter for which he feperated them, was of great confequence. It was the fafe keeping, and carrying of all those treasures, which are hereafter mentioned, (verf. 25, &c.) from the place where they were; to Jerusalem, and the well ordering and dilposing of them there; therefore he made choice of twelve priests and

of the chief of the pricets ] Or, with the chief of the priests. For they who follow, and are fee down by name, were Levites, and

Sherebiah, Hofbabiah] Of thefe two, fee verf. 18,19. Some that read the former words, as they are in our translation put the particle, with, before Sherebiah, thus, I featrated twelve of

the chief of the priests, with Sherebiah, &c:

and ton of their brethren with them] Ten Levices are hereby meant taken out of the thirty eight, montioned, verf. 18, 19. Thus they were four and twenty in all, to whom Ezra comnitred this great truft.

V. 25, And weighed unto them the filver and the gold ] Cyrus committed fuch treasure to the prince of Judah, by tale or number, ch. 1.8, 9,8c. but Ezra did it by weight: for this tteafure was not fo diffinelly made in chargers, basons, and orher vellels as they which Cytus brought forth, were and the wefels Vellels at there taken in a large fence, as.

ch. 1.7. 10. even the offering of the house of our God ] Or, for the house of our God, and for the fervice thereof

which the king, and his counfellours, and his lords ] Of the tounfellours here meant, fee ch.7.14. The lords here mentioned were other princes and noblemen, under the king of Perfia. Of thefe, lee ch. 7.28.

and all Ifrael there prefent had offered ] Namely, fuch as wer able and willing to give, and then present when this great contribution was made: Of these, see ch. 7.16. V. 26. I even weighed unto their hand fix bundred and fifty

retents of filter ] That is, two hundred forty three thousand feven hundred and fifty pound sterling. How this fun thus artieth, 1 Chr. 22, 14.
and filver vessels an hundred talents That is, thirty seven

thousandsive hundred pound sterling.

V. 17: Also twenty busons of gold of a thousand drams

That is, three hundred twelve pounds and ten shillings. Of

Anatistitree numerea energy opining and ten mining. On the value of drains, feet Chr. 29, 7.

and two welfits of fine copyer] Heb. yellow, or, fining braf.
Some take-this for fuch amber as beads are made of; or, for a mixture of gold and filver together. We read, Exod. 38. verl. 8. Of fuch fine brafs as women made use of, to behold their faces therein, as now they do of looking glaffes.

gard of the extraordinary brightness and thining thereof, which bleafed the eye exceeding much. For the ratiry of ir, it might be as highly effected as gold.

V. 28. and I faid unto them, Te are boly unto the Lord That

is, confecrated airer a special manner unto his fervice. In this respect, Levi as the father and head of all such, is called Gods boly o.e, Deut.33.8. the veffels are bely sife. In that they were confecrated unto

God. Thus all things that are fo confecrated, are called holy

freely and willingly offered, ch. 7.16.
nuto the Lord and of your fathers See 1 Chron. 29.18. This

is it that made them holy, that they were offered to God, V. 29. Watch je, and keep them] The greater the truft is, the greater ought our care and circumspection to be there-

untill ye weigh them before the chief of the Priests and the Levites, and chief of the lathers of Ifract at Fernfalem) He means fuch as went up first to Jerufalem with Zerubbabel. They are fuch as are fee down, ch. 2.2,&c. Divers of the chambers on the fides of the Temple, were for treaturies, to keep the holy treasuries appertaining to the house of God. Sec I King. 6.5. r Chr. 9.26

V. 30. Then took the Priests and Levites ] They who are mentioned, v.24.

the weight of the filver, and the gold, and the veffels | Of thefe-

to bring them to Ferufalem unto the house of our God | Than there they might be used about the service of God, for which end they were given. V. 31. Then we departed from the river of Abaua | See ver &

on the twelfth day of the first moneth] This was about the thires and twenty, or four and twentieth of our March, and the twelfth day from their going from Babylon, ch.9.9.

to go unto Ferusalem] This was the end of their going up from Babylon. See chap.7.9.

and the bund of our God was upon us ] Set v. 18.
and he delivered us from the bund of the exemy ] This, in general al, extendeth it felt to all that envied them, and bear evill will to the house of God.

and of fuch as lay in wait by the way ] This intends certain particular perions that thought to have fet upon them, and fpoyled them in their journey, It much amplifieth the providence of God over them, that he disappointed the plots and practis ces even of those that fought to have circumvented them; V. 32. And wecame to ferufalem, and abode there three dates I Namely, before they disposed of themselves to seyeral places, and of their treasures to the treasuries. They took that sime, iomewhat to refresh themselves after their weary journ

V. 33. Now on the fourth day ] Namely, after their coming to Jerufalem, which was about the fifteenth day of our July but the fourth of their fifth moneth. As is evident, by comparing ch.7.9. with this verfe. was the filver, and the gold, and the weffele] Those that are mentioned v.26,27.

weighed in the house of our God] Namely , in the chambers

thereof, which were recassives, v. 29.
by the hand of Merimoth the fon of Herich the Priest ]. He tools them of those that brought them to the house of And , and them of those that prought them to the house of And a sent weighted them, she better to dicharge that trulf that was re-posed in him. This Merimorh built a part of the wall of Je? rufalem, Nelv3.4. And was one of those that sealed the co: venant, Neh. 10.5.

and with him was Eleagar the fou of Phinehas] This Eleazar descended from that Phinehas, whose grandfather Agron was,

and with them was Jozabad the for of feefines ] lozabad was one of those that instructed the people in the law, with 8,7. And sis father Jellua was not the high Prieft, but another, menti-

and Noadiab the fon of Binnui, Leviter] They were not all Levites that were mentioned before; for Merimoth and Eleazar were Priefts. This title therefore hath reference to the two laft that are named.

V. 34. By number and by weight of every one ] Something must here be understood, to make up the sence; namely this, the accompenses taken or some such like phrase.
V. 35. Alfo the children of those that had been carryed away which

were come out of captivity | Not only they themselves, which That must needs be some very excellent, and curious brass. were carryed away captives, and returned back again but they

## Chap. ix.

## Annotations on the Book of Ezra.

built-offerings, see I King. 3. 15. Though these were not born in Israel, yet they acknowledged the God of Israel, the God of their fathers, to be their God.

swelve bullocks for all Ifrael ] According to the number of the

facrificed upon the Altar, was counted as a burnt-offering unto the Lord.

V. 36. And they delivered the kings commissions unto the Kings Lieutenanti A Lieutenantis luch an one as is appointed underthe king, to order the affairs of that part of the kingdome that is committed to his truft. By the Kings commissions, are meant commands, and ordinances.

neant community, and ordinances. and to the governours on this fide the river] Ezra was now at Jerusalem : to as that side of Euphrates is meant, that was towards Jerufalem. These might be such as are mentioned,

chap. 5.3.
and they furthered] Heb. lift up. It is the fame word that is used, chap. 1.4. and in that sence.

and the boufe of God] By affording fuch things as were requifite for the beauty and jervice thereof.

#### CHAP, 1X.

Vest. 1 On when the chings were due. 1 This hash reference to those towner acts of rejoycing, which are mentioused in the two former chapters; wherein the red, how all things very profperously linecested about 1223 Sgring to Jerushiem, and carrying rich treatine with him for the house of 604. But in this chapter is text down a dolefull hidrory, which caused much moutning the prince state form? These were [one pions prince of 1945h, the grieved at the evil whereof they complain, but could not refers it.

juan, that grieved at the evil whereof they complain, but could not redress it.

[arise, The templa of Ifrat] Hereby he means the common fort of people; for they are diffinguished from Ecclefiaftical

for of "sople," for they are diffinguished from Ecclesiatica.

Perform an form princes, and others, yet?, a. I performed the printy and the Leuist? Their were faith, so by their function, were wholly to attend the fervice God. (to as their fine is hereby much aggravated, but their god, which by their particular function, are used from all pollution, fuller-diffion, hould have be opposited as they were. Befides, they demonstrate or a furnow the law then others. had means better to know the law, then others.

bave not [eparated them|elves from the people of the lands] He means the land of the uncircumcifed people; fach as are natural remains the larter end of this verie, with whom they flould like in lacted Scripture.

Thirdly, favage cruelty, 2 King. 16.3. Here it is indefinitely taken for a loofe and licentious living, withou trule, and

rove of the Canasinia.) This is a general word, under which all thick people are comprised, which were accurated of Good, and devoted to the things the schinger Hericago and the schinger Hericago and the schinger Hericago and the schinger and the schinger and the schinger and word of Cananics.

We would allow the schinger allowed of Cananics, the Modifier J. Their autions came from the schinger and the schinger

two fons of Lot, born in incest, Gen. 19. 37, 38. and were alwais deadly enemies to the Ifraelites. the Egyptiane] These were of an ancient nation, before

Abrahams time, Gen. 12.13. These made the Ifraelites bondflaves among them Exod. 1.13. & 6.5.

and the America! These also were reckoned among the

and the Americal J free and were recomed among cite curied nations, devoted to defruction, Gen. 15, 16. They were on the other face of Jordan, Numb.21.13,25, V. 2. Festbey base short fair shape that a Markey J Manely, into marriage, which was directly against the law of God, Deut. 7. 3. This is meant of those who were in Judah and Jerusa-lem, before Ezra came thither. Whether they took them before they came out of Babylon, or after they were fetled in Judah and Jerufalem, is not expressed. Some might take women of curfed nations to be their wives, while they were in Babylon: for Nebuchadnezzar carried of those nations into captivity, as well as of the Jews, Jerem. 24.9,15, &c. and 27.

be their wives. Others, after they came to Judah, might take also that were born in captivity,

offerfings, i.e. it. Though these were not justice gather trout that which the Propher Malach

greaterings, i.e. x kine. x 15. Though these were not justice gather trout that which the Propher Malach

i.e. x 15. Though these were not justice gather trout that which the Propher Malach

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i.e. x 15. Though these were not justice gather trout that which the Propher Malach

i.e. x 15. Though the were not justice gather the propher was a second control of the propher was a second co turner gather from that which the Prophet Malachi (who lived after the captivity) complaineth of, that many of them put away their former wives, which were I fractices, and in their put away their former wives, which were insertines; and in their room took wives of their nations. For thus he faith, Judah bath prophered the boliness of the Lord which he loved, and bath welvettibes, ch. 6.17.

minty and fax man, [neemy and feven lamby] Of these kinds, shifted years and state of the lamby of the lamby and state of the lamby and lamb merited the daughter of a fireage get, and this blue type under a stretcher general parts for family general general the strength of the lamby in more all this was a horse offering ansate lamb; in hough in some approximate respects, there was a difference between a fine-offering and a burnt-offering, yet, in general, whatshower was with the lamby and the latter was counted as a burnt-offering un. I Gode alera and make their daired comments on the control of the latter was counted as a burnt-offering un. I Gode alera and make their daired counted as the latter was counted as a burnt-offering un.

with them, as they made those distrelled women to weep before Gods alrar, and make their pissful complaints to him. for them febers and for their fand ] This aggravateth their in-iquity, that they did not only commit those great fins them-

felves, but also brought their fons to do the like. forhat the boly feed 1 this is meant of those that descended from Abraham: for the covenant which God made with A-braham, he extended to his feed also; and by vertue of that braham, he extended to his feed allo; and by settue of that covenant, together with their profession of the true religion, they were accounted a holy feed. Thus are the children of the true of the series of the s

aggravated, Gen. 6,2.

bave mingled themselves with the people of these lands ] He means the lands mentioned, verf. 1. There could be no greater mingling of themselves, then by marriage. That was also a fore temptation to draw them to the idolatry, and other wickedness of those nations. This reason is rendred against these marriages, Deut. 7.4. and Solomons case gives world experience hercof, I king. 11.4,800.
yet, jib band of the printer] Such 23 in dignity were above yet, jib band of the printer]

and rulers] Such as had authority, and government over

others.

bash been the chief in this trefpass It is probable, that they first committed this sin; and thereby became an ill example to others: Yea also, that they more openly, and audaciously

committed at when I heard this thing, I tent my garment I This floweth, that wonderful great grief which feifed upon this flowed prieft, upon the fifth hearing of that great fin. Of this wind the first hearing of that great fin. custom of rending clothes, see 1 King. 21. 17. 2 King. 2.

and my minite] This was fome upper covering over his gamment. Of a mantle, fee 1 King. 19. 13. Prophets had mantles proper to themselves, Zach. 13. 40. 1. 20. Ohers alfo, becamentes proper to themselves, Zach. 13. 40. 1. 20. & 2. 13. (des Prophets, had their mantles, as Job. 1. 20. & 2. 13. ludg. 4.18. Pfalm. 109. 19. It amplifies this paffion, in that have no both mantles and zames. judg 4.10. 19aim. 109. 29. It amplified his patient in that he rent both mantle and garment.

and plust off the bair of my head, and of my beard ] This is such

an evidence of an holy indignation, as we read not of the

named in the latter end of this verie, with whom they frould how have mixed distinctives.

\*\*disp storeding to their abomination\*\*] This is a general the area so one that, for the prefers, leave knew what he hould have probate, which formerines ferench from their industry, Deut. 3.

\*\*Parkage, which formerines ferench from their industry, Deut. 3.\*\* food dipy or do. He was in good hope, the should have a few and the state of their food the food of the food o then, in bringing them out of captivity to their own land. But finding them in 6 great a trespals, he was in himself ex-

thereat; and they come to express their holy indignation

and compation with hisevery one that rembled at the words of the God of Efreet] By
the words of the God of Ifrael, are meant, the threatnings that are written in Gods words against fuch sinners. An holy fear, led Gods judgments should be executed maltern a pious heart to tremble; and they who so tremble, will be careful to use all the means they can, to prevent Gods judgement. For this end did fuch now affemble to Ezra. The great God is much moved with such, Isai. 57. 15. and 66. 2. Mal. 3.

because of the transgression of those that had been carried away] The fin especially was it that so moved them, and the judge-ment of captivity, from which they were now de vered, much aggravated the fame.

aggravated the lame.
and I fare stimid 1 See v. 3.
intil the coming farifice 1 Of this time, fee t King, 18, 29,
intil the terming farifice 1 of the more than 18, 29,
intil this farifice, or incense were offering up, pious
people wifed to make their prayers, Luk, 1.10.

V. S. And at the exeming [acrifice] Sec v. 4.

I rofe up from my beavines of Or, afficien. For fuch was his

Chap.ix.

did wear; but they being ftill upon him, though rent, he prayed.

I fell upon my knees This gesture testified the humbling of his foul before God. Of this gesture, see I King. chap. 8.

verf.54.
and press on my bands? This rive he uled to refitite the carneft defire of his foul. See 1 King 8,54.
unto the Lord my God? He expecifeth this particular relation betwiex God and him, to thew the ground of his confidence, notwithstanding the great fin of the people. See I King. 18.

or to make any prayer to thee.

my Gelf He doth wivice mention this particular relation,
make any prayer to them. It was fo great, that though God were
V. 9. For wiver bondman 1 This is fpoken in relation to in special his God, yet he scarce durft approach unto him.

tor our spiguities are increased over our bead | Their fin is here resembled to a flood of waters, which was so great, as it overwhelmed them, and, in a manner, drowned them, Plal. 38.4. His first aggravation of fin is taken from the multitude of their fins. This good man puttern himself in the number of those trespatiers, because he was of the body of that State whereof many of the members had committed that fin ; fo as he might be involved in the judgment that might fall upon | help them on in building the Temple, chap. 6.1, &c. Third-

and our treffast ] Or, guiltiness. For fin makes a man guilty | he did to Ezra, chap.7.12,800. of Gods wrath.

is grown up unto the heavens They are fo great, as they can fearce be exceeded. Beyond heaven nothing can afcend. See 2 Chron. 28. o. Jon. 1. 2. The fecond aggravation is taken from the heynousness of their sin.
V. 7. Since the dayes of our fathers] This hath relation to

their predecessors before the captivity; whose sins caused the

have we been in a great treff afe unto this day ] This is a third aggravation of their fins, namely, their continuance in them, generation after generation.

and for our iniquities, have voo, our Kings and our Priests] This and provide imputes, used before a page and use 'KHIPII' I into is an aggression of the judgment inflicted for their fins, in that no lorts of people were spared; but the judgment fell upon great and mean, facted, and other persons. This is a fourth aggravation of their fins; that Gods severe judgments did not terrific them from their fins.

been delivered into the hands of the Kings of the lands Lands here are opposed to the promised land, and imply strange

to the froord, to captivity, and to a [boyl] Thele fer forth the variety of judgments: fome were flain, others carryed away captive; all of them spoyled of what they had,

and to confusion of face | The judgments were fuch as brought them to an amazement, and, as we fay, to their wite ends; they knew not what to fay, or do, yea, they were made a foorn and derifion to others, and assaud of themselves.

as at this day | This thews, that the judgment did even yet ftill lye upon them, in that many of their brethren remained still in captivity; and they that were delivered, were under a kind of bondage, in great fears and dangers.

sing or oronage, in great tests and cangers. V. 8. And now for a little fixed Heb. rooment. This is when comparatively, and that both in relation to their former profiperous efface, wherein they flourished under many of their own kings; and allo to their many years of affilicit.

This time of freedome, to those times, was but literally and the profiperous control of the profiperous control of the profiperous profiperous

grace bath been fhewed from the Lord our God ] All that good that they had, he afcribeth to God, and to his free grace; and that by vertue of his covenant with them, intimated in this phrase, our God.

to leave a remain to eleane Heroby he implyes, that God might juftly have deftroyed them all; and that most of them were deftroyed. They were but a resunant that were prefer-yed; and the end why they were preferved, was to be freed from the captivity, that so they might be instances of Gods

and to give as a nail ] Or, a pin. That is, a confeant and fure abade. The metaphor of a nail, is taken from fuch nailes as use to fasten things together, and make them firm and sure; fo as they can kardly be pulled away, Ifa. 41.8. Ecclef. 12.11. Bla.22.23,25. The meraphore's a pin, is taken either frem

grief for this fin, as his foul was afflicted therewith.

Inch pins or pegsas afte to be put into walls, to hang chings

and having rear my grament, and ny mensief ) See verf. 3. He
thereignon, Exch. 2.3. or elle from fach pins or pegs as use

did not creat another grammor or mante, then that which he to be faithed in the ground, so hold up rears, and to make them fleady, Exod. 35. 18. By these metaphors is intended, that God had given them some setting and means, (whereupon they might reft or depend under God) as a good gover-nour, a good Pricit, and others that were willing and ready to

nour, a good Priefl, and others that were willing and endy to procure and help on their good.

in this birty start, Heb. in sixple-of this birtings. This, in particular, my feet out the Temple, but in general, chief City which is of called an holy City. See Neh. 11. 1. His meaning therefore, is that God May light on the man abiding place in Jeruslam, and about the Temple.

that our God may lighten our got! This phrast implyeth a re-freshing of a man, who by trouble and charger dorh much dropy, and is exectedingly dejected. Thus is this place in the doop, and is exectedingly dejected. Thus is this place full doop, and is exectedingly dejected. Thus is this place in the doop, and is exectedingly dejected. Thus is this place full doop, and is exectedingly dejected. Thus is this place full doop, and is exectedingly dejected. Thus is this place full doop, and is exectedingly dejected. Thus is this place full doop.

To Christ 19. See 25. 25. 27. Christ 19. See 25. Ch

their captivity; for captives are as bond-men.
yet our God bath not for aken see in our bondege! God did not

clean cast off all care of them, as if he had utterly renounced them from being his people; but had his gracious eye upon them in their mifery. but hath extended mercy unto us, in the fight of the kings of Per-

fial This mercy was first, to move Cyrus to let them go into their own land; chap. 1.1.8tc. Secondly, to move Darius to v. to move Artaxerxes to grant those great priviledges which to give us a reviving ] See v.8.

to (te up the boule of our God] There are three particulars

here fet down of the mercy shewed unto them, by Gods inclining of the hearts of the Kings of Perlia towards them. The

first was the building of the Temple.

and to repair the defolations thereof | Heb. to set up. This was the second evidence; which implyeth a libetty of Gods ordinances, and a peoples affembling to Gods houfe, which otherwife would have been defolate.

and to give us a wall in Judab, and in Jerusalem] The Hebrew word fignifieth, a fence; and it fetteth forth fometimes a fence or hedg about a vineyard, or garden; as Ifa. 5.5. Pfal. 62.3. Sometimes for a fence, or fold for theep, as Num. 32. 16, 24. Sometimes for a wall, Mac. 7.11. Prov. 24.31. All these fig-nifications shew, that the kings of Persia had afforded unto surcations thew, that the kings of Perfia had afforded unfo them protection and fafety from their enemies and caused them to live in peace, and that in their own land. This wasa fifth aggravation of their fin, that they were not wrought up-on by Gods mercies.

V. 10. And now, O our God, What fhall we do after this? ] This implyeth fo deep an apprehension of their sin, as he could no way extenuate it, but remain as guilty persons, without any olea for themselves.

for we have for faken thy commandments ] God by his commandments declared what he would have them do, or forbear; but they regarded their own lufts, more then Gods Will made known unto them; fo as their fin was not upon ignorance, but rather upon a kind of prefumption. This is a fixth aggra-

V. 11. Which thou baft commanded by thy fervants the Prophets] Heb. by the hand of thy fervants. See I King. 8.53,566. This implyeth, that God had not only in general forbidden that which they did in his law; but also pressed it upon them by fundry of his Prophers, Deut.7.3. Judg.3.6. I King. 11.1,2,

fixing, the land unto which ye go to posses it, is an uniters land, I The earth in it self is not unclean; but it was so accounted, by reason of them that dwelt therein. Canaan, before the If raelites came into it, was counted unclean; and that was, because the people that dwelt therein were defiled, Levit, 18. 24,25. Ifa.24.5.

wish the filthings of the people of the Lands | This was the caule why the land was counted unclean. By filthiness, is meant, the peoples filthy fins, and vile lufts.

with their abominations | See v.1.

usbich have filled is from one end to another ] Heb. from mouth to mouth. The attermost end of a land is counted the mouth thereof. The meaning of the Hebraifm is well expressed in our translation, with their uncleannaff] This intended as much as filibinefe

before mentioned did. V. 12. Now therefore give not your daughters unte their font] V. 12. To be their wives. Namely, to be their wives.

Chap, at.

be an interchange of marriage betwire those unclean people and the Hraelites, which were counted unholy people. See

w.z. This is expresly forbidden, Deut. 7-3.

nor feet their peace or their wealth for over ] This is to be taken in regard of mutual publike leagues, or covenants with them, Exod. 23.32. Or of private matrimonial contracts, or the like agreements. But not simply of doing any good unto them, whereby they should strengthen them, or binde themthem, whereby they flould fireighen them, or binde them felves into them. There is an experted law againft this, Deut. 3.6. "Fer tilt we wee facced to dwell among them, they might feek their peace even for their own good, 1et-19, the stary ray is freigh. Able to defend your felves without the syd of fuch unchan people, by depending on God alone, and on the gold of he fail." He meanent their own land, and

the corn and fruit growing from thence. This is a common bleffing promifed to fuch as did believe in God, and faithfully

ferve him; Deut. 28.4, &c.

nerve many Deut 28.4, No.
and teste it for an inderinance to your children for ever] God
did extend his promites of blefling to the children of his faithful ones, the more to encourage them to remain faithful with God, Deut. 5.29. Pfal. 103..17. & 112.1,2. Prov.13.22. and

V. 13. And after all that is come upon us] He meaneth the judgments that were infifted upon them, as fword, captivity,

and ipoyl, v. 7.

for our evill deeds ] This is a general phrase, which comprises the under it all kind of fins; and all that iniquity that they had

and for our great treffafs] Some interpret this to be the guile awa jer our greas reipisi. J Some interpret this to be the guist of their fin, if it point at any special fin, it must be that which is before noted, their marrying of strange wives, seeing that thou our God J This is the ninth time that this good

man hath made a particular mention of the speciall relation betwist God and them. There in the singular number, my betwist God and them. Thitee in the fingular number, my God, v. 5,6. fix times in the plural number, our God, v. 8,9, 10, and here. All this is to ftrengthen his faith in God, by reason of the covenant that God had made betwist himself and his people. For these relatives, my, our, have reference to Gods covenant. Of a fervent repetition of fuch titles, fee

1 Chron.17.27.

best punished untes then our iniquities deserve] Heb. bath withheld beneath our iniquities. This phrase is diversly taken by teveral interpreters, especially among the Hebrews themselves.
Most in this general agree, that God withheld his hand from taking vengeance of them according to their defert,

taking vengeance of them according to their detert, and bass given us such deliverance as this? This is an evidence of Gods moderation in punishing them, in that he did neither atterly destroy them all, nor suffer them ever to remain capntreily detiroy them an, nor infer them ever to remain cap-tives, but wrought deliverance for them. This phrase, 40 164, is rather an amplification, then extenuation of Gods mercy. This is a fixth eggravation of their fin; that after such

mescy they should committee,
V. 14. Should we again break thy commandments] This hath reference to the fins that they committed before their captivireference to the line that they committed before their ty, whereby God was provoked fot o judge them, and join is affuiry 5 see v. 2. with the people of thefe abominations 5 see v. 1. & 11.

wouldft shou not be sugry with wa This interpretation doth the more convince them of Gods just dealing with them; of putting himfelf among the reft. See v.6.

till thu baft confumed us] This sheweth what they had defer

[athar there fould be no remnant, nor elaping] This hath reference to Gods mercy, mentioned v. 8, and sheweth, that the preservation of those that were nor destroyed; and bring ing them out of captivity, was a fruit of Gods good grace, beyond their defert.

yond their deleter (V. 15. O Lard God of I [rate] See I King. 8.15.

\*\*Bou are righteous ] Herein he justifieth God, notwithstanding that fore judgment that was executed on them.

for we remain yet estaged ] This is spoken of them that were come out of captivity: and so fee down as an especial fruit of Gods mercy to them.

Gods metry to them.

si is the day | See v. in our supplies | Here we lye as guilbedd, near before the in our supplies | Here we lye as guilty perfons, achowolegiong, that thou mostly fieldly leave us to
our enemes, and due the chief or me.

for me casen flast for the first of the chief or me.

for me casen flast for the first of the chief or me.

for me casen flast for the first of the chief or me.

for the way the chief or the first of the chief of the confound as, a save cannot plead any thing for bur felves before

CHAP. X.

Verf. 1. Now when Equabat projed In this chapter is to put am concealed.

mathers destbeir dangeners unto your fons ] There must no way | confessed in the former chapter. This clause hath reference to the prayer fet down, chapter 9. and verfe 6.

and when be had confessed] Namely, that particular fin of marrying strange wives, together with their other

nns, mething 1 This circumfiance of expireffing his godly forrow, is not mentioned among the other effects of his paffion, chap, 9, verife 3; but from hence it is certain, that he did weep. Of weeping in prayer, 'fee 2 King, 20, 3, and chap,

22. 19.
and enfing bim/elf down before the boule of God] Nor is this circumstance before noted. This shews, that his humiliation and supplication was publike, even in a publike place. Where the control of the place with the place of the control o by it came to pals, that more notice was taken thereof, and by it came to pais, that more notice was taken thereof, and that the report of it was further spread. He prayed before the house of God, because there especially God manifested his presence, and God had promited there to hear the prayers that should be made unto him, I King. 9.3. 2 Chro. 7.12. &c. Ezra being Priest, might have gone into the holy place, and there have made his prayer; but that the people might take the more notice thereof, he makes it more openly in the court there affimbles unto him out of Ifrael] Namely, out of all those

places where the Jews that returned from captivity were fet-led; in Judah and Benjamin especially.

led; in Judan and Benjamin especially.

a very great congregation? The matter was of great confequence; and his great humiliation for the same, made it appear so to be. They feared some judgment might follow upon their great in; therefore many of them do lay it close to their heart: some to condole with him; others, to consult with him about a redrefs; others, to acknowledg their guilti-nefs, and to promife reformation.

nels, and so promife reformation.

of men, and memor, and dibitaro] It was commanded, under
the law, that a foltern meetings, men, women, and children,
floudd be affenbled together, being 1111 and nel hart repect,
all thefe might be ead finalle, as Deut. 1711. Neh. 8.3. Or
it may be, that the men that had finned, in taking frange
wives, brought those women and their children with them, to expect what directions should be given them for redreshing

and the people west very fore] Heb, mest a great weeping. Some, and the people weight were first? Hele, where a great we rejeing, Somet, in remore for their great fin; o letter; in a mutual compatition of the fin that was committed, even by others; and that the rather, because now they disterned by Ears's humilitation, that God was much offended, and their profession from the work of the control o

of inward grief and forrow.

V: 2. And Shichaniah the son of Jehiel, one of the sons of Elam]

This description distinguished this Shechaniah from others of that name; not only before the captivity, but allo after; for there were two of that name that came with Ezza, chap. 8, 3,5 and three was a third called the fon Arah, who was father in law to Tobiah an enemy of the Jews, Neh. 6, 17, 18. There was allo one of that name that came to Jerufalem with Jews and Jews and the was allo one of that name that came to Jerufalem with Jews that the Market and the Captalland with Jews and Jews Zerubbabel. Neh. 12.3. This Shechaniah might the rather come to Ezra at this time in this case, because he was a Priest, a prudent man, and father of Jehiel, who was one of those that had committed that great fin; as is evident, by comparing

inat committed ung teat in verf. 18. and 16. together. Erra, We have trefpossed and fald unto Erra, We have trespossed against our God Hemighe put himself in the number of those that had sinned, because himself had married a strange wire; or because his father had married one, v. 18, 26. Or, because he was one of that body and flate that had committed the

and have taken ftrange wives of the people of the land] Of this

fin, fee chap. 9. 2. yet now there is hope in Ifrael concerning this fia] The hope that here he intends, was in two respects. First, of the peoples repentance. Secondly, of Godsmercy in pardoning that fin.
And this he putteth Exterin mind of, both to move him to
moderate his paffion, and also to fir him up to use means for redreffing this fin.

. V. 3. Now therefore let us make a covenant with our God ] Becaule the work intended about putting away their wives, could not be fuddenly accomplified; to give afturance, that with all convenient speed it should be done, he gives advice to bind them all by a folemn covenant thereunto. For a covenant tyethmen fo fall to God, as if there be any fear in venant tycumen 10 ant to God, as it there be any teef in their hearts, of God, they will not fail to do, to their unternion, what they have covenanted. Pous governours have used by this means to tye their people mere finally unto duty. See 2 King. 11.4.

to put away Heb, to bring forth. That fo they might not be

find many prohibitions against taking strange wives; but no express law for putting them away: only the consequence | Thither went Ezra to consult with others about that great expects not be protein given above the many consistency. One of the control of th of humiliation, Neh 9, 2. And this is one of those things which good Nehemiah reckoned up, to be remembered for, White good referentian recsoned up, to be remembered for, Neh.13.30,31. This practite was proper to the Jews. For Chriftians to leparate from a wife, or an husband, in case of religion, is unlawful. If any brother hath a wife that believeth not, and the be pleased to dwell with him, let him not pur her away, I Cor.7.12.

and fuch as are born of them | Namely, of those strange wives. Such children were not utterly to be cast out, and lett (as we fav) to the wide world, without all means of livelihood, and fo cast out of the Kingdom; but they were not to be reputed asfree-born fons, in the number of Gods people; nor were they to have any right to an inheritance, or childs portion. But, questionless, they were to be maintained by their father; and he ought to have a care to breed them up in the true religion, that forhey might prove Profelyces, and worshippers of the true God. Besides, this is to be taken of the children of such wives as retained their heathenish opinion. For if of luch wives as retained their heathenin opinion. For it they were converted to the true faith, neither mother nor children were to be put away; witness the case of Rahab, and of her son Boaz, as also of Ruth, and her son Obed, Matth.

according to the counfel of my Lord] This title, Lord, is oft given, as a note of reverence, to fuch as we count more excellent then our felves, Gen.23.6. & 24.18. Exod 32.22. But here and alforo his authority, as he was a governour, and had au thority given unto him by the king of Persia, chap. 7. 25, 26.
Thus Hannah stiled Eli, Lord, I Sam. 1.15. By this phrase,
Shechaniah sheweth, that he submitted his advice to the judgment of Ezra, and would have all done by his coun-

and of those that tremble at the commandment of our God? This is a description of conscientious persons, who make Gods commandates that the specific properties of the careful to order their counfels and their practices righteoufly, according to his word.

and let it be done according to the law | This was the perfect rule: by it he would have the counfels and practices both of Ezra and all others, to be regulated.

V. 4. Arife) This is a word of quickning. See 1 King. 14.
2. It appears, that Ezra, through his great grief, was much aften inhed, and ftill lay in a potture of humiliation, and therefore, Shechaniah thus rouzeth him up.

for this matter belongeth unto thee] Ezra came purpolely to per 1000 nauser priongers unte 10002 | EZTA came purpolely to reform abuses, and to fettle matters in Church and State a-right. Besides, Ezra had much manifested his utter diffise of that sin, and his godly sorrow for it. In these, and other like respects, in special manner it appertained unto him.

we allowill be with thee] He promiseth his own and other

Pricits, Levites, and governours affiltance. beof good courage of Courage is of fingular use, to bring weighty matters to pass. See 1 Chro. 19. 13. & 22. 13. and

and do it | See 2 Chro 28.10. V, 5. Then arofe Eqrs] Scafonable exhortations foon work

v, s. The and ye Levy a Seaton to extend the tone when when pon willing minds: and make the chief Prilefts, the Levint, and all Ifrait to fines? Or, the chief of the Prileft, and of the Levints, and of all Ifrait. For why floud the make all the Levines, and all the Ifraites fiverar, and norall the Priefts, but only the chief Priefts? Befieles, all Ifrael was not yet gathered together, as appears w.y. This he did, yet further to binde them to that which they would covenant, v. 3. An oath added to a covenant, makes it much more firm. See 2 Chr. 15.14.

that they (bould do according to this word ] He means that which was promifed, v. 3.

and ther [123 see ] They who have a true purpose to do a thing,

will be willing to bind themselves thereto by the strongest bonds. See 2 Chr. 15. 14,15.
V. 6. Then Extra role up from before the house of God] This was

V. 6. Then Extrict up from orfore incomplety you! I mis was the place where he had caft himfelf down to prayer, V. 1. and ment into the chamber of februarathe [on of Elisshib] Elisabib was the high Prieft in Nehemiah's time. His fon therefore was a Prieft; and certainly, one that was highly account. ed of. Now the Priests chambers were fair and spacious, where

all the wiver ] Namely, fuch as were of the heathen. We | many might meet together, to confult and advile about maters. Such a chamber is called a great chamber, Neh. 13.50

> as leremish did fer wine in one of the Priefts chambers before the Rechabites, Jer. 35.5,6. but he would take no fuffenance, till fame order were taken for redreffing that great fin,

for he mourned because of the transgression ] It was not want of Romach, nor any ditease of body, that made him forbear sufter nance; but grief of heart for others fins.

of them that had been carried away] The Ifraclites had been captives; that was a great judgmente; yet now were freed, judgment nor mercy wrought upon them. This was a great

gravation of their fin. See chap. 9.7,8.
V. 7. Aut they made Produmation throughout ful and feru-dem J Of making proclamation, fee z Chron. 36.22. Judah and Jerufalem implyeth the extent of the proclamation. It went thorow country and city.

unto all the children of the captivity ] Such as had returned from

captivity. See chap. 6.16.
that they [bould gather themselves together unto Ferusalem] That they being altogether, a more thorow fearch might be made of those that were guilty of the great sin.

V. 8. And that whosever would not come within three dayes?

Here he goes on, in flewing what was the matter of the Proaccording to the counsel of the Princes, and the Elders] These

were they, in whose name the proclamation went forth. Under these two titles are comprized, such as had jurisdiction and authority, both civil and Ecclesiastical,

all his jubstance shall be forfeited.] Heb. devoted. That is, his goods or temporal efface shall be taken from him, and given to the publike use of the Temple, or of the state, or of the poor : he should have no more right unto it. This power

did the king of Perfia give unto him, chap.7.26.

and him[eif [eparated from the Congregation]] That is, either excommunicated from the holy ordinances of God, (fuch a power had the Jews when they were under the dominion of

by the king of Perfa, chap-7.26.
of bofe has bed been carried away. See v. 6.
V. 9. Then all the men of Judab and Benjama. This phrase
comprized to under it, all that returned from the captivity: for
they were all feated in those two tribes. As, at the first divithey were all leated in thole two tribes. As, at the hith divi-fion of the tribes, many out of other tribes came to Benjamin and Judah, and there dwelt, 2 Chro. 11.13,14,16,17. I Chro. 2.3. for many of other tribes came with these two tribes, and

dwelt with them, chap. 1.5.

gathered themselver tegether unto ferusalem] This was enjoyed within three dayes ] After that the Proclamation was publish-

d among them. This fets out their willingness to come in, thatthey made no longer delay.

it was the ninth moneth Their ninth moneth answered to

our November, and it began about the eleventh or twelfth

on the twentieth day of the moneth ! Heb. this is the ninth moneth, in the twentieth of the moneth. This was the fecond day of our December, which was in winter time.

of our December, which was in winter time.

and all the people fate in the firett of the boule of God] This was
the place of the court of the people before the Priests court,
which led into the Temple. The courts were not yet divided, and fenced with walls, (Neh.1.8.) and therefore the place

where they were, is called a firect, trembling because of this matter] That was their fin, at which now their conscience was troubled. Besides, they were afraid of the judgment and vengeance of God.
and for the great rain Heb. the showres. Howsoever winter

and for the great rain] Heb. the flowers. Howforcer winner time be an ordinary time of rain, yet the flowers, or violent rain, was an evidence of Gods displeasine against them; a set her ain that fell in Samuels time; \$2 km, 12, 18, 6 as they had both inwardly and outwardly cause of trembling.

V. 10. And Egrat the Prieff Bods 40 gl As this implyesh the alteration of this getture, while he was in his great pation; if it fetted from this earts in ordering the positure of his body, to, as he might be best heard. See chap, 3. 2. Gen. 23, 3, 7. Chron 18.2

1 Chron. 18:2.

and faid unter them, Te bave transferessed. He doth first, in general, put them in mind of their sin, that being convinced thereof, they might repent.

Qqqqq z

Chap. w.

and bevertiges frange wher! Heb. beweenfed to dwell, or, they dwelt. The things that they were to fearch after, were bree breefs base frange wives. The Hebrailm implyeth, that these: First, who had married wives of other nations. So they brought their strange wives our of captivity, or from condly, whether that wife were a profession of the Jewish rethey brought their strange wives out of captivity, or from the nations about them, after they were come out of captivity; and brought them to their own houses, to dwell and abide there with them. Some might bring their wives from the place of their captivity; others might marry them afterwards, place et their captivity; others might marry them atterwards, and soboth significations of the phrase stand good.

no instructed the respect of I shoul? All the people had committed many sins; but this, being a most heyomost sin, added much other others sins, and most ettem to arrice to a great heap,

i Sam. 12. 19. Luk. 3. 20. If the word, trespass, be taken, for guilt, (as fome do take it,) it sheweth, that this sin made them guilty of much more vengeance then their other fins.
V. 11. Now therefore make confession] This is a ready way

(if it be done with a penitent heart) to obtain remission, Prov. 28.13. 1 Joh. 1.9. Piale32.5. the Lord God of your fathers] See 1 Chron. 29.18.

and do bit pleasure] That which is agreeable to his Will, com-manded in his word, and acceptable to him, Rom. chap. 12.

and separate your selves from the people of the land ] See chap. 9. 1. This general branch implyeth, that they should have no familiar commerce with them, io, as to feem to approve their wickedness; or to be in danger of infection by them.

and from the ftrange wives ] This is one special point wherein they should testifie the r separation from the cursed nations,

V. 12. Then all the congregation answered and said with a low v. 1.3. Jornas interrogramma appere and par wind a small soyie] Thereby to give open evidence of their true purpose to hearken to his countel, and obey his direction.

At those beft lidd, from fix we do? This implyeth, that they well different the equity of that which Exta required, and that they were resolved to conform thereunto.

V.13. But the people are many ] He fpeaks of the multitude that was then present: Whereof many of them were not

guilty.

and it is a time of much rain | See the last note on v.g.

and we are not able to stand without | Namely, under the skie, where the rain falleth upon us, and are not covered with any roof, or other shelter from the rain.

neither is this work of one day, or two ] For it coft them full three moneths to do that which was here intended; and yet dili-

moneurs to ao that which was here intended; and yet dili-gence was utiled herein. See v. 16,17.

for we are many that have transgriffed in this thing] Or, we brue greats offended in this thing. Helo, we have multipled to transgrif in this thing. This Hebraism may admit either of the former interpretations; for they multiply to transgress, who maken oconficience of great and heynous fins, but are bold in omnitting them. And they allo multiply to transferfs, who add fin to fin, and commit many fins; yea, and configure and confiert many together to commit a fin. Here are many motives to induce Ezra, for the present, to dismiss that assembly eives to induce Ezra, for the present, to difinis that afternbly. First, the multitude of people. Secondly, the unseason ableness of the weather. Thirdly, their want of shelter. Fourthly, the greatness of the task.

Fourthly, the greatness of the case.

V. 14. Let now our rulers of all the congregation. These rulers of the congregation, were such as used to fit together at Jerufalem, in a great counsel, called the Sandrin. That great falem, in a great couniel, called the \*\*assarim\*\*. I must great couniel confilled partly of Ecclefiaftical persons, which were Priefts and Levites, and partly of rulers out of other tribes. These were such as are set down, Deut. 17.9. Frequent mention is made of these counsels in the New Testament, as Marth. 5.22. & 10.17. & 26. 59. Act. 5. 21. and 6. 12. and

fand] This word implyeth a readiness to hear and judge of

pass) I his word implyeting a require to near and judge of causes that should be brought before them.

and let all them that have taken firenge wives! They are content that so first a search be made, as nonemay be passed.

tent that to infer a learth or made, as nonemay be pained over, but all brought to appear.

- most cities I in the feveral places of their abode. Not Ci-ties only properly so called, but towns also, and villages, and

come at appointed times ] One after another, as they shall b

found guilty.

and with them the Elders of every City ] Heb. City and City The wree fuch as had a special charge over the particular place where they dwele: as Justices of peace in their severall countries, and other officers in cities. These are called Elevantries, and other officers in cities. ders, because they were, or should be prudent, discreet, welexperienced in matters, as aged men.
and the Judger thereof ] Thefe were such as were to hear and

decide matters of controversic according to the law. See deende matters or controverne according to the saw. See T. Chro. 3.4, & 26.49. 2. Chr. 19.5. The Rulers of the con-gregation before mentioned, were diffinguished from the Elder and Judges, in sharthey had a general charge over the whole land; but thefe, over the particular places where

conday, whether that whe were a proteiner or the Jewan feligion before marriage. Thirdly, if nor, whether upon marriage the had renounced her heathenish idolatry, and promifed to be a worthipper of the true God. Fourthly, whether the remained constant in her profession. Fishily, whether the brought any children with her from her own country. Sixthly, whether her husband had any children by her fince his taking her to wife; and if he had any, how many. his taking her to wife; and if he had any, how many. Seventhly, of what age the children were, and how educated. The Elders and Judges were to certific what they found in these and other like cases, that accordingly, the rulers of the congregation might order matters.

untill the fierce wrath of our God ] If God had not now inuntil the frete wists of our Goal It God had not now in-flicted fome great judgment upon them; yet they feared that there was fome hanging over their head; and therefore they do thus make mention of the fierce wrath of God. See 2 Chr.

28.13. for this matter, be turned from so Or, till this matter be slip atched. In the Hebrew, there is no more expressed then this, till to this thing. Whereby is implyed, that Gods ware would not be turned from them, till there were a reformation of that matter.

V. 15. Only Fonathan the four of Afahel, and Jahariah the fon of Tikush | These were two Priests, as may be gathered from that diffinction which is made between thefe, and the two other mentioned in this verse, faid to be Levites. The exclusive parminioned in this werie, laid to be Levites. The exclusive par-ticle, only, is prefixed, to give us to underfland, that there were for many of the Priefts and Levites accellary to this fin, as only they were thought meet to be used as ministers about the thing here intended.

the thing here intended.

were employed | Heb. flood. That is, were constituted and let apart; and in that respect are said to stand. about this matter] About enquiring after fuch as had finned,

and about redrefs of the fin.
and about redrefs of the fin.
and Meshullam, and Shabberhai the Levite, behed them] This
Meshullam was one of those men of understanding, for whom Methaliam was one of those men or understanding, for wholas Ezra fent, chaps. 16. Shabbethai was one of those who in-structed the people, Neh. 8.7. I cappeareth, that they were both pious and prudent men; and in that refpect afforded the better affishance to the Priefis before mentioned. Questions lefs, thefe four mentioned in this verfe, were chofen to direct others in this great business that was undertaken, to quicken them up to do their duty, and to refolve questions and doubts that might be made about that matter, and to shew how all

that might be made about that matter, and to hear how and things might be done according to law. V. 16. And the children of the captivity] See chap. 4.1. Here-by are meant, all that returned from the captivity to Jeruía-

did [6] Agreed, that the forementioned course should be

did [o] Agreed, that the forementance confire house to taken; and appointed to yield thereunto. and Exta the Priff! See chap.7.111. with certain chief of the father! Of this phrale, this father, fee Exra 1.5. Their here meant, are some of those that are mentioned chap. 8.1.
after the boufe of their fathers ] Those chief fathers were di-

ftinguifhed by feveral families of their ancestors. and all of them by their names ] All the fathers before mentioned; even all that had a hand about redreffing that great

matter, had their names diffinctly fet down. were [eparated] This hath reference to Ezra and the rest of the fathers, who were all chosen and fer apart to that great

and [are down] Namely, at the counsel Table, further to advise about their proceedings; and maturely to consider the

cases brought before them.
in the first day of the temb moneth] That was the eleventh, or twelfth of our December.

to examine the matter] This hath reference to all things that thould be brought before them, about the case in hand. See

V. 17. And they made an end with all the men that had taken

V. 17. And they made at the with out to the trans that them to repent of their fin, and to redreft the fame. by the first day of the first meanth] That was the eleventh or twelfth of our March; fo as they were three moneths about the business

V. 18. And among the fons of the Priefts] A ministerial function keeps not corrupt men from groß fins, 1 Sam. 2.12,&c. on keeps not corrupt men from gross ints. 1.5 am. 2.12,000, there were found that had asken frange winer.] This was a fin exprefly forbidden in the law, yet the Priefls that flould have known the law, (Mal. 2.7.) did not forbear to commit that

namely, of the fone of feshua the fon of foredat | This parentage sheweth, that the Jishua here meant, was that good high Prieft that came with Zerubbabel, and helped forward the building of the Temple, chap. 3.2, yet even his fons fell into | ed Bebai; one came with Zerubbabel, chap. 2. 11. the other

and bis brasbres] He meaneth here, brethren in function, fuch

Mashab, Sc. J Here are four Priests especially named.
V. 19. And they gave their hands | Giving of hands, is an

V. 19. same tony gave them based ) Giving of namets, 1s and occurred plead of giving one stath; or of giving affusance that fach and fuch a thing shall be done, 2 king 10.15. that they would put any shirt wive! These strange wives which retained their sheathenish opinions. See v. 3. sand bring guilfy! Both in their own considerace, and by clear

which reained their heathenth opinions. See v. 3.

and bring guilty] Both in their own confeience, and by clear
evidence, or winnes.

they offered aways first fleek for beits resign! The verb is not
expected in the original. The fence therefore may be well
and eu up with a difficulture particle, thus, Eway need every the additulture particle, thus, Eway need every the complex of the first was nother of this
name, who was a Levine, Web. 3.

A Distribution of the first was nother of this
name, who was a Levine, Web. 3.

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name, who was a Levine, Web. 3.

A Distrib to be a ram of the flock.

V. 20. Of the fors of Immer, Hanani, and Zebadiab ] Immer

is reckoned among the Priefts, ch. 2,36,37. So as his two fons here mentioned, were also Priests.

V. 21. Of the fons of Harim, Maasiah, &c.] Harim is also as

mong the Priefts, ch. 2. 39. So as his five fons here mentioned,

W. 22. And of the fone of Pathur, Elicendi, &c.] Pathur is among the Priefts, Ezra 2.38. fo as his fix fons here named,

among the Priefts, Ezra a., 28. fo as his fix fons here named, were Priefts roo.

V. 23. Alfo 4/the Lewite, 4/explad, &c.] The fix Lewice steemensioned-being dilinguished from fingers, and porters, are fuch Lewice as are need the Priefts. See ch. 2.40.

V. 24. Of 1/th figure 4/f. Elikhigh. This Elithibis another then that is mentioned, v.s. for this was one of those that cook frange where; but not be.

44 of the prieft, 3/klikha, &c.] Shallum was one of those order than the with Zerubable. Ezra 1.42.

V. 25. Moreover, of 1/the 17 these that follow, were of other with services and comparing the desired than the first.

v. 25. currevur, or sprayer 1 neier matrostow, were dotter tribes then Levices, and comprized under this name, Ifsal. of the fast of Parth, Ramsiah, &c.] Paroth came up with Zerubbabel arthe furst, chap. 2.3. V. 26. Of the fast of Elem, Mataniah, &c.] Elam also came

with Ezra, chap 8.11.

V. 29. And of the long of Bani. Melbullam. &c. Bani came

with Zerubbabel, chap. 1 to.

V. 30. And of the form of Pabsile Made, Adna, Sec. 1 There were two of this name also. One came with Zerubbabel, Ezza

2.6. The otherwith Ezra, chap. 8.4.
V. 31. And of the fons of Harim, Elictor, &c.] This Harim is diffined from him that is mentioned v.21. for he was a prieft; This of another tribe. Both of them came up with Zerubba-

this place, to verf. 4 t. whole parentage is not mentioned.

V. 40. Machnadebsi] Or, Mahnadebsi, according to some

V. 43. Of the four of Nebo, Febiel, &c. ] Nebo came up with Zerubbabel, chap. 2.29.

V. 44. All thele bad taken firance wiver Of taking firance

wives, fee chap. e. r. a. As by name they are here fet down. there were seventeen Priests, v. 18. Of the Levites, fingers and porters, ten. And of other tribes of Ifrael, fourfcore and fix; in all, an hundred and thirteen.

nn; mai, an hundied and thitteen, and smeet shem bad vilden! Heb, and smeet shem bad wive, by whom thy bad vilden! Heb, and then were of them women, and top had put seth font. The meaning is, that among those strange wives, there were some by whom their hunbands had children: And that their also were put away, as well as those by whom they had none; yea, it may be gathered out of v.3. that they did also put away the children as well as the mothers; though after a different manner, as is there noted. Such was their respect to the law of God, made known unto them, as neither love to wife, nor children, could move them to continue in that their transgress fion against God. Some so apply the act of putting forth 

## olerale alla colorale colorale

## ANNOTATIONS

On the Book of

## NEHEMIAH

## The Argument of the Book of Nebemiah.

I'M, this Book, the comismance of Gods mercy towards the fews, after their captionity, is fee down; and thus the railing up a third informment of procuring their good. The fiel, the McCarlbabel. The feeond, Exa. The third, this Nehemish. Of the difficult good which each of these differ the of genera on Exa. This Nehemish continued in Perlia, of or the view reserves of the fews to fewallelm: One under Zecubbabel, Exa. 2.2 The other, under Erras, Err. 8. 1,8cc. He was a great officer under Arranetics King of Persia; and much favoured by him, chap. 2. 1,6. He used that authority and favour to the best advantage, that he could, for the Church of God. Mention is made of two returns of his, from Perlia to Jerusalem. One was in the twentieth year of Artanernes, chap. 2. 1: and that was for twelve years, thap. 5. 14. In that time, First, he built up the walls of Jerusalem, chap. 3. 1, &c. and 6. 1. Secondly, he setled the Common-wealth, and therein redreffed many grievances, chap. 5.1, &c. Thirdly, He joyned with Ezza in reforming Religion, chap. 8, 1, &c. And for the better establishing thereof, brought the people to renew their Covenant with God, chap. 10.1; &c.
The other return of Nohemiah to Jerulalem, was within a year after he came to Petlia: For in the same jear A monor return of Michigan to Jerusaian, was within a few sizes of ease to return 1 or white fame, few that be came back to Attackers, King of Petila, he obtained leave togo again to Jerusalen; which was the two and thirty year of Attackerse, chap, 13, 6, 7. And it is supposed, that he torised there at the second return, for long at the Petina Monarchy continued, which might be about story two or for my three fortils. So as the whole time of his boing at Jegusalem, from first to last was about fifey five years. His first coming to Jegusalem, was thirseen years after Exta's first coming thither: For Exta came in the seventh year of Attaxetxes, Ext. 7.8, But Nehemiah in the twentieth of the same King, Nehem. 2. 1.

## The Title.

Notemiah This is the title of the Book following, as our Translators have set it down. In hebrew, it carrieth onely this title, Nehrmiah. This title is given unto it, because Nehrmiah and his Acts, are the chieffubject of the Book. Some take him to be the Pen-man thereof, because he of fpeaketh of himself, in the first person; as chap. 1.1. I mat in Shushan; and vers. 2. I salved; vers. 4. I beard, I fated own; and so in singly other places: But another man might be the Pen-man of the Book, and yet bring him in speaking of himself, in the first person. Thus God himself is brought in, speaking in the first person, Gen. 6.17. & 9.9. So Jacob, Gen. 54, 30. And Reuben, Gen. 37. 30. The vulgar Latin, and our ancient English Translators; yea, and fundry others give it this title, The facout Book of Eldras, in reference to the former Book, called, Ezwa; for it is supposed that the same Ezwa wrote both these Books.

## CHAP. I.



fometimes put for the one, them. fometimes for the other. of Nebemiah the fon of Hachaliab ] We do not elfewhere read of this man, then in this book : nor of his father Hachaliah, There is another Nehemiah,men-

tioned, Ezra 2.2. Of him, fee that place. And another, tioned, EZIA 2.3. Of him, ice that place. And another, the fon of Arbule, chap. 3.16. By his carriage he and weed the notation and meaning of his name: which was the comfort, or reft of the Lord; for he was the infirument of the Lord, or retrot the Lord; for he was the instrument of the Lord, to bring much comfort and rest to his people.

And it came to pass Heb. and it was. This history is be-

gun with a copulative particle, and, to flew, that this hiftory is a continuation of the former : and it is probable that both were penned by one and the fame man.

in the monath (hiften] This was the ninth moneth, accordin the month (Difficu) I has was the ninth month, acolding to the lews account. It began about the eleventh of our November. Of it, fee I king. 6.1.
in the twentieth year] Namely, of Artaxerxes king of Per-

de I was in Shufhan the palace] Shufhan is a name given to the chief city in Perfia. It is said to be built by Darius Hys. the chief city in Perfa. It is faid to be built by Datius Hyf-tafper. The kings palace, or royal houfe therein, was allo called by than such such many the strings cup-bearer, verf 11 had his abiding place therein. The notation of Shu-than, implyeds, a Lilly It might be for called, from the beauty and plediament of it. This was the kings winter-houfe. There furnmer-house was, Echauana. See Erra 6.

Y. 2. This Hannel] This hath reference to this phrafe, and Y. 2. This Hannel] This hath reference to this phrafe, and God doth most manifed his glory, therefore is he filled the God of heaven. I shall not be the state of the shall not be the sh here came to Nehemiah, he gave a great charge, chap. 7.

verf. 2. | one of my bretbren ] Some take this word in a large extent, for

one of my ore orea; some take this word in a large execution one of his kindred. Others, in a larger, for a level, ease, be said corrain men of Judab] Or, sur of Judab. It is like that they came from the counfel as Jerusalem, upon some

special message.

and I asked them concerning the fews This sheweth, how his summer was not upon me people or 1003 100 1000 as no efficies my that might inform him, be enquires where them, the himfelf was in a fact and flexure and had the fa-the himfelf was in a fact and flexure carth. Yet he thought your of the greate! More than the properties of the properties in the properties of the properties in the prop minde was fer upon the people of God: for so son as he espies any that might inform him, he enquires after them. this enquiry he came to know, what etherwise he might not have known; and then the Church might have wanted all that good which he did for it.

that had escaped ] Namely, from the captivity, and were come

whith were left of the captivity ] That were then living; and had neither died while they were captives, nor after their return to their own land. and conterning Ferufatem] Whether that were well fenced, and well provided for.

V. 3. and they faid unto me, The remnant that are left of the espiriory? This terreth forth the same persons that were entitled for the Notice of the Notice quired after by Nehemiah.

in the province] He meaneth hereby the whole land of Judah, which, at this time, was under the command of a forereign king; and in that respect a province. See Ezr. 2. I. and 5. 8.

are in great affliction and repreach] They had many enemies round about them: especially those that were called Samariround about them; elpecally toole that were called Samari-tans, dwelling in the place of the tent ribes. Thefe did what For the hebrew word in the could robusted all their good proceedings, and every two years and their good proceedings, and every two to anney them; yea, they did much from and deride

them.

the wall of gerufalem also is broken down! We do not read
that ever they were built again, fince Nebuchadnezzare
army brake them down. So as the meaning is, that they first lye broken down, as they were in the beginning of the capti-vity, 2 King, 25, 10. This made the enemies the more to

infult over the Jews.

and the gates thereof are burnt with fire That is, still con-

tinue burnt, and have not yet been repaired again.

V. 4. And it came to pale when I heard these words] It is knowledg of matters that works upon the hearts of men. What the eye fees not, or ear hears not, or at all cometh not o mans notice, the heart rucs not.

to mans notice, the near true not.

shat I sate down! He sate on the ground, as Jonah 3. 6.
Lam. 2.10, Ezek. 26. 16. Isa. 47. I. Such sitting is the pofture of a forrowful minde.

ture of a forrowing minde. 26. See Ezr. 10. I. and mounted certain dayes] This sheweth, it was no small

grief that feized upon him, in that it continued day after

and fasted] This was a further evidence of the depth of his forrow: amanifestation of their and his unworthiness to lorrow: a manutetation of their and ms unwortnines to particle of any of Gods bidlings; and amenas, the better to fix and prepare him unto prayer. By this Smpathy, the fixed that the first and the state of the Church. I form member fuffer, all the members fuffer with it, I Cor. 12, 26.

Inffer, all the members inter with it, 1 Vot. 12.36.

and 1994 [] Before he attempts any thing, he calls upon
his Vod: he fift goeth to God, and then to the king. This
made all that he did fo fuccesful air was.

before the God heaven [] Because the saven is the place where
Cod doth most manifell his glory, therefore is he filled the
Cod doth most The Termale was no funcial year of the oldere
Cod doth the code of the code o

which though it be but fhort, yet it hath a folemn preface which though it be but mort, yet remain a tolerain please pre-fixed before it; as the Lords prayer, Matth. 6.9. In the first place, he manifested the earnestness of his deline.

O Lord [God of heaven] See v. 4. In his preface we have a description of God; and that by his greatness and goodness. His greatness is fet out by the place of his habitation, Hea-

the great and terrible God] The greatness of God is here

that keepeth covenant and mercy] This is the second branch of the description of God. His covenant, here meant, is a covenant of grace; such an one as he made with Abraham, venant or grace; such an one as he made with Abraham, Gen. 17. 7. His sucry hath respect to our milery. Of these two joyned together, see x ling 8.2.8. for them about suce bim, and abstract bit summandaments? This is a qualification of such persons, as the afore-mentioned good-needs of God which we have accommandament.

nels of God ufeth to be extended unto. The former branch fetteth forth their inward disposition towards God : the lat-

terteth forth their inward authorition towards office in the tertetheir outward carriage towards him.

V. 6. Let thine sees now be attentive, and thine eyes open.

Here beginneth the substance of his prayer: wherein, first, in general, he craveth audience. The meraphors of attentive ears, and eyes open, are taken from man, and lapplied to God, and import a good regard to prayer, Of these meta-phors, see 1 King. 8.29. Chap. i.

grant what is defired.

relation which was betwixt God and them.

begin first at our selves; and then at those to which we have

Degui interest of the free period of the free period of their fins. Heb, with corruption we have corrupted.

and have not kept the commandements, nor the flatutes, nor the judgements] By these three words, the several kinds of Gods

laws may be intended; as moral, ceremonial, and judicial.

Of the diffinction between these words, see I King, 2.3. They imply, a breach of every thing that God would have them

keep.
which thou commandes if the fervant Moses Namely, to de-

clare to thy people, that so they might the better know them, and observe them, Of this phrase, thy servant Moses, see I King.

8.53. Josh 1.1,2.
V. S. Remeaster, I beseech thee] He puts God in minde of

prizeth in it, both the word of the threatning, and alfo the

If ye transgress, I will scatter you abroad among the nations?

shough there were of you caft out unto the uttermoft part of bea-

ven] By heaven he here means the skie, with which the earth

feems to us to be terminated: for when we cast our eyes up-

appear at the end of the furtheft part that we can fee; fo as it

is all one as if he had faid, unto the farthest part of the earth,

Matth, 24. 31.
yet will I gasber them from thence ] Deut. 30. 4. Man cannot

carry away Gods people, farther then God can fetch them

temple was; and where God was worshipped, and called up-

on. See i King. 8.48.
V. 10. Non thefe are thy fervants Here he preffeth again that motive which he used, vers. 6 taken from the relation

and thy people] This is another relation. The former shew-

were to God, as subjects to a king; so also doth God ac-

knowledg himself to be, Mal. 1.14.

whom thou hast vedeezed by thy great power This hath rela-

sion to Gods redeeming his people out of the hand of the

betwixt God and them, for whom he prayed.

Of this threatning, see Deur. 4, 25, &c.&c. Of the execution thereof, see 2 King, 25, 11. Ezra 9, 7. V. 9. But if yevenirn unto me, and heep my commandements!

True convertion unto God is manifested, by observing his

word of promife, together with their diffinct limitations, [47ing] Heb. 10/19. God commanded his word to Mofes.

to fay,or to declare it unto his people,

a confcionable practice of them.

commandements,

way to finde mercy, See Ezra to. 11.

Of this hebraifin, fee 1 King. 8.13.

Annotations on the Book of Nehemiah.

that the untief heir the priper. This hath reference to the Egyptians, wherein God manifeded his extraordinary power, first metaphor; for the end of an attentive ear, is to hear, and by his judgements executed on Pharoah.

Egyptians wherein God manusched his extraordinary power, by his judgements executed on Phanoah.

and by thy fireing band! This metaphor is taken from men, whole fitting his manifelded, cipically, by their hands. See Exod. 6.1. & 1.3.9. & 14.8.

V. 11. O Lord, I before thee?

The frecial thing prayed for, is fee down fit this verie. of thy fervant] This relation is here used, as a motive, to in of thy fervant | This relations here used, as a mouve, to induce God the rather to hear, verf. 10. Pfain. 16.16.
which I pray before the move | Heb., this day.
day and night | That is, confiantly, continually, morning

day and mgo! That is, contiantly, continually, morning and evening. The former word, 80%, or, this day, prefixed before this phrase, day and night, importest, that to his daily, constant ordinary prayers, he added extraordinary. Now he fasted and prayed; this was extraordinary; yee in this

Let now thine ear be attentive | Sec v. 6.

Let now reme ear of alternive Jose v. o. to the prayer of the frames Jose v. c. and to the prayer of the feature J Either more, at this time; joyned with him in prayer, or he knew that others, beside himself, called upon God, for redress in their mistery.

day of extraordinary prayer, he omitted not his ordinary de-votion, day and night. We read in the law, that on folemn who defire to fear thy Name | Because he knew sthat none feast dayes, extraordinary factifices were to be offered up: but with this proviso, besides the continual burnt offering, which was could fear God, in that degree which they ought, he fetteth forth the truth of their endeavours, by defire, Isai. 26.8. All fervice and worthip of God, is comprized under this word;

and profper, I pray thee, thy fervant this day ] Give him good fuccess in that which he goeth about. See 1 Chr. 22, vers.

and grant him mercy in the fight of this man ] So order and diffore the heart of the man, to whom I intend to go, as he may show me so much mercy, as to grant the request that I shall make to him. The request is expressly set down, chap. 2. and confesses the fins of the children of Ifrael | This is the first part of his prayer, confession. Penitent confession, is a ready thall mase to nim. The request is exprestly set down, cnap. 2. 5. He filles the king man, to flew, that he was but a man, notwithstanding his high place and dignity; and that therefore God could turn his heart as it pleafed him, Prov. 21. which we have finned against thee] It is a great aggravation of fin, that it is committed against God, Plalm. 51. 4. 1 Sam. boib I and my fathers househave finned] Confession ought to

for I was the kings cup bearer] This was a great office; for he gave the king wine when he was pleased to call for it and thereupon had opportunity to be oft in the kings prefence, and to make a request unto him. Of a cup-bearers office, see I King. 10. 5. This is here added to thew, that Nehemiah was ready to use his present office, to the advantage of Gods

## CHAP. II.

Verf. 1. And it came to pass in the month Nisau] Nisan is count, Efther 3.7. It began at the equinoctial fpring; a-bout the eleventh of our March. Abb is a name of the fame moneth, Exod. 12. 2, and 12.4. Some make this an hebrew name, and derive it from D13 Nes; which fignifieth to our September, at the Automnal equinoctial; it might be called, Nilan, because the cheerful funmer dayes, were now fled and gon. This was four moneths after Hanani his first coming to Nehemiah,ch. 1. 1.

In the true uties by car of Artaxerxes the king | This was that Artaxerxes, who granted great priviledges to Ezra, Ezr. 7. 1, 11,8cc. This circumflance of time sheweth, that Nehemiah came thirteen years after Ezra. For Ezra came in the fe-venth, (Ezr. 7. 8.) and Nehemiah in the twentieth year of commandements, axl do then] Though keeping, and doing Gods comande-ments, do off intend one and the fame thing, yet, by way of diffiction, one may intend a falt holding of them: the other,

the fame king.

that wine was before him] This circumstance is here noted, to intimate, that this was a folemn meeting, even a feaft, for the Queen allo was at it, verf. 6. and allo to make way for that which follows in the next words.

and I took up the wine, and I gave it into the king By this we may gather, in what respect Nehemiah is said to be the kings cup bearer; namely, in that it was his office to attend upon the king at his meals, and to reach out unto him fuch wine as he was pleafed to call for.

Now I had not been before time fad in his prefence \ So fad as now he was : fo fad, as to manifest his inward grief, by his outward countenance. It is probable, that Nehemiah had continued, from his first hearing of the sad news from Jesusalem, chap. 1. 2. in a condition of mourning; and spent those and will bring them uses the place that I have chosen to set my Name there] This is a description of Jerusalem, where the four moneths, as Daniel did three full weeks, Dan. 10.2,3, which made his countenance appear to fad as it was. Officers at Court ufe to have their courfes in waiting upon their king; and now might his course be.

and now might his courie be.

V. 2. Whirefore the king faid unto me, Why is thy countenance
[6d] His inward forrow, and his outward humiliation, left
fuch an outward flamp upon his face, as it was foon differened; especially, by the king, who bare a good respect to

eth, they were to God 2s servants to their master: so God acknowledgeth himself to be, Mal. 1.6. The latter, that they feeing thou are not field] His coming abroad, his activity in performing his office, and the kinde of fadness that appeared upon his face did all demonstrate, that no disease had seized upon him.

this is nothing elfo but forrem of hears ] There being no ex-

## Annotations on the Book of Nehemiah.

ternal canse of such sadness of sace, the king might well in So as this sheweth the right she had to be Queen, for that it was from an inward cause; samely, grief of also such is sheweth that it was a solumn meeting the same such as the same su

and it might saile from a fudden apprehension of the greatnets of the king that faske unto him: or, from a concer that
the king night suffect some iil, rescalerous practice in him;
or with a thought that the king might mid-interpret
or with a thought that the king might mid-interpret
or with the company
that was then preferen; for the Queen then fitting by him,
there must need be Nobles, and others strending them. It is
not worth be founded that his interney was now so the company
that was then profess; for the strength of the strengt may well be supposed, that his intent was not, at this time, to make his request unto the king, had he not, by the divine pro-

gainft the king.

Why flouid was my countenance be [ad ? ] That there might not be any undue furnities of his grief, he declares the true cause thereof; and that after such a manner, by an interrogation, as importeth the equity thereof.

when the city, the place of my fathers sepulchres light wosse ] The very heathen had the fepulchres of their ancestors in high very neathern man the reputences of their ancestors in high account; and accounted it a point of great impiety, if not a plain facriledge odemolith, or any way to annoy them: and therefore he prefferh this as a just occasion of his grief,

and the gates thereof are conjumed with fire] See chap. 1.3 And the gates thereof are conjumed with fire J See chap. 1.3 Hereby he makes way for his request, verf. 5. For he might suppose that the king who was so inquisitive after the cause of his fadnels, would be ready to enquire after the means of re-

venting it. V. 4. Then the king faid unto me, For what dost thou make request Here is manifested the good event that followed upon his clear declaration of the cause of his grief; namely, that the king would be ready to afford means for redreffing of that which caused his grief; and to that end tends this questi-

fee chap. 1.4. He prayed not by turning after into force feerer place: or, by uttering any words, but by thing up his heart to God. This is a finde and the first place feerer place is or, by uttering any words, but by the first place is or by uttering any words, but by the first place is or by the first place is of the first place is or by the first place is of the first place is of the first place is or by the first place is of the first place is of the first place this man. This ejaculation of the heart may be as fervent and prevalent a prayer, as a folemn prayer uttered with the mouth: witness that ejaculation of Moses his spirit, Exod. 14. mouth: witness that ejaculation of Moles his plute, Exod. 14.
15. to which God made this answer, Why crieft thou under The answer of God, implyeth a feverent prayer; and yet no words of a prayer were then uttered by Moles. This freno words of a prayer were then uttered by Moles. Into tre-quently and heartly used, argueth an heavenly minde, and an holy familiarity with God. This is one way whereby we may/ray, drwn; continuelly, without ceffing; even by the rea-dineig of the heart to pray at all times, in all places, on all occasions, when we are alone, or in company, in conference, occations when we are aione, or in company, in conterence, reading fitted ying, working, or doing any other lawful thing. Thus mait thou, Reader, now pray in reading this. V. 4. And I fail and the king. After the had prayed to God, he makes his pertion to the king. First, to God, chap. 1.4.

11. and here. Then to the king.

If it please the king This is an humble infinuation into the

If is place the king! This is an humble infinuation into the kings affection; implying, that he would not define any thing of the king, again this united in the first state of the forest have found favour in the fig. 13]. See Ether 6.4. It repeates they this, that the king did very much respect him, and accounted him as one of his favourier. This fewer of the kings he placed as a garden to induce the himself of the first place favour of the kings he pleads, as a motive to induce the king to grant his petition: and thereby flewerh, that he defired the good of Gods people, as much as the continuance of the

the gods wouldest fend me unto Judab He desireth more

"He are multiff feet me usto Judab] He defireth more then have top the would ge as a mellenger, or ambifidor from the king, in his name, with his authority, mess betting for platter fequilibril See v.3. that I may build it; He meaneth, in frecia, See. The people and gates of the city, whereour, the Arecia, Hage I. 4. yer his rained, all one has been been been been been been supported by the second of the second beautiful to the second beautiful to be seen and the second beautiful to be seen as the second beautiful to be se

requifite in and about the city.

Y. 6. And the king faid unto me! The ready answer of the king, giveth evidence to the efficacy of his prayer, verf. 4.

1. I. II. she Queen] Heb, wife. A kings wife is properly a Queen:

The I was on fore afficial.] This feer was a natural fear; and it might artic from a findern apprehension of the greates of the first that food was a first that the great of the first from a findern apprehension of the greates of the first that food was the first food was a first from a fir

Jet now tong 10-10 tony journey net ] This prejuppoieth, that the king granteth his petition, in that he ipeaks of the time for accomplishing what he defired.

tor accomplianing what he actived.

4xd when witt thou return] This gives proof of the kings great affection towards him, in that he was loth he should be long ablent from him; and yet to gratifie his favourite upon his request, he was content to let him go; bus so, as he would

requeit, ne was content to let nimigo; bus lo, as ne would know the time of his teturn, joir pleafed the king to lend me.] The king grants his petition, according to the petitioners mind; for he made him a governour, chap.5.14. See the meaning of this word, fend,

veri. 5.
and I [et bim a time] Namely, twelve years. See chap. 5.

V. 7. Moreover, I faid unto the king ] The kings manifestation of his readiness to grant his desire, puttern him on the more to inlarge his perition.

o meauge no premion.

if it pleafe the king] See v 5.

let letters be given me to the governours beyond the river] To fuch as had command, under the king, over those Provinces that were on that fide Euphrates that Jerusalem was on; for there were the greatest enemies of the Jews; and such as Nehemiah had most cause to fear.

that they may convey me over till I come into Audab] Hereby he intends both convenient means for his journey, and also fafe protection by fome guard of fouldiers. We read, Ezra 8. 22. that Ezra was alhamed to require such a thing of the king, because God was able to protect them. To this I answer, that there was a particular occasion that moved Ezra to forfee chap. 14. He prayed not by turning afac into fone bear that request at that time; and it is there expected to be,

> Gods providence, whereby ne oringent matters to pais means alone without God, can do no good. An his fault confilted not fimply in this, that in his difease he tiled Physicians, but in this, that he fought not to the Lord, 2. Chron. 16. 12. A woe is pronounced against those that take counsel, but not of the Lord, and that cover with a covering, but not of his spirit. If a.

30.1. & 31.1. V. 8. And a letter unto A aphibo Keeper of the hings Forreft] A Forrest wieth to be full of well-grown timber trees, Ifa. 10. 18,19. Ezek-15,2. The Forrest here meant, was neer to the land of Judah. It is probable, that it was Lebanon; from whence the former Jews that came out of captivity, had their timber, Ezra 3.7. The Hebrew word fignificith Paradife. The timoet, Ezra 3.7. In erfortew word igninetin Farasije. Ine region betwist Libanus, and Antilbanus, (which bordered upon the land of Ifrael) was called Paradife, by reason of the pleafantness thereof. Some write, that there was a rown

therein called Paradife.

therein called Paradife.

that he may give me timber] He defireth to have it freely, upon the kings authority.
to make beams for the gates of the Palace which appearained to

to make beams for the gates of the Yalace worso apperanta to the boufe] By the house, is here meant the Temple; and in this sence, the word, boufe, is here used by an excellency; for this sence, the word, home, is nere used by an excertainty; in the Temple was the both house that ever was built. The word, appertaised, is not in the Hebrew, which is thus, the gates of the palace which to the house. And then it may be taken for the kings patternitude in the source. And then it may be caused for the strings palace. Because the planta may imply a building appertaining to the house of God, many take the palace, here fet down, for the court about the Temple yichich was not yet built. See Exta 10.13. That court had fundry gates, and divisions; and

buildings in it. See I King. 6.36.
and for the wall of the city] In the city wall were many gates

and postnership () meters ] in the city-wast were many gates and towers, and Forts, (fee 6., 3.1, &c.) and in that respect, much and great timber was requifite, and for the hose that I had entry into ]. He was a governour, and lad a great court, ch. 5. 14, 17, 18, and in that respect, needed a fair house.

and the king had gramed me] Namely, all that I defired. This is a further evidence of that gracious return which God gave to his grayer, and of the kings great fagour to him.

Chap.ij. according to the good band of my God upon me ] See Ezra chap. [

7. 6. V. 9. Then I same to the Governours beyond the river] See and gave them the Kings letters | Such as were defired

verf. 7.
now the king had fent Captains of the Army, and horsemen with me] This convoy was more then he asked; for he thought he might pass fafe till he had passed over Euphrates; where he was to receive another convoy, v. 7. But the king was fo was to receive another convoy, v. 7. But the king was to careful of his fafety, that he would not fuffer him to go any whither without a lafe guard.

V. 10. When Sanballs the Herenite There is a place in

Moab called Horonaim, Ifa. 15.5. Jer. 48.3,5,34. This Sanballat was of that place; or his ancestors were from thence, and in that respect is he called the Horonite; so as Sanballat was a Moabite. He had fo infinuated himfelf into the Jews, as there was alliance betwirt him and the high Prieft. chap. 13.28. Yet was he a mortal enemy to the Jews,

and Tobiah the [ervant] Tobiah was a governour, but tribu tary to the king of Persa; and in that respect, his vallal and servant. Some hold, that this title, servant, is given him, becauche was once a bondflave; though now advanced to a place of government. He also had so infinuated himself, as

place or government. Fre also had to infinuated number, as the high pricit was allyed to him, ch. 13.4. the Ammenite! As Moab, fo ammon, were alwayes great enemies to the Jews; and after their return from captivity, fought to do them all the mischief they could.

heard of it This they might quickly do by intelligence from those friends which they had got to themselves among the

it grieved them exceedingly ] Grief is here put for discontent, and perplexity of mind and spirit arising from envy, and from a malicious disposition against good. Envy works upon a mans fpirit fo far, as it of manifestech it self in his face, and maketh his very stesh to pine away.

that there was come a man to feek the welfare of the children of Ifrael That alliance which they had in Ifrael, might have Installance which they had in their, single large moved (tich as had any ingenuity, to have rejoyced in the prosperity of Ifrael; but nothing fatisfieth, or allayeth envy. Who is able to stand before envy. Prov. 27.4.

V. 11. So I came to Jerusalem Gods providence brought him fafe to his journier end.

and was there three dayer] There he rested before he did any thing for which he came thicher. The like is before noted,

V. 12. And I arefe in the night] Before he attempted any thing about that for which he came to Jerusalem, he would well inform himfelf about that which was to be done to know what pains and cost it would require: and that he might do it the more secretly, he arose in the night.

I, and some sew men with me] So many as might be fit to bear

him company; yet not fo many as might discover him and his

neither told I any man what God had put in my beart to do at Fe vufalem] He kept his purpose the more secret to himself, left it should be discovered to the adversaries: and they seek means to prevent him.

neither was there any beaft with me fave the beaft that I rode upon] This flows, that those few that he took with him, were fuch as attended upon him. He rode, but they went on foot: many beafts might have been a means of making the matter

V. 13. And I went out by night See v. 12. It is supposed to have been a moon-shine night. Being night time, others were in bed, fo as he was not feen : but being moon-shine, he might difeern all the decayes

might diteers at the decayes, by the gate of the sulley By that place where a gate had been harctofore; and was afterwards built up again, chap, 3, 13. There is a place called the valley of Jehoshaphat, Jeel 3, 2, 12. This gate led into that valley, and thereupon had this title gi-

even before the dragon Well This Well is taken to be Ento-gel, 1 King. 1.9. Some take this title, Dragon Well, to be fo salled, because an image of a Dragon in brass, or other like metal, was there set: and the water ran out of the mouth of it. metal, was there let: and the water ran out or the mouth of the Others, because the waters that ran along from it, ran folly, or creepingly like a Serpent: and for this purpose they al-leadg, Isa.8.6. where it is faid, that the waters of Shiloah go

and to the dung port] This was a place whither they brought their dust and dung. The gate that leadeth to this place, is called the dung-gate, chap.3.14. Or else this was that dung-

and viewed she walls of Jerusalem which were broken down] He purteth not off this eare to others; but he himfelf takes an especial view of all.

and the gates thereof were confumed with fire 1 Of this and the

other phrase, see chap. 1.3.
V. 14. Then I west on to the gate of the fountain] That is, a

V. 14. 1003 1 yests on one gate of the passarin! That is, a gate neer to a given from rank whereby water was conveyed into the city. This is the gate mentioned, th. 3.15. and to the Kings pool! This was a great commodious pool made by form king, and thereupon retained that name. Some take it to be that which Hezekish made, 2 King, 20.10, Others hold, that Solomon first made it; and that by Hezekiah it was fo ordered, that water from thence was brought into the city under ground, when Sennacherib came against it, 2 Chro. 32. 30. There is mention made of the pool of Siloah by the kings garden, ch. 3.15. which is taken to be another then this that is

called the kings pool. called the kings pool.

but there was no place for the beaft that was under me to paff.

The stones and rubbish to lay in the passage, as a beast could not go thereby: so as he was forced to light, and go on

V. 15. Then went I up in the night by the brook ] This is taken to be the brook Kidron; whereof, fee I King. 2.37.37. & 15.

13. Though it were night, yet he continued to go from place

and viewed the wall The wall was broken down : fo as hereby is meant the ruines thereof.

and surned back | This phrase implyesh, that he went home again. For having seen as much of the ruines of the wall of Jerusalem, as he had heard of before, ch. 1.3. he discerned that it was high time to go about the building up of the walls: and withal, he differend, that the work was a very great work, and therefore turns back to take order for the building of them up.

and entred by the gate of the valley This was the same gate by

which he first went, v.13.
and [oreturned] Namely, to the place from whence he first

came, v.12. and that the fame way by which he came.

V. 16. And the rulers know not whither I went, or what I did?

For he did all in the night, v.12.13,15.

neither had I as yes told it ] See the reasons of his keeping it clofe, v.12. to the Jews To the common fort of people.

nor to the Priefts] Under these are comprized all such Ecclefiaftical persons, as were of counsel to advise about weighty

nor to the nobles ] Heb. white ones. The root, from whence this Hebrew word is derived, fignifieth white, Gen. 40. 16. Hefth. 1.6. & 8.17. for Courtiers, and great and Noble persons were wont to go in white, or fine robes, Eccl. 10.17. Ifa. 34.12. Jer. 27. 20, & 39. 6. nor to the rulers | Such as had civil government.

nor to thereft that did the work | This may be extended to fuch is were at cost in making up the walls, as wrought in the work, and fuch as had the over-fight thereof,

V. 17. Then faid I unto them, To fce the diffrels we are in ? They had been it before. Now that he himfelf had been an eye-witness thereof, and being thereby moved with much compassion, he calls it to their mind again.

compassion, he calls it to their mind again.

how Fernsalem sent masse! Either by Fernsalem he means the
walls thereof which lay waste; or else he implyeth, that a city
without walls is in such danger, as it is little better then

and the gates thereof are burnt with fire ] See chapter I. verf.3.

come, and let us build up the walls of Ferufalem] Hereby he firreth them up to be affishant to him. For many handsmake light work. The fruit and benefit hercof, is diffinctly fet down in the third chapter.

that we be no more a reprosed ] See ch. 1.3.
V. 18. Then I teld them of the band of my God ] This hath reference to all the passages that are noted about his coming to Jerufalem, from the time that he first heard of their affliction, chap. 1. verf. 3. By the hand of God, he meaneth Divine providence: to which he afcribeth all that good fucces which

which was good upon me] In prospering every thing that he took in hand about that matter.

as also the kings words which be had spoken unto me] Both those which by word of mouth he had uttered to himfelf, in giving him leave to come to them, v.6, and also which he had written in a letter, v.8.

and they [aid] This hath reference to those that are menti-

oned, v. 16.
Let us arise up and build ] Here they show their willingnesse

and forwardness to joyn with him in that great work. fo they firengthened their hand for this good work ] Of this

phrase, see 1 Chron. 11. 10. Ezra 1. 6. The meaning here is, that they took courage and refolution, and every way fitted and prepared themselves. Rrere V. 19.

Chap, iii.

Chap,iii.

V. 19. But when Sanhalles, &ce.] See v.10. and Geften the Arabian] This is a third man added to the two former, as full of malice as they were. He is joyned again with Sanballar, chap. 6. verf. 2. As Sanballar and Tobiah were governours under the King of Perfia, in their places: fo was this Geshem a governour under him in

Arabia. heard it ] They had means of quick intelligence. See

they laughed us to fcorn, and definited us ] Thus was the effect they laughed as to foors, and aspired as 1 thus was the effect of their inward envise noted, verf. 10. They uter foornfull words against them, as if they were not able to archieve what they enterprized a but like fools, undertook more then they were able to do.
and faid, what is this thing that you do? ] Or, Intend to do

For yet they had not done any thing.

will ye rebel against the king] As they upbraided rebellion with retail again; instang, I as uncy uppraised receipion unto them the more to terrific them; fo they do it after fuch amanner, as is a plain fooff. As if they had faid, you that have a plot to rebel, do you think by building weak walls to fland out againft to great a king, as the king of Persia

V. 10. Then auswered I them, and said unto them] Here Nehemiah manifesteth great courage against such adversaries, as fought to blaft all his good endeavours.

16e God of besver See v. 4. Here he useth this description

of God, to ftrengthen his own faith in God, and to daunt them the more that opposed against God.

bewill profeer w ] This sheweth his considence.

therefore we bu fervants will arife and build] This sheweth his

invincible courage and resolution. but you have no pertion ] You are appointed over other places, and no part of Judea is allotted to you, to do anything

nor right] No title to any inheritance among us.

ner memerial in Jerujalem ] Among all records that are among us, nothing can be found as an evidence of your pedigree to | dwelt there. This place of the wall was neer to that city, and us, nothing can be obtained as an extraction of the defeeted from any of the Jews. Such an answer was given to the devertaries that fought to annoy the Jews, at their and next to them] This first coming out of Babylon to Jerusalem, Ezra, chapter 4. verf. z.

#### CHAP, III.

Vors. 1. Then Eliashib the high Priest rose up] In this chapter is set down the building of the walls of Jerusalem; together with the parties that built their diflinct portions; and the order and manner of building the fame. Eliashib here mentioned, was the grandchild of that Jethua who came at the first time with Zerubbabel from Babylon to Jerufalem. Jefhua's fon was Jeholakim; and the ion of Jehoiakim, was this Eliashib, ch. 12.10.

with his breihren the Priests ] Priests were brethren to the high Prieft, in relation to Aaron the father of them all: and in relation to a common function, whereby they were diffinguished from Levites. Besides, these Priess might be of the same family whereof he was; and in that respect, called his bre-

and they built ] The wall of the city was fo utterly ruined, as ir may well be faid to be built again.

the fleep gate This was fo called, because by it was a market the liber-gate | this was to called because by a was a market-place where sheep were fold, both for factifices, and also for common uses, Joh. 5.2. Or it might be so called because sheep were at that gate brought into the city. This was the first

werear that gate brought filto the chygate of the city that was built,
the faithfield it? Some apply this to an external beautifying
and adoming thereof. Others, to a religious confectating
and dedicating it to God, by prayer, and fuch rices as were
then warranted. This gate is been fingly noted to be fartified. First, because it was as the first future soful the terfand
fed: First, because it was as the first future soful the terfand fo in and with it, all the other gates and parts of the wall were ion and with it, at the other gares and parts of the wall were functified. Secondly, because it was the florial work of the Priefts; and they would have a special care of sandifying their own work. Thirdly, because it was the nestering tare the Temple; and to the market place by it, beafts for facrithe I empte; and to the market piace by it, weatts for laceri-fices were brought. The pool called Bettelfas, (Joh. 5, 2, 3) where theep were washed, was also neer this gate. From this sanctification it is inferred, that the miracle of an Angels de-feeding into Bethelfas, (whereby he that shift stepped in to that pool, was made whole of whatsoever distase he had, Joh.

5.4.) Incunit roughn, and fer up the dost of fit.] Every gate had leaves of doors apperaining to it, that foir might be thut in the night time, for the better lafery and fecurity of the City, and allo a total times, to keep our fit. better the control of the city of the city. be in the city at fuch and fuch times, ch. 13.19. Under fetting up the doors, all things appertaining unto them, as hinges;

locks, and bars, are comprized, v. 3.
even unto the tower] This phrate the weth, that together with
the gate, they built a part of the wall; even fo much as reach-

ed to the towers here mentioned.

of Mesh | The Hebrew word translated Mesh, fignifieth, an bundred. Some take the word for the proper name of the tower, of which we road not, but here, and ch. 12.39. Others take it appellatively, for a tower of an hundred; because it was an hundred cubits distant from the gate; or an hundred cubits high, (for the height of the porch before the temple, was an hundred and twenty cubits, 2 Chr.3.4.) or because it was adorned with an hundred Pinacles; or had an hundred holes in it, one above another round about, our of which they might

in it, one above another round about one that they did look out; and defery matters. \*\*bs/fastlifted.it\*] This is repeated, to flew, that they did not only fanctifie the gate: but also the walls and towers ap-

pertaining thereunto.

next along the recurso.

Into the store of Hauntel? This name was given to this tower,

or, in memorial of fome rian that was of great none and

name. The therep gate being on the well of the city, this

tower was northward on that gate. Fore for he Jewest

to was northward on that gate. Fore for he Jewest

no building the wall from Welt to North, of where the hear

to the South; and from there to rough, the the city floud

gate. If was not become of the property, that the city floud

the store of the store of Hauntel unto the axe of the be built from this tower of Hananeel, unto the gate of the be built from this tower or Hananeer, unto the gate of the corner, (Jet.31.38.) whereby it appears, that this name was long before given to this tower. Zecharjah, who lived about the time of building the Temple, maketh mention of this tower, Zech.14.10.

tower, Lect. 14.10.

V. 1. And next unto bim Or, at bis hand. This Hebraism fetteth out such as were at the charge, and took the care of building the wall, as if they had been workmen; one begin-

ing to work where the other left. builded the meu of Feriche] These are called children of Jericho, Ezra 2. 34. because their predecessors had, generation after generation, dwelt in Jericho: and they themselves now

therefore they built it and next to them? This is the fame phrase that is used before, and may be taken in the same sence. Some give this sence of the phrase: that on the one side of the wall built the men of Jericho: on the other side, Zaccur.

builded Zaccur the son of Imri We read no where else of

this man. But by this it appears, that he was a pious, and a wealthy man.

weafthy man.

V. 3. But the fift\_gute] This was the second gate of the city
now built. As the first gate was called a sheep-gate, by reafon of theep passing thorow it, and fold by it; so this is called a fish-gate, because it was towards the Sea, and fish was brought Sib-gate, bécaufe it was towards the Sea, and fill was brought into the city that way, and a fill-market enight be neer it. We read, that men of Tyre brought fill into this city on Sabbath dayes; and to keep them out, the gate of the City was that; this was this fill gate, this 2, 16, 19. This was an ancient name of this gate, c. 10, 13, 14, 26, 19. This was an ancient name of this gate, c. 10, 13, 14, 26, 19. This was an ancient name of this gate, c. 10, 13, 14, 26, 19. This mention is a City fill gate fill gate, and the fill gate fill gat

needs be a man of good estate, or else God wonderfully bles-

who alfo laid the beams thereof, and fer up the doors thereof, the locks thereof, and the barres thereof All these are here noted together, because one man was at the cost for all. He might now in building prepare them all ; but doors with their locks and barres were not fer up till the whole wall was finished

Ch. 6.1. & 7.1.
V. 4. And next unto them ] Heb. at their band. See v. 2. repaired] The same thing is here intended, as was in the former verses, by this word, builded. This word of repairing may be here, and in the verfes following, used, because the foundation of the wall within the ground, yet remained; and

to may be alfo, forme part of the wall above ground.

Merimeth the for of Oright This Uriah was a Prieft, Ezr. 8. 33. Therefore Merimothalfo was one; for all the fons of

Priests, were Priests.

Prietts, were Prietts.

the fon of Korl Koz had divers children, which came with
Zerubbabel from Babylon to Jerufalem, Ezra 2.6.

and next unso them repaired Mefhullum the Jon of Bercebiah, the

fon of Mc[heqabeel] Methullam was one of those men of under-Standing, for whom Ezra fent, to be informed about fuch Levites as came notto Jerufalem, Ezra 8,16.

and next unto them repaired Zadok the foraf Baana By his parentage, this Zadok is diffinguished from another that did the

like work, v. 29.

V. 5. Andnext unto them the Tekutes repaired Tekoa was a city in Benjamin, Jer. 6.1. It was famous, both by the wife city in Benjamin, Jer. 6.1. It was rainous, both by tile who woman that dwelt there, 2 Sam. 14.2, 4,9. and all of Amos the Prophet, Amos x.1. The inhabitants of that place are here called Tekoites. These Tekoites were well affected to this work; for some of them built up the wall in one place; from the gate of Ephraim, to the corner-gate, 2 Chr. 25.23. but their nobles | Of this word, fee ch. 2.16. By this excep-

tion it appears, that they were of the common fort of the Tekoires, that were fo forward in the work,

put not their necks ] This is a metaphor taken from horfes, or par noticer needy 1 mins a metapure taken non-noise, we occur, about whole neck scollars, or yokes, are put to draw this or that. Putting to the neek, implyeth a willing yielding to do this or that. Not to put the neek, implyeth a retulal to do this or that. This is here noted, as a matter blame. worthy in them.

to the work of their Lord ] This aggravateth their fault, that it was the work of the Lord, and yet they refused to be helpfull therein.

V. 6. Moreover the old gate This is the third gate, called old gate, because it was made before the other gates. Jewish Expositors say, it was a gate ever since the time that David the north fide of the city.

repaired Jebulada the fon of Paseab] This Jeholada may be one of thole fons of Pascah, who at first came with Zerubbabel, Ezra 2.49.
and Meshulam the son of Besodaials This man joyned with

and Melinusm the for of Deforation 1 time man Joynea with Jehoiadd in repairing the wall, the flaid the beams, &c.] See v.3.
V. 7. And next unto them regained Melatiab the Gibeonite]

Gibeon was that great city which made peace with the Ifraelites, Josh. 9.3. It was in the tribe of Benjamin; and one of the Cities that were given to the Levites, Josh. 21.17. This man was of that city.

and Jadon, the Meronoibite] There is no where else mention made of this ladon. We read of another man called the Meronothite, 1 Chro.27.30. which epithite is taken from a place or family called Merono, or Meron; or by change of a letter,

Merom, John 11.5,7.
shemen of Gibeon, and of Mizpah] Mizpah had its name gi ven at the covenant making betwixt Laban and Jacob, Gen. 31.44,49. It fignifieth a watch-tower; it was in the tribe of Benjamin, Josh. 18,26. It was repaired by Afa, 1 King. 15.
The inhabitants of Gibeon and Mizpah joyned with Melatish and Jadon, in repairing a part of the wall

unto the throne of the governour on this fide the river ] By this it appeareth, that the kings of Persia had their governours under them; who ruling on that side Euphrates where Jerusalem was, had their place of judgment at this part of the wall. And this was it which is here filled, the throne of the governour, Or throne may here be put for a Palace, or kings court. To this place the forementioned persons built the wall. But the house or palace it self, is supposed to be built by Nehemiah and his servants, chap. 4.16. & 5.16.

V. 8. Next unto him repaired Uggiel the few of Harhaigh Uzziel was an ancient name; for one of the fons of Kohath a fon of Levi, was of this name, Exod. 6. 18. and from him defeended the family of the Uzzielites, Numb. 3. 27. But this man was not of the tribe of Levi, for he was of the gold-

of the goldsmiths ] Goldsmiths were of an ancient trade; and it is probable, that they thrived well, even in the land of their captivity, and before and after their captivity. Had they not been men of wealth, their fons could not have born that charge in repairing part of the wall of Jerusalem; as here is noted of one fon, and v. 31. of another; and v. 32. of divers of them together.

next unto him alfo repaired Hananiah] This may be he that was in the number of those that entred into a covenant of was in the number of thoje that entired into a covenant of putting away frange wives, Erra to . 8. There was another of this name that repaired another part of the wall, verf. 30. There was not entire the wall werf. The rews on eallo of this name, who was the ruler of the Palace, (who may be this man) chap. 7.2.

the son of one of the Apotheraics.] That which was said of the goldsmith in the former note, may be applyed to the Apothecaries. Apothecaries were ever of great use; and skilful Apothecaries, in high effeem, and might be wealthy men.

thecarres, in high citeen, and might be weathy men.

and they fortified Herufalem unto the broad wall.] Or left fortifying Jerufalem at the broad wall. Or left Jerufalem unto
the broad wall. Of this broad wall, mention is made again, chap. 12.38. This broad wall is taken to be at the corner gate, There is a double reading of the words. One in the text, another in the margent of our English translation. That in the text, the weth how far the fons of the goldsmiths, and the fons of the Apothecaries, repaired; namely, to the corner gate, where the wall was broader then in other places; and in that respect, called the broad wall. The other reading hath no reference to any particular persons; but saying, they lest, implyeth, that the wall was lest, and not repaired unto the broad place: for the wall had not there been pulled down. This is supposed to be that part of the wall, which Josiah brake down and which afterwards Uzziah built again, and made much ftronger then it was before, 2 Chro. 26.9. And it may be, that the Babylonians having broken down the wall on both fides, and being weary of their work, left this part of the wall

V. 9. And next unto them repaired Rephaish the fon of Hur]
This hath reference to that part of the wall that was next to the aforefaid broadwall.

the rater of the half part of Ferusalem] There is the like defeription of another man, v. 12. Jerusalem was built, part in the tribe of Judah, and part in the tribe of Benjamin. In this respect, there might be two rulersthereof. One, of that pare which was in Judah: The other, of that part which was in

V. 10. And next unto them repaired Fedaiab the fon of Harumaph] This Jedaiah was a man famous among those that retook Zion from the Jebustres, 2 Sam. 5.6.7. This gate was on turned from Babylon, as is evident by that special mention which the Prophet maketh of him, Zech.6.10,14.

even over against bie house] Being a greatman, he had a fair house in Jerusalem; and he choice to build that part of the wall, which was next to it.

and next unto him repaired Hattush the fon of Hashabniab] Hattush was of the royal stock, and came from Babylon with Ezra.

V. II. Malchijab the [on of Harim] There were two called Harim, whose children returned from Babylon with Zerubbatel. One was of the Priefts; the other, of another tribe, Ezr. 2.32,39. There were also two other of that name, that Ezc. 3,23,30 There were also two other or that name, that fealed the covenant, Nch. 105, 327. This Harim was of the Priefits; for fo was his fon Malchijah, ch. 1242. and Haljaho the fow of Palanth Mado Jo C Palanth Modo Jo Ce Ezra 2,6. Either this Halhub had an hand in repairing two

parts of the wall; or there were two of this name. For there

parts of the wall; so there were two of this name. For there is mention of this name again, v.23.

repaired the other peece! Heb. fecond measure. This hath reference either to those two that are here mentioned in this verse, implying, that one repaired one piece, and another the other piece; or elfe it hath reference to that which Harruft (v.10) repaired; and implyoth, that these two repaired such a measure, as he did.

and the tower of the furnaces As in other parts of the wall there were towers, v.t. fo in this. This tower is faid to be the tower of the furnaces, because there were 'shining lights therein for a Sea-mark, and a land-mark, in the night time; which made it appear as a furnace, with flaming fire in it. Or, there might be under it, or by it, furnaces for melting metals, or other like uses

V. 12. And next unto bim repaired Shallum the fon of Halloefb] There were children of Shallum that returned with Zerubbabel, Ezr, 2.42, and there was one of that name who fealed the ovenant, Ezra 10.42. this might be that man, she ruler of the half parc of Ferufalem] See v.9.

he and his dan hters ] Either his daughters in their holy zeal might put their hands to that work, in carrying away subbish, or bringing materials: Or else they having portions, might be content to let part of them go towards the repair of the

wall.

V. 13. The valler gate] This is the fourth gate now built.

Of it, see ch. 2.13.

repaired Hanum] Either this man repaired two patts; or

there were two of this name that helped on the work of the

and the inhabitants of Zanoah | Zanoah was a city in the tribe of Judeh, Joh. 15.34. It may be, that Hanun was a governor thereof, fo as the inhabitants under him, were affiftants to him in this work, v.30.
they built is, and fet up the doors thereof, &c. ] See v.3.

and a thousand cubits on the wall ] Thus much they built befides the gate before mentioned.

unto the dung-gate] This is that gate which led to the dungport ; whereof, fee ch. 2.13. And it was the fifth gate in the

V. 14. But the dung-gate repaired Malchiab the fon of Rechab? Of Rechab, see 2 King. 10 15. 1 Chr. 2.55. Jer. 35.2, &c. The family of the Rechabites, was a family of great note and name among the Hraelites. There was another Malchiah that repaired another part of the wall; or elfe this Malchiah repaired two parts.

the ruler of part of Bith-haccerem] Beth-haccerem was a city in the tribe of Benjamin, Jer. 6.1. There were two parts there-of: of one of them Malchiah was a Governour. he built it, and fet up the doors thereof, &c. ] See v.3.

V. 15. But the gate of the fountain | See ch. 2, 14. This was the fixth gate in the wall.

repaired Shallum the [on of Col.hazeh] This Col.hazeh had and other fon, namely, Baruch, ch. 11.5.

Chap, iij.

the rate of part of this city was Ever, v. 19.

Sanother part of this city was Ever, v. 19.

Sanother part of this city was Ever, v. 19.

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Sanother part of t of another part of this city was Ezor, v. 19.

be built is, and evered it.] The gates had rooms over them, and in that respect, were covered with roofs.

and in that respect, were covered with roots, and see spibe doors, &c.] See v. 3.
and the wall of the pool of Silodo by the kings garden] The kings garden was planted by it; which made it the more pleafant. In this respect, it was called the kings pool, ch. 2. 74. In this wall might be that tower which fell and slew eighteen,

this wall might be that: tower which fell and flew eighteen, luka 3.4. E. his was that pool to which Chrift fart often and some blind eo wash his eyes therein, Joh. 9.7. and suase be fairt state go denns is the city of David J. The city of David was on amount called mount Zion. It was higher then ione part of pleudalen, 3. Som for mit, income therefore theirs made for a more castle the Som for mit, into the low-engrand J. Cantar shows in the Temple, Mention is again

er parts of Jerulalemana into the a emple, Mention is again made of these stairs, chap. 12.37.

V. 16. Astro bin repaired Nebemiab she son of A bulk.] This is another Nebemiah then he that carryeth the title of this book. For they were of different fathers, ch.1.1.

the ruler of the baif part of Bethque ] Bethzur was a city in the tibe of Judah, John 15:58. It was repaired by Rehoboam, 2 Chro. 11.7. It was divided into two parts; of one where-

of this Nehemiah was ruler.

sumo the place over against the Sepulchres of David There was one famous Sepulchre wherein David himself was buried, one famous Sepulchre wherein David himself was buried, Act. 2.29. There were also other Sepulchres which were made for his fons, or other kindred, or houshold; and called the Sepulchres of David. This description of this place sheweth, that he here settecth forth the wall about Zion the city of David. That city was within the circuit of Jerufalem; and in it, was both the Temple, and the kings Palace.

is, was both the I emple, and the kings Palace.

and to the pool the was made! This defeription is used for diflinction, betwixt this and the pool of Siloah, that was a
natural pool, normado by the art of man. This is supposed to
be that which Herseliah made, a King, 20, 20. It is called the old pool, ( Ifa, 22, 11. ) and the upper pool, 2 King.

18. If any to the buffe of the mighty] This is the description of a gartifon where captains and other fouldiers, which were mighty men of valour, doseed.

V. 17. After him repaired the Leuter] As the Prices had with the control of the Leuters and the control of the control of

their thare in building part of the wall; fo alfo the Levites had

Rehumshe [on of Bani] There was one of this name who came up from Babylon with Zerubbabel, Ezr. 2. 2. But it is most probable, that this Rehum was he who scaled the covenant, ch.10.25. There were divers children of one Bani that also came up with Zerubbabel, Ezra 2.10. And also there were fons of one Bani that put away their strange wives, Ezia

next urto him repaired Hasbabiah] This Hashabiah might be he that, with other Levites, came to Ezra at his return from

Babylor, Ezra 8.19. the ruler of the balf part of Keilah in bik part ] Keilah was a city the rater of ine best past of Kettan in the Part 1 Acitan was a city in the tribe of Judah, Joh. 15. 44. It was that city which David faved from the Philiftims, 1 Sam. 33-1, &c. This was divided into two parts. Of one part thereof Hashab ah was

governour. See v.18.
V. 18. After bim repaired their bretbren] These were other Levites then those that were mentioned in the former

Bavai the fon of Henadai] There were of the fons of Henadad that returned from Babylon with Zerubbabel, and helped on the building of the Temple, Ezra 3.9.

the ruler of the balfpart of Keilah] This was the other part of

this city. See v. 17.

V. 19. And next to him repaired Exer the fon of Helbus | Exer was one of the Prieft, ch. 12. 42. This Jeshua might be he

that is mentioned, Ezra 2.36.

the ruler of Mizpah] Hereof, see v.15.

another piece] This hath relation to v.20. and that part which

is here faid to be built. See v. 11. over againft the going up to the armory ] There was a ftrong

place wherein arms and all forts of ammunition were laid up; and this is here meant.

and this is here meant.

at the turning of the wall Sec 2 Chro. 16.9.

V. 10. After him Bestuch the for of Zabbail Or, Zassai. Baruch was one of them that fealed the covenant, Neh. 10.6.
There was one Zabbai that was among them that put away. their wives, Ezta 10.28. and there were of the children of Zaccaithat returned with Zerubbabel from Babylon, Ezra

earreflir repaired the other piece] The Hebrew word tranflacarequy repaires to every piece; I ne ricotew word transfa-ted, careffly, fignifieth to be angry, or to kindle and inflame. It importes ha quickning up of himfelf. Some take it, as if ha had been angry with himfelf, because he began no foon-

the other piece] This hath reference to v.19.

from the turning of the wall] There Exer left to build; and

Zabbai began. See v. 19. unto the door of the boule of Eliasbib the bigh Pricft] Of this unto the deer of the nounce of the proper state of the the Eliafnib, fee v.r. He being high Prieft had a fair and temarkable houle joyning to the wall; and thereupon, it is fet down as a mark of the end of one mans work, and beginning of an-

others, Y.21.
V. 21. After bim received Merimoth the fon of Urijah the fon of Ket See v.4. This is that Merimoth who had a charge of the filver, gold, and other things that were brought with Exta to Jerufalem, Ezta 8.33. There were children of Koz that came with Zerubbabel from Babylon, Ezta 2.61.

another piece This hath reference to the former verfe.

another pixel 1 Ins nath reterence to the total verte, from the door of the boule of Elizabib | See v.20. even to the end of the houle of Elizabib | All along the backfide thereof. For Elizabib soule flood within the wall, along

V. 22. And after him repaired the Priefts, the men of the Plain] Hereby are meant such of the Priests as dwelt in the Plain of Jordan and Jericho. See Gen. 13.10. Deut. 34.3. 1 King. 7. 46. Zech. 7.7. There is mention made of the Plain country round about Jerusalem, ch.12.28.
V. 23. After bim repaired Benjamin or, after them; and

fo it hath relation to the Priefts, v. 22. Benjamin is here taken, not for the name of a tribe, but of a particular man then li-

and Hafbub] There was mention made of one Hafbub before, who repaired a part, v. 11.

over again friber bonfe] These were men that had houses in Zion ; and they repaired the wall neer them.

after bim repaired Agariab the fon of Maafeiab, the fon of Ananiab, by his bonfo] The progenitors of Azariah were men of good account; and thereupon, both father and grandfather are here fer down. Azariah had a house also by the wall; he therefore chose to build that part which was next his

V. 24. After bim repaired Benui the fou of Henadad ] Some make Benui and Bavai, (v.18.) to fet forth one and the fame man. They might rather be two brothers of the fame fa-

another piece from the house of Agariab | There Azariah left to

build, and there Benui began.

unto the turning of the wall, even to the corner.] There were many
turnings of the wall and corners: and in that respect, this
turnings of the wall and concers: phrase is again and again used. See v. 19. The latter phrase s an expelition of the former.

V. 25. Palal the fon of #24i] There is no where else mention made of these two men.

tion made of uncle two men.

over against the turning of the wall | See v. 24.

and the town which lythout from the kings high bouse | This

is taken to be the kings chief Palace, build in that place where Solomon builta royal Palace, 1 King. 7.1. There was a tower hefore that house.

that was by the court of the prifer By the court, is meant an open yard by the prison. There is oft mention made of the court of the prison joyning to the Kingshouse, Jer. 32.2.and

33.1. & 37.21. & 39.15.
after bim, Pedatab the fon of Parofb] Here formething is to be underflood, as this, repaired.

V. 26. Moreauce the Nethinims dwelt in Opbel] Or, the tower

V. 3.6. Moreour the Nothmins sauth in Open J Or, sau soure of Ophol. See, Chron. 17, 28, 23, 14. Here allo Gomething is to be underflood, thus, the Nothmins that swith in Ophol bould. Of Nothmins, Rec T. Chr. 29, 3. Exz. 3.3, is the Feventh page. There was found to be the own of the open should be the own of the owner o

and the tower that their out ] Namely, from that water-gate; for the gates had towers by them. The Nethinims dwelt here, because their office was to carry wood and water for

the house of the Lord. See John 9.27.

V. 27. After them the Televites repaired an other piece] Of these Tekoites, see vers. 5. Some of them repaired one part, others another. Some hold, that the common-people first repaired, but now the priefts of Tekoz.

over againft the great tower that lyeth out, even unto the wall of over against the great tower to as you out, even unto the wall of Ophel? This great cower is that that is mentioned, v. 46. The wall by which it was, was called the wall of Ophel. This sheweth, that where the Nethinims ended, there the Tekoites

began. V. 28. From above the borfe gate repaired the priefis] This was

the eighth gate now built in the wall. There is mention made Fifthhly, the dangeds, vetl. 14. Sixthly, the funtaingue, of a way by which the horfer came into the kings houle, vetl. 15. Seventhly, the water-gate, vetl. 26. Eightly, the a king. 11. 19. That way is supposed to be this horse gate, buffe gate, vetl. 28. In other places there is mention made and thereupon this name to be given to that gate. Others fay, that to that gare men might ride toward the temple, but no farther. There their horses used to be left, and from thence they went on foot, (whether they were mean or great) to the temple. Others lay, that it was called the horfe-gate, because that men on horseback rode in and out by that gate : or, throrow that gate horses went to watering. Names used to be given to gates, by reason of the correspondency of some

Chap, ili.

to be given to gates, by relation of the correspondency or some thing neer, at, or thronow the gate. every one over against his bouse! The Priests had (at least ma-ny of them) houses in the city: and for the better defence of their own houses, every one was willing to repair the wall

to Jerufalem, Ezt. 2. 37. He is there fer down to be a gare called, Shellesbeth. See I Chr. 26, 16.

over against bis bouse? Zadok, as other priests had done before him, built fo much of the wall as lay along by his

after him repaired also Shomaiah the son of Sheehaniah] Shemaigh was one of those men of understanding for whom Ezra fent, Ezr. 8. 16.

the keeper of the Eafl-gate] This is taken to be the Eafl gate

of the temple : for they entred into the temple by the east, I King. 6.3.

1 King. 6.3.

V. 30. After him repaired Hamaniah the fon of Shelemiah]

Or, after me. In the hebrew there is a double reading; one in the text; the other in the margin. That in the text, in the text; the other in the margin. That in the text, pleaked of himselfit in the first perion. It is not here tectoring what Nekmaish himself built. It is supposed that he built the place of a fair spacious house for judgments, which all forts of people might meet together; and so much of the will as passed as all one of people might meet together; and so much of the will as passed as all only by that the judgment. It is expectly faid that he himself continued in the work of the wall, they, i.e., and it is the south of the state he handed continued in the work of the total (continued in the work of the total that half of this fevents wought in the work, of the talk half of the fevents wought in the work, of the talk half of the fevents wought in the work, of the talk half of the fevents where the work of the talk half of the fevents where the beareth to expertly what and how much the built. There is the talk half of the work of the work of the talk half of the work of the wore of the work of Malchiah named, ver. 31. began to repair where Nehemiah left. This might be that Hananiah, who fealed the covenant, ch. 10. 23. or, he who was ruler of the palace, shapter

7. 2.

and Hammthe fixe fon of Zelaph] We do notread of Zelaph;
but by this it appeareth, that he had many fons; of which
this was the fixe; and if the rest were now living, this shows that he was the best of them.

another piece ] See ch. 11.19.
after him repaired Meshullam the son of Bereebish ] Meshullam was one of those men of understanding for whom Ezra sent,

over against bu chamber] As other priests had built the wall over again the first house, yet; as, the against his chamber. Some apply this to the enemies: as if he had faid, should they for Priefts and Levites had chambers without the temple, that have a charge given unto them by the king, leave their, I King. 6. 5.
V. 31. After him Or, after me. See v. 30.
repaired Malchish There was another of this name that re-

command, or a visitation, or a mustering, or numbring. Thus

counsel face to order matters of state. It is by others taken to be that which is called the prilon gate, ch. 12.39. and to the going up of the corner Or, the corner-shamber. As there were corners in the wall, so likewise chambers in them. He speaketh here of a corner-chamber, about the aforesaid

V. 32. And between the going up of the cerner unto the sheep-gute.] At the sheep-gate they began, vers. 1. And here at the sheep gate they end, which sheweth, that they had now built up the wall round about.

repaired the goldsmiths, and the merchants ] Of goldsmiths, see verf. 8. Of merchants, see v. 31. In this building of the wall, there are eight gates expresly mentioned. First, the

porje gar, yen; 18.1. In other places there is mention made of four other gares; as Epistain-gate, 6.1. 2, 39. 2 King. 14.1. This gate looked towards Epitatine: or, led/towards that tribe. Entjaining gate, Jet. 37. 13. This gate do our into the tribe of Benjamin; or, was in that tribe: for Jeruslaten was part in Judah, part in Benjamin. The prifon-gate, ch. 12 was part in Judan, part in benjamin. 1 ne prijon-gaie, cn. 12 39. Prifons were wont to be in gates. The coviner gate 2 King. 14, 13. Jet. 31, 28th. 2 to. This gate was at the corner of a wall, out of which they might look two wayes. Add thele four to the other eight, and there will be twelve gates of this city, as there were twelve gates of this city, as there were twelve gates of the new Jerufalem, Rev. 21.12. There are other names of gates, but they were their own houses, every one was willing to repair the wait gainst the fame.

V. 29. of first them repaired Zalot, the son of Immor] There were very many children of Immerchat went from Eabylon 14.5. There was associated by Rings 224, Control of Register the foundation, 2 Chr. 15. There was also the Rings 224, Control of Register the son of Register the son of Register the son of Register the Rings 224, Control of Register the Rings names of the gates of the courts of the temple; as, the gate of

CHAP. IV.

Verf. 1. Bite it came to paffe ] In this chapter is fer forth the lews adverfaries at what the lews did; and their endeavour to hinder their progress on that one side; and Nehemiah's care to encourage the people on the other fide.

that when Sanhallas] Of him, see chap 2.10. heard that we builded the wall) So sanhous a matter could not e concealed from them. See chap 2. 10,19.

he was wroth] The good fuccess of Gods Church flirs up inger in the adversages thereof,

and soo' great indignation] This is added, as an aggravation of their wrath. They were out of measure discontent, and exceedingly feorned what was done. This fees out their inward difdair

and mocked she fews ] This fetteth out their outward fcoffs.

and the army of Samaria | Such fouldiers, as lay there in gar-rifon, and were to keep the inhabitaits of Samaria in subjecti-

rition, and were to keep the minimature of Samaria in mojection to the kings of petfis,

and faid, What do thele feeble Jean: ] This is flocken, not in pity, but in contempt. He had no finitual eyes to behold the power of God affilting them; but motify looked upon them with carnal eyes, and to thought them to be no confident rable persons; but very weak and impotent. This he faith, to encourage the enemies of the Jews against them, that they should not be affraid, by reason of the wall that was in build-

will they fortifie themselves > ] Heb. leave to themselves, Will they leave any thing to themselves that they may trust unto.

that have a charge given unto them by the king, leave there, and fuffer then to go on?

will they furifiee? I This is added, because the Jaws were wort, by lacrifices, to dedicate their great buildings, and other works when they were done. Herein Samballar foof

reparted Matterney | Inter was another or tins name trust teplaced the dings gate, v. 14,
the gathquists [m] This distinguishest this Malchiah from
the gathquists [m] This distinguishest this Malchiah from
the gathquist [m] This distinguishest this Malchiah from
the works when they were done. Herein Samballar foot
the pious practice,
the piou two dwell neet together to rechammon, jeet 1 cm. 9. - over-chams were, in all lages, of greating, and fuchas ordinarily lettly statistical to great editors. See 1 king, 10. 15, 28. Seor againg the gate Miphely 17 this proper name is no where edite to be found. Appellatively, the word fignifieth a where edite to be found. Appellatively, the word fignifieth a statistical to the found of the second proper name is no where edite to be found. Appellatively, the word fignifieth a statistical to the found of the second proper name is no where edite to be found. Appellatively, the word fignifieth a statistical to the found of the second proper name is no where edite to be found. Appellatively, the word fignifieth a statistical to the second proper name is no where edite to be found. Appellatively, the word fignifieth a statistical to the second proper name is no where edite to be found. Appellatively, the word fignifieth a statistical to the second proper name is no where edited to be found. Appellatively, the word fignifieth a statistical to the second proper name is no where edited to be found. Appellatively, the word fignifieth a statistical to the second proper name is no where edited to be found. Appellatively, the word fignifieth a statistical to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second proper name is no where edited to the second prop

will they revive the flones out of the heaps of the rubbish which are was burnt with fire. This man therefore thinks, that they must put life into that which was dead, and create a new that which was with fire confirmed, if they would build up their walls a new.

V. 3. Now Tobiah the Ammonite | See ch. 2. 10. was by him, and he [aid] Sanballar and Tobiahi, were both of the fame minde, which was an envious and malicious minde against the Jews: shereupon Tobiah answereth the scoffs of Sanballat with another fooff.

Even that which they build, if a Fox go up, be fall even break gen gat, verl. 6. Fourthly, the will-gate, verl. 13. Thirdly, down their flore, wall Hereby Tobian relembles the flore the old gate, verl. 6. Fourthly, the will-gate, verl. 13. one, as a fox may foon scrape down. Hereby they would shew, that they need not fear the Jews speedy endeavours in makeing up their wall, because it may be soon broken down again, This is a bitter icer.

N. 4. Here, O our God] Nehemiah, by the feornes and contempts of their enemies, is moved to flye to the Lord, and to plead that relation which was betwit God and his people. for we are despised] Heb. despight : that is, made a con-

tempt : or, made despicable. and turn their represelt upon their own beadi] As they feorn

thy people, fo let form and repreach fall upon them.
and give them for a prey in the land of captivity ] This may bear a double sence, according to the condition of the persons to

whom it is directed. If they were there (feld, as upon their own land, he withen that they may be made fuch a prey to their enemies, as to be smaquified, and carried away as captives into another land. But if in that land they were captives into another land. tives, his with is, that they might be in that land, as a prey to dogs, or wild beafts and devoured by their enemies.

V. 5. And cover not their iniquity] His meaning is, that this abominable fin should not be clean passed over by God, without executing some just vengeance upon them or the

and let not their fin be blotted out from before thee] This metaphor is taken from a creditors croffing and blotting out a debt; that so it may never be exacted of him, nor pleaded againft him. It fetteth out Gods free and full pardon of fin, Fame than. It rettent our Goos tree and ruit pardon of in-flait, 45, 25. Plaim, 51, 1, 9. In just indignation, this holy man, fittred up with zeal of Gods glery, imprecates ven-geance, against proud, (coraful, implacable enemies of God and his Church. And these imprecations are rather for exemplary punishments upon them, then for their eternal condemnation. Yet I will not deny, but that the Prophets, by that divine Spirit wherewith they were affixed, might differn that divine Spirit wherewith they were attitled, might dicern fome particular persons to be reprobates, and utterly rejected of God. Imprecations of holy men, recorded in sacred Scriptures, are thatp, two-edged tools, not for every ones hand-Scriptures, are that p, two-edged tools, not for every ones hand-ling. When Chrifts Diciples would have commanded fire (as Elijah did, 2 King, 1.10.) to come down from heaven, to confume the Samaritans, he rebuked them, and faid, Ye know not of what spirit you are, Luke 9. 54, 55. Particular imprecations, against particular persons, are not for every fpirit; but for such extraordinary spirits as Prophets and Apostles had. Yet thus far may every faithful spiritteslifie his holy zeal in this kinde of imprecation, by an indeffinite extending it against such as are indeed mischievous, and irre-concileable enemies of the Church. Besides, though we may not make an imprecation against a particular person; yet against his mischievous practice we may. Imprecations, like to this of Nehemiah, are many in Scripture, as Jerem. 18.3.

to this of Nemenian, are many in Scipium, a spicium. 1875.

Pfalm, 10, 14, 15 im, 4, 16.

For the provided the tearners before the builder?] He relative provides the tearners before the builder?] He relative provides the tearners are the builder?] He relative provides the tearners are the provided to God, itim-plyed, but the reproach which is laid upon God from the provides the tearners are and unexpectedly furprise doing God words; laid upon God from the three which defer and no any offerfrom'the that friend of their city; or, of the place where the workmen were to noing Goas work is tated upon Goat numbers. I has ne theween that it was Goods glory, and not any felf-refpect, that fitted of their up his fipirit against those adversaries. Applyed to others, it night carry this sence, that these two adversaries had provoked and six of the control of the night carry this time, that their two avertaines had provided fundry other against the builders, to difficarten them. Of otherwife this, that they had provoked fome builders against either builders that were before them. Every way it showes, the milchief that these advertages did by their frosts.

V. 6. 50 built we the wall.] Nehemiah having commended

the case to God, so encouraged the people, as they went or with the work, notwithstanding the advelaries scoffs.

and all the wall was 'eyned together] Though there were fe veral undertakers of the work; yet in their feveral parts, they made the wall every where so entire, and knit together, as if the fame workmen had done all.

unto the balf thereof ] He meaneth the half of the height of the wall, from the foundation to the middle of it.

for the people had a minde to work] Where there is a willing minde, much will quickly be done.
V.7. But it came to pair, that when Sanbillat, and Tobiab] Sec

and the Arabians] Of whom Gelhem, a spiteful enemy of

the Jews, was governour, ch. 2. 19.
and the Ammonites Of whom Tobiah was governour, ch.

and the Afbdodites] Afhdod was one of the principalities of the Philiffins, 1 Sam. 6. 17. Who were alwaies deadly enemies to the Ifraclites.

mies to use tiracuses.

beard that the walls of ferufales were made up Heb. that beath to beard the fer walls of concerning the walls. Of this phrase, see (or remedy) aftended upon the walls. Of this phrase, see 2 Chr. 34. 13. and Jes. 8. 10.

1 Chr. 34. 13. and Jes. 8. 10.

which the Babylonians of old had made.

then they were very wroth] As Sanballat was, verf. I. V. 8. and confired all of them together] They did not onely inwardly difdain that the work went forward, and in words fcoff at the fame; but they now proceed by open hoftile acts, to undo what the Jews had done, and to hinder their further

progress therein, so some and to fight against Jerulalem.] They saw the work so go on, as they thought it high time, by force of arms to hinder it.

and to binder it] Heb to make an error in it. This relative particle, is may have reference to a person, as well as a thing: as if itwere faid, to mak bins to err, meaning Nehemiah; as if they would bring him to fuch a fireight, as he should not know what to do: Or, to make him flee, and leave the

V. 9. Neveribeless, we made our prayer unto our God ] Or. therefore we prayed. Opposition of enemies, makes believers flyeto God; for they know he can confound their enemies. and protect and prosper them.

and set a worth True believers will not neglect means.

though they trust in God, and call upon him.

against them] Thus this relative hath reference to the enemies. It may otherwise be thus translated, over them, or, by them; and thus it hath reference to the workmen that laboured on the wall : both fences tend to the fame end, namely, to keep the workmen fate from their enemies,

day and night] The enemies fought to take all the advantages they could against them, and that day and night; therefore they would be as careful continually to keep themselves

because of them ] Heb. from the face of them. That the enemies might not, at unawares, fet upon them. Some translate

V. 10. And Fudab [aid] Such men of Judah, as had the over fight of the work: or, laboured therein; they com-

The firengeh of the bearers of burtheus is desaied] By that la-

bour that they have already taken.

and there is much rubbish Which lyeth in the way. This they alleadg, because it was an hindrance to them in the work; and might be a means for the enemy to feale the walls.

fo that we are not able to build the wall To go through with that which remained to be done, for perfecting the work. This could not but add much to his care and grief, that the

workmen themselves should so mutter.
V. 11. And our adversaries [aid] They spake it among themselves, but by some that heard it, it came to Nehemiah's

cars.

They shall not know, neither see] They thought so to carry the matter, as the lews should have no intelligence of their

of their city; or, of the place where the workmen were to-

and flay them] Namely, fuch as are about the work.
and cause the work to crase] Where workmen are taken away,

the work cannot continue V. 12. And it came to pafe, that when the fews which dwelt by them [aw] There were Jews mixed with the Samaritans: which Jews, though they joyned not with their brethren ; yet they fo far favoured their cause, as they would not suffer them to be fuddenly furprized.

they [aid unto us ten times] That is, many times. For a fet number is oft put, in Scripture, for an indefinite number. So Gen. 37.41. Numb. 14. 22. Job. 19. 3. Dan. I. 20.

from all places whence ye hill return to us, they will be upon you! Or, that from all places you must return no us. This is that intelligence which their brethren gave them. The former reading implyeth, that the enemies would, in every place, fet reading implyetin that the enemies would in every place, let feouts and fpies, fo as there should be no escaping of the workmen from them. These lews that brought that intelli-gence, speak as those that were in the city with Nehemiah, gence, ipeak as those that were in the city with Neneman, and others that had the care of the city; and in that respect, use this word, as, in the first person and plural number, as be-ing of their number, and direct it to the workmen: intimatng that when the workmen should, upon any occasion, come into the city, the enemies would furprize them, be it day or night. The latter reading implyeth, that the workmen must be careful to come to them in the city, when they leave their work for refreshing or rest, if they desire to be safe; for other-wise the enemy would soon surprize them. Some thus interpret it, Take heed, and be watchful about all those places whereby the enemy may come to us.

V. 14. Therefore for I enthe lower places bebinde the well, and on the bigher places Heb. fram the lower parts of the place, &c. Upon the fore faid intelligence, Nehemiah taketh care to prevent the plots of his enemies in every place. By lower pievent the piece of many places, he meanth the ground; and that particularly on the defection of the hill. By higher places, he meanth both his upper grounds, and also finch places in movers and forts, as they might electry the enemy out of them, and onnoy the strength of the strength

Chap, iv.

chief of his own house, that fo they might be the more helpful

one mecanocher. with their frestes, and their bows] tinder thefe three kinds, all other kinds of warlike inftruments, offenfive and defensive, are comprized.

V. 14. And I looked, and rose up ] When I Had taken a view of fuch as were preferre, I quickned up my spirie, and went to

and faid unto the Nebler, and to the Rulens; and to the rest of the people] Of the diffinction between these two, see chap 2. 16. He speaks to those that had command over others, to incourage them cheerfully to lead on those that were under their command; and he speaks to those that were under command, readily to hearken to their Commanders.

Banot ye afraid of them] Fear of an enemy must first be renewed, before he can couragiously be withstood.

Remember the Lord He laboureth to encourage them by

the fame ground of encouragement, whereby he himfelf was the lame ground of encuaragement, whereby ne munter was encouraged. He was encouraged by his confidence in God; and thus he encouraged wikers.

which is great anterrible [God is great in power, to proceed those that trust in him; and terrible against all their enc-

and fight for your brethren] Those that came from the same flock from whence ye came, and which are of the fame profession whereof ye are.

your fone, and your daughters your wives, and your boufes] Mens

Just juni, and juni asing mersions were; and june usujes, means care for these, is oft greater then for themselves.

V. 15. And it came to pass, when the emmiss beard that it was furnishment and care and diligence in defending mens selves, off makes enemies afraid to attempt any thing against them, Luk, r2, 49. Security makes enemies bold, Judg, 18, 7,

and God bal brought their counfel to nought ] All plots and practices of men are nothing, being against the counsel and the will of God,

that we returned all of as to the wall By this it appeareth, that fear of the enemy furprizing them, made them intermit their works, and frand upon their defence; wherein they

eury one must bis work? To that task which he had undertaken; or was imposed upon him.

V. 16. And is damotopule, from that time forth? After that

they had heard of the enemies conspiracy, vers. 8. and of the

dispointment of their plot, verf. 1, 4.

that the half of my forums wrought take work. Thought he were a governour, and mighe have kept his fervants to have artended his person; yet in this common, publike, necessary work he caufeth them to have a fhare, and to work as well as others. See ch. 3. 30.

antibesiber half of thembeld]: He suffers none of them to be

out of imployment; but either they work, or guard fuch as

wronger. both the flears, the shields, and the bows, and the habergeons.]
These four particulars are synchodochically put for all offensive and desensive weapons of war. So vers. 13. Of

Habergeons, fee 3 Chr. 26. 14.
auf the Rulers were behinde all the boule of Judah To direct them and encourage them, and to fignife unto them, what danger was approaching,

V. 17. They which builded on the wall | Malons, and other like work men.

and they that bare burthans: ] Labourers and porters, who were of the meaner fort. with thefe that Laded? Such as filled baskers with rubbiffy.

or Raid burthers on other memofhoulders.
every one with one of bit hands wrought in the work. This is to be applyed to fuch things as could be done with one hand; but fuch work as required both hands, was done with both.

and with the other hand held a wespon! That thereby they might be ready and prepared to defend themselves, and refill the enemy, if he should suddenly set upon them. The main invent of this is to show, that they neither neglected the work, nor their own defence. They were fo well prepared. assifin working they had had every one a weapon in his hand. Their weapons lay by them, and they were as ready for their use, as if they had held them in their hand

V. 18. For the builders, every one had his freed gi ded by bis fide Heb, on his layer. For mens fwords use to hang on their loyns.

and so builded With their swords by their sides. This was

every where to fee where an enemy appeared, and to bring him word. By this means, he could foon give all the people that were on the wall, (working, or watching,) warning, by mat were on the wall, (working, or watching,) warning, by found of rumper, to arm and fland upon their defence. V. 19. And I faid must be Nobles, and so the Thilders, and so the Thilders, and so the work in great and large! For it was the compating of a

very spacious city round with a high and thick wall, and we are separated upon the wall, one far from another) Some

wrought on one part of the walk fome on another, according to the divisions, noted, ch. 3.1, &c.

V. 20. In what place therefore ye bear the sound of the trum-

per] Though they were in divers parts one far from another, yet fo loud is the found of a trumper, as they might hear it in the most remote part,

refore you thither unto us } There was the guard fet; there was their randezvouz to be; there they were to joyn all their forces together; and in an entire body to frand agrinft the enemy. For he would be there where the enemy

grants the entary. For the would be that which the chiral made his approach, our God blad fight for as] This manifeffed his own confidence in Soci, and hereby he firrs up the people to be couragious and confident: which they might well be upon this ground : If God be for us, who can be against us ? Rom. 8.31. Hereby Moles encourageth his people, Exod. 14. Deut. 1. 30. and 3. 22. By their reforting together, and by their confidence in God, it appears that they who place their conmeans, we may and ought to ulcomeans: and in uling means, we may and ought to place our confidence in God.

V. 21. So we laboured in the work! Their fear of the energy of the confidence in God.

my, though it made them prepare against him; yet it made them not to lay the work clean aside.

and half of them held the spears This hath reference to young men, servants of Nehemiah, mentioned, v. 16. from the rifing of the morning, sill the stars appeared All day

long; while the people were working; or while there was any fear that the enemy would approach

V. 22. Lifewife at the fame time faid I unto the people He gives direction for their fafety, after the work was ended. Let tery one with his fervant | Hereby are meant, both fuch mafters as had fervants, and also workmen with their la-

lodge within Ferusalem] This is to be applyed to the time that the wall was in building; that they should not rove up and down in the country, and be severed one from ang-

that in the nighe they may be a guard to se ] This, questionless, was to be done by course; some to watch one night, some

and labour on the day ] Namely, after that, in the night time,

and labour on 100 day.] Namely, after than, in the night time, they had bad fome comfortable refreshing.

V. 23. So neither I.] Though he were the governour, yet he fpared not himfelf; but what he required orders, he was willing, ready, and forward to put himfelf on unto. See

nor my brethren | Such as were fellow-officers with him. nor my fervants | Such as are mentioned, verf. 16.

nor the men of the guard which followed me | Because he underrook to have an eye upon the enemy, and to observe his approaches, he had alwaies a company of fouldiers attending him, which were as a guard unto him.

none of us put offour cleaths | In this extraordinary cafe, they were extraordinarily watchful: infomuch as they flept in their clothes, and did not put them off in the night time, to go to bed.

faving that every one put them off for washing) Or, every one went with his meapon for water. Here are two readings, arifing from the ambiguity of the hebrew words: מיניתון annug tool to annugaty of the house words: 11/10/ Shilleon, which is translated, patting off, signifieth aweapon; and the word translated, majoing, signifieth waters. Our translators intend, that this last clause is added, to show, that notwithflanding they of flept in their cloths, yet they were careful of cleanlines; and therefore they used to put off their clothes fo oft, as need required to wash them. Or otherwife, if by any occasion they had contracted any legal unclearmers, they would pur off their clothes to wash them, or to wash themselves, according to the rites of the law, in

that case prescribed, Levit. 14. 8,9. and 15. 16. and 22. 6. The other reading, that takes the a fore-mentioned word for a weapon, makes this last clause a distinct clause by it felf: implying that they went with their weapon for water. They fo teared the enemy, that they durit not go out of the city, no not to fetch water, without a weapon, or without armour. In this sence the case of the Jews, here, was like that case that this fence the cate of the Jews, nert, was like that cale care was is mentioned, Judg, 5, 11, where the notife of archers was in the places of drawing water. Others, that take the interpretation of the hebrew word in this fence, apply it to every ones providing of himfelf with amour and food; putting water for all manner of food.

#### CHAP. V.

Vers. 1. A'Nd there was ] In this chapter, Nehemiah's by freeing the oppressed from their oppressions, and by his

a great ery] This cry, or complaint was the rather now made, because the people were so held in the common publike work, as they were forced to neglect their own particular affairs, and providing for themselves.

of the people.) The poorer fort, and of their wives.] Wives use to be sensible of their hulbands wants; for they and their children are brought unto

against their breibren the fews] He means the richer fort and this title, breibren, is given unto them to aggravate the oppression of the rich ones, in that they were brothers to those whom they oppressed. In this sence is this relative particle oft ufed, especially in the law, Levit. 52. 25, 35, 39

7. Deut. 15. 7.

V. 3. For there were that [aid] There are three diffinet complaints made by several persons. The first here follow-

We, our fons, and our daughters, are many] This is premifed, as an eggravation of the opprefition. God had bleffed them with a numerous iffue; but by the oppression, that bleffing was made an licavy burthen.

vas made an many burthern, sherefore we take up corn for them] The meaning is, that they were foreed to put out their children to be fervants for food.
They so exchanged their children for ordinary provision. Thus much is expressed, vers. 15. It appears to be a custom, for creditors to take a mans children for his dept, 2 King. 4. I. Matth. 18.25.

that we may eat and live ] This shows that there lay a neneffity upon them, to let go their children, after that manner, even for a meer livelyhood.

V. 3. Some alfo there were that 'said Here beginneth a fecond complaint.

cond complaint.

We have more seed our lands, vineyards, and houses? Such was the necessity of the people, that what they had, they were forced to let go. Such things as are more gaed are commonly let go upon lefs piec then they are worth. that we might hay cora! Either to fow such land as they that we might hay cora! Either to fow such land as they

had: or for the fuffenance of themselves and families, because of the dearth] This aggravateth the hard-hearted ness of the oppressors, that they took advantage from the

instant judgement, to get other mens inheritances.
V. 4. There were also that said! Here is set down a third

We have berrowed money for the kings tribute] This sheweth,

We have betromed money for the gings resource I miss newers, that though the kings of Persa did give the Ifractices liberty to teturn to their own land; yet they exacted tribute of them. See Ezr. 4. 13. Onely the ministers of Gods house were exempted, Ezr. 7. 24.
ard this upon our lands and vineyards] Thefe men that make

this third complaint, were of better ability then the former.

For it seemeth that these were able to provide for themselves

V. 5. Tet our fleft is at the fleft of our breibren By fleft, they mean their persons: and the resemblance here made betwixt flesh and flesh, hath relation to the flock from whence they all came, namely, Abraham. Under the word, breibren, the richer fort are comprized, as verf. 1. The meaning is, the richer fort are compliced, as veri. 1. Ine meaning is, that though they were poor, yet they were of the fame lineage, as the richer were; and in that respect ought not to be in bondage to them. See Deur. 15, 7, 8. Flesh also may intended the relate of the possession of the richer for the relate of the possession of the richer for definitely be taken for humane nature, as, Ifai. 58. 7.

our children as their children] That is, as free as theirs, and are net to be bend-fervants, Levit, 25.39, &c.

and loe ] That which was done by the rich ones, being dis reftly against the law, seemed very strange.

we bring into bondage our fens and our daughters, to be servants]

They had no means to prevent this; for either they must subject themselves to that base condition, or starve. and fome of our daughters are brought into bondage already]

ana jome of our assignment are brought unto bonnage attesty;
This is added as a great aggravation. Daughters, were the
weaker fex; and being fold to mafters, they might abufe
them at their pleafure. Their chaftity was also more in ha-

neither it is in our power to redcem them] The law gave liberty to redeem the children of the lews, Levit. 25. 48. but their complain that they could have no benefit of that law, because they were fo poor, as they had nothing to give for their re-

fer other men have our lands and wineyards ] See verf, 5. If their in heritances had remained with them, they might, out of the revenues thereof, have faved somewhat for the redemption of their children; but now they knew not which way to raife

any means.

V.6. And I was very angry, when I heard their cry, and thefe
words! This anger was mixed with grief. He grieved at the
mifery of the opprefied, being much moved at their cry, and complaint; and was exceed ngly offended at the hard-

complaint, and was execedingly offenced at the inductional control of the opperform.

V. 7. then I conjuited with my felf) Heb, my heart confulled in me. Though his patifion were myored, yet he would not findently do any thing; but feriously confudered with himfelf what was attent to be done.

and I rebuked the Nobles, and the Rulers] Of the diffinction betwint these, see ch. 2. 16. Though they were great men, yet he spareth not to rebuke them, and that in the case of yet he spareth not to tebuke them, and that in use case of poor men. This is the property of a good Magistrate, that stands in Gods stead, Levit. 19. 15.

and faid uses them. True exast sufary every one of bit breiter]
and faid uses them. True exast sufary every one of bit breiter].
This was a fin expressly condemned by the law, Exod. 22. 25.
This was a fin expressly condemned by the law, Exod. 22. 25.

authority thereof might the more work upon them, though they were Nobles, and Rulers, Or, Nehemiah might inform that Counfel of the greatness of the sin, and stir up that assemto the water tools, and maters, when the material services and the services of the services of

feemed not fufficient to redrefs the wrongs, which others had laid upon the backs of their poor breihren, unless he also delivered such as were in bondage from their bondage; and relieved, with all manner of necessaries, such as were in

need.

which were fold unto the heathers] This may be applyed either to fuch as were fold for bond-fervants, before they had liberty from the Persian kings, to return to Jerusalem: (For though there were a general grant to the captive-Jews, to retriougn there were a general grant to the captive-jews, to re-turn to Jerufalem; yet fuch among them as were not onely captive, shut allo fervants to any of the heathen, might not go without the leave of their particular mafters; which leave tas unudcompiant, were or octer abuty unen me tomer.

[50] without the leave of their particular mafters; which heave for the feementh that thefe were able to provide for themselves:

[50] would not grant, except they were colecumed by a price of money: Such might Nehmiah redeem; and thereby the substitution of the substitution of money: Such might Nehmiah redeem; and thereby the tribute lay as a heavy and off of the substitution of money: Such might Nehmiah redeem; and thereby the substitution of the substitution of money: Such might Nehmiah redeem; and thereby to change to their own land. Or otherwise upon use, we substitute the substitution of the substit hereof, might, in charity, redeem them, and fet them free. This was according to the law, Levit. 25, 47,48.

and will you even fell your breibren ? ] Will you force them fo to be subject unto you, by that money, and other commodi-ties that you let them have, upon intrest, as you may have power to fell them to others.

power to fell them to others.

or [ball they be fold unto us > ] In humility, he puts himfelf in
the number of those that dealt hardly with their brethren,
because he was now among them. His meaning is this, that they being redeemed from the heathen, and so made free, it was no reason that they should be fold, and made servants to she Jews their brethren.

Chap.v. then beld they their peace, and found nothing to answer] They what like that rice which Christ commanded his Disciples to

V. 9. Alfo I faid, It is not good that you do ] Nehemiah ob-

ferving them to be fomewhat athamed of what they had done, deals more mildly with them; and fairly tells them, that they had done amis; and withal, directs them to redress that which they had done amifs,

ought you not to walk in the fear of our God ] Hereby he giverh them to understand, that what they had done, could not fland with a true fear of God; and that if the fear of God out of it, as one that had nothing to do with it. possessed their fouls, they would rather be mercifull to those that were in need, then cruel, See Gen. 20, 11, Rom. 3,18.

because of the repreach of the heathen, our exemies] That is, be cause the nations among whom we live, being our enemies, and Gods enemies, will take occasion to reproach our profession on, and to blaspheme the name of our God, if we be cruel to

our brethren, who are fet at liberty by strangers.

V. 10. I likewife, and my brethren He meaneth hereby such as were appointed governours with himfelf. See ch. 4.22. and my [ervants] Such as came with me to attend my per-

might exact of them money, and corn ] As a due to us, by reason magor exact o quorat muneg, antenra ja sa que tou 15,00 y canto il ordine commando data we have over the people, a and care that we take for their good. Tribute and eufloue, allowance and maintenance is due to fuch a sare in authority, Roma 13,7.

I prot you let us letsue (if this julius) This hath reference to unto it is added.

unto it is added.

v. 7. This good man observing them to be ashamed of their unalterable resolution to perform what they had promised: fin mildly perfwadeth them to leave it.

V. 11. Reffore I pray you to them ] Rellitution must be made of wrong, Levit. 6.1,4. Num. 5.7, &c.

even this day | Wrong found out, must speedily be redress-

sheir lands, their vineyarts, their olive-yards, and their boufes] Vinevards and olive-vards were of great use among the Jews. See 2 King 5.26. they who had any good land, turn'd a good

See i king 1,5c, they who had any good lands, un'n'd a good large the refer to held use. Indeed the first field in the seed of had twelve thillings a year. If an hundred pound, twelve pound fer annum. That which they had thus received for in- the phrase here used, is declared, that the authority that he terest, they were to restore again; and that in kind, whether had to be a governour in that land, was given him by the it were money, or any other commodity for these four, money, a king of Persia, and that he did not using to filmself.

corn, wine, oyl, are put for all manner of commodities that from the tremitish year, even to the two and thirtieth of Arwere given for interest.

V. 12. Then [aid they] They who were touched in their heart for their fin.
we will reflore them] That which they had taken for in-

tereft. and will require nothing of them] No not that which we lent

upon the morgage.

fo will we do as thou fayeft This implyeth, that Nehemiah intended that they should restore their pawns, without exact-

then I called the Priefts | This matter was a matter of conton it seasons tripid. In matter was a matter of con-ference, and twas about confirmation of a thing by an oath; therefore the Priefs, were called for their dayce in this cale, and to be the winters for the trush and equity thereof; and all to to make tender of the oath which was to be taken, and to mans right, may prove a great oppression. work the greater awe in them that took the oath, by reason of the presence of the Priests, who did, in a special manner represent God himself,

and took an oath of them | Some refer this relative, them, to the prefet start were immediately before named; and thereupon infer, that fome of the Priefts were guilty of the foreline for the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreline for the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that fome of the Priefts were guilty of the foreupon infer, that foreupon infer, the upon inf upon inter, mations of the Pretts were guitty of the for-ful fin of opprefiton: and that Nehemiah called them to him in private, and tendered an oath unto them, to do what was promifed before by the people; but that relative partie, them; is beft referred to the rich men, who had opprefled, and who promifed to make reflicution.

left in his absence they should return to their former exactions and oppressions. Therefore he would hereby restrain them. The like course we read to be taken by Asa, who bound his people by covenant and oath to do their duty, 2 Chro, 15. 12, 13, 14. This was a pious and a prudent

V. 12., Alfo I fheek my lap] This rite he ufeth, the more frongly to bind them to what they had promifed. It is some-

were fo convinced in their conficiences of the heymoulinefs of their offence; and foconfounded with what he faid, as they were put to filence thereby, and had nothing to reply. Ahijah ute, 1 King. 11.29. Though these several cases be different, yet the rices are answerable one to another.

Chap.v.

and feld, so God flake out every man] By this is appeareth, that he had somewhat in his lap or skirt of his garment which he class thook out

from bit boufe? This relative, bit, hath reference to the

and from his labour | From the benefit of all that he had got-

and from ms taown! From the centert of all that he had gotthe his parism and industry.

that performath not his promife! The promife is expressly fet
down, v.iz. By this it appeareth, that this was not a simple
imprecation against any, for that which he had done; but rather a frong bond to refrain men from doing the evil they had done: implying a denuntiation of Divine vengeance against them, if they returned to their former fin.

even thus be be shaken out This repetition adds the greater

and emotied Heb. emote, or word. Let him be made destitute of every thing that might do him good.

and all the concregation | Both those that were guilty of the fin, and others also; even such as were oppressed, and such

(aid, Amen. ] Amen, importeth a full confent to that whereunto it is added. The transgressors that said, Amen, shew an and thereupon they were content to bind themselves to that fevere penalty, if they failed in their promise. Others, by faying, Amen, thew the equity of that which was intended by the imprecation.

and praised the Lord] The offenders praised the Lord, because they were brought by that means to redress their sin; and others praifed the Lord for that means that was used to relieve the diffressed. Of rejoycing at a folemn Oath, See

v, 17. and also how bountiful he was to others, v.17, 18. By

taxerxes the King | Of the beginning of this time, fee ch. I. I. Of this Artaxerxes, fee chap, 2.1. that is smelve years | This time was by Nehemiah's confent

limited unto him, chap. 2.4,6.
I and my brethren] See v. 10.

have not eaten the bread of the governour ] By bread, all mannascens custome treat of the governorsh 1 by pread, all man-er of provision is here meant. In all alges it was a custom for people to allow provision to their Soveraign. See the great provision that was brought in to Solomon, 1 king, 4, 7, &c. Herein therefore this good governour I etg of his own right; which he here alleadgesh, to aggravate their fin, who exaded more, then by law that each contain here.

V. 15. But the former governours that had been before me, were chargeable unto the people [ This he addeth in a fair manner, to check the former governours for their too ftrict exacting of their due in those necessitous times; and to shew, that their

and had taken of them bread and wine ] All kinds of provision are intended hereby; both for necessity, as bress; and also for delight, as wine,

ras promune octore by the people: Dut that explained particle.
In of delight, a series, of the delight of the delight of the profiled and help promised to the cick men, who had opprefiled and help promised to moke refilicution.

The start of the delight of the required provision also for themselves and families.

gea even their fervants bare rule overthe people] Servants abufed their mafters authority, and exacted allowance, or fors, for themselves also.

but fodid not IT See v. 14 breaule of the fear of God | See v.9.

V. 16. Ten, alfo I continued in the work of this wall ] See ch.

They came to the land of Judah, not for their own advantage, but for the good of the people. This Paul testifieth of

hintfelf, I Cor. 9.4.14. and all my fervants were gashered thither unto the work? See

V. 17. Moreover, there were at my table Here he fets down his hospitality. This is a duty much preffed by the Apostles,

Rom. 12.13. 1 Pct. 4.9.
an bundred and fifty of the Jews and Rulers These were day after day entertained by him, while he was among them. By Tews, he means such as were of the greater fort: by Rulers, fuch as had authority: which implyeth, that they were not

fuch as had authority: which implyeth, that they were not entertained with bread and water, as the Prophers by Oba-dish, 1 King, 18.4, but with cheer fifter Rulers. bipliest boye that some units we from among the beathern that are about my Theic were fuch as bare good will to the Jews; and came either to be made partakers of the holy fervices of the Lord, or to vifit him; or were fent as Meflengers and Amwas extended to fitrangers, which made it the more convuendable. This is so acceptable to God, as he sent Angels to be entertained by such, Gen. 18.1, &c. & 19.1, &c. Heb. 13.2.

V. 18. Now that which was propered for medaily? Namely, for himself, his servants, and such others, as are mentioned,

was one one, and fix choyce [becp] This was indeed a great provision for one house, but not comparable to Solomens, 1 King.4.22,23. Without question, he had also veales, and Goets, and other kinds of beafts, belides thefe; but thefe were

also fowls were prepared for me] There was variety of these, and therefore the express kind and number not fet down.

and once in ten dayes, flore of all forts of wine? This is to be taken of fuch times wherein he featled his guests. He had his fet quantity of wine every day; but on dayes of featling he had more then ordinaty flore, and great variety of wines.

jet for all this, required not I the bread of the governour | See

because the bondage was beaug upon this people ] He means hereby, not only the forelaid oppressions of many; but also the great work that lay upon them, about building the wall, and other things, and their daily watchings against their enemies,

V. 19. Think upon me, my God] Or, remember me. This shews, that what he did, he did in respect to God. His minde was fixed on his God; on him he calls to think upon him. He make: this petition, not as doubting of Gods good will to him ; but as refting on God for some evidence thereof. For what believers expect from God, they pray for ; and what they

pray for, with confidence, they expect to receive.

For gold ] The Hebrew word properly fignifieth geodness, a td lois of translated, as a Sam. 7.28. T King. 8.66. Thus it may be taken for a property in God; and for the cause or ground of his faith and hope, and of all bleffing; as if he had thus expressed it. Think on me for thy goodness sake: So Psal.5.7. But also this Hebrew word is taken as here translared, for good, Gen. 50. 20. Thus it fets down the end, why he would have God to think on him, namely, for some good, benefir, or bleffing to himfelf.

according to all that I have done for this people | That which he here pleads of his own doing, is not to be taken in reference to his own ability in and of himfelf: but to the manifeffation of the power of Gods Spirit in him; which God himself thus expressed, not by might, nor by power, but by my Spirit. Neither may we think, that he pleads here any merit, but meerly grace and favour; and fuch as God bare to his people. This prayer is three feveral times used in the last chapter of this book, namely, v. 14,22,31.

CHAP. VI.

Verl. 1. Ow is came to pais] In the fourth chapter is fer down, how the advertances of the lews fought by force and arms to annoy the Jews. In this chapter is declared their cunning, fair, deceltful pretence, whereby they feek to undermine them; and withal, the prudence of Nehemiah in preventing their plots.

when samballat and Tobiab | Of thefe, fee ch. 1.10.

and Goffens the arabian Of him, fee ch.2.19.
and the reft of our esemits beard There are many that are ready to take part with the adverfaries of the Church, 2 Cor.

that I had builded the wall ] We read, that it was built to the half, before the enemies made their open opposition, ch. 4.6. but through Gods blefling on his peoples watchfulnels and diligence, it was now finished, notwithflanding the opposition on of the enemies.

and that there was no breach left therein] Though feverall

neither beight we any land.] Nor he, nor any of his followers.

They came to the land of Judah, nor for their own advanting the control of the profile of th breaches began to be stopped, chap. 4.7. Here all is finish-

(though at that time I had not fet up the doors uton the gates ? The lintels, and door-cheeks, and whole frame for the doors were made and the dooresthemicityes framed only they were not yet fer upon their hinges : but questionles they were so fet up, at leaft in the night time as no enemy could come in by them.

V. 2. Then Sanballas and Gefbem (ent une me, [sying] Here they begin their cunning devices.

come les un meet regelber? This pretends a fnew of reconci-

in some one of the villages, in the Plain of One One was a city in the tribe of Benjamin, chap, 11.35, 1 Chro.8, 12. Ono is also the name of a man, Ezra 2.33. He pretends to make choyce of the place here set down, (for it was neer to Jerusa-lem) that Nehemiah might not fear danger, being in the midft of his friends.

but they thought to dome mischief ] Certainly, they had other confoirators with them, which either as fervants attended upon them, (as the ten men which accompanied Ishmael, when he slew Gedaliah, Jer. 41.2.) Or esse lay hid in some neer place, (as the Benjamites did when they caught the daughters of Shilo, Judg. 21.20, 21.) The milehief they intended, was, either to carry him away as a personer, or to flay

V. 3. And I fent meffengers unto them, faring He suspected some ill intent; therefore he goes not himself, but sends his

I am doing a great work, So that I cannot come down ] There was nothing but complement pretended in the enemies mefwas nottining our complement precented in the enemies meltinge; therefore weighty, urgent employments ought not to give place thereto. This was a just excule.

"The flound the work easle, while I leave it and come down to you! Netherniah was the chief agent about the work. All

things were done by his advice. His presence made others diligent ; his absence therefore must needs be a great hindrance to the work.

V. 4. Tet they fent unto me four times after thu fort] Enemics ule to be importunate in profecuting their defigns.
and I answered them after the (ame manner) Gods children

should be as resolute in their purposes, as enemics in their

V. s. Then fent Sanballat bis fervant unto me in like manner ] Before, Sanhallat and Geshem sent a joynt message together; now, Sanballat alone; and that by his own fervant to make the meffage be the better received, and the matter the lefs

the fifth time] His impudencie made him think, that at length he might prevail.

with an open letter in his band | Letters use to be sealed; but

Sanballat fends it open, to make Nehemiah think that it was no fecret matter that he wrote of; or that which needed to be concealed, but a common matter every where divul-

ged.

V. 6. Wherein was written, It is reported among the beathen]

A common fame useth to be taken for a truth. Wherefore Sanballar, to shew that he did not write what he did, upon a meer suspition, makes common fame the ground thereof.

and Galhmu faith it ] Gathmu is taken to be Gefhem the Arabian, v.1,2. If so, then fellow conspirators agree, one to make the other the ground of their complaint, that so the matter might not come to proof. Or if it came to proof, that he might be fure of a witness to prove it.

that thou and the fews think to rebel ] It is no less then high treason that they seek to lay to Nehemiah's charge. Enemies use to be bold in their crimes laid to the charge of Gods chil-

ufe to be bold in their crimes Isid to the charge of Gods childdren. So Dano, 13, Helt, 3.8. Eran 413.

for which safetable bildief; by wall) That which Nebemials
mended only for the factory of his people. Sandlike producceth, as to ground of reducing against the larg.

of the form of the child against the larg.

of the Jews.

A child in the Kings of Perfas were Kings over the Jews,
whom they had reduced into a Province. This accusation
therefore is of the highest degree of treation that could be.
Such a crime the Jews laid or Christs charge, John 3, 11.

sacrosing as they ward; Some never this last clude to the
sixt clude of this verie, thus, Whorks was written savesting
more could be considered that the country of the country

amplyeth, that though he might fail in some particular ex-pressions of the report, yet in the substance of it, it was to

V. 7. And thou haft alfo appointed Prophets to preach of thee at ernfalem] Prophets were went to declare from the Lord, in the alteration of kingdoms, who flould be King; and thereby people were wont to afford much ayd and affirtance to fuch an one, as a King. 9.12,13. This made him accuse Nehem an one, as a King. 9.12,13. This made him accuse Nehem and might be tainted with the reproach of fearfulnes. of bribing Prophets, to declare fuch a thing, faying, There is a King in Julab ] A proper King ; of their

own flock and nation. and now [ball is be reported to the king] Namely, to the king of Persia, that at this time had the jurisdiction over them. according to thele words ] Namely , that Nehemiah affected

that Kingdom over the Jews,

Come thou therefore, and let us take counfel together ] To prevent the spreading of that report, left it should come to the King of Persia's ear. He seems hereby to import, that report of fuch a matter, might be prejudicial to the Samaritans, as well as to the Jews; and that the King might take occasion

thereby to keep them in a more streight subjection.
V. 8. Then I fent unto him, saying, There are no such things done as thou [speft] A clear conficience makes men confident

Chap.vi.

iron is put, Dan. 6. 22.

but thou feignest them out of thine own heart Hereby he sheweth, that he was not only free from all fuch practices, but that eth, that he was not only free from all into practices, but that there was no report of any fuch thing ipread abroad. V. 9, For they almade we affaid] This showeth the end, ra-ther then the effect of the forementioned report. See vers.

(aying, Their band flast be weakned from the work, that it he not done) This was the conceit of the enemies, that the Jews hearing that fuch a thing might be reported to the King, would leave off their work, and labour no more therein. now therefore, O God, ffrengthen my havds | He calls upon

God to disappoint the enemies plot, and to strengthen, what they sought to weaken. This phrase, O God, is not in the Hebrew text. Therefore fome take it as an exhortation to Sanballat ; as if he had faid to him, What thou pretendeft, is false: therefore do not weaken, but firengthen my hands. Others take it as a speech of considence, in opposition to the offices safe in a a pectro to connectice, in opposition to the intent of the enemy; thus, They feek to weaken, but my hand shall be strengthened.

V. to. Afterward I came unto the bouse of Shemaish the son of Motabel? This Shemaish might be one

ny Javasa, incjunoj extentancij Inis Shemaian night be one of those men of understanding, for whom Ezra sen, to inform him about the pedigree of the Levites, (Ezra 8.16.) but prove an apostate. He is called the son of Delaiah, because he was of the samily of Delaiah, who was one of those orders of Pricithood which David diftinguished, 1 Chron, 24, 18. That which Nehemiah speaketh of him (v. 12.) implyeth, that he made pretence of a prophetical gift; but he was a false

who was shut up] He shut himself up, to make Nehemiah think, that there was such danger approaching, as there would be no fafety of being abroad. Prophets were wont by their own practices and gettures, to thew that would be fail others, and this they did by direction from God, as Ezek, 12. 3, &c. Or he might hereby thew, that he futu up himself or devotion side, to pray to God for the land in general, and for Nach and State of State o Nehemiah in particular; that thus he might the rather move Nehemiah to come to him

And he faid. Let us nees together in the house of God] He being a Priefs, might have a chamber there; for there were chambers in Gods house appertaining to the priests, 1 King.

chambers in Goas nome appertanting to the priest, I Aing. 6,5, and thinker he might invite him, within the Temple J This flewech what house of God he meant. He doub thus expectly set it down, to put Nehemiah in mind of the fastry and security of the place. It being a facred place, none would offer violence to it.

and let us fout the doors of the Temple ] This he would do, first, to bring differace upon Nehemiah by a caufeless fear, Secondly, to withdraw Nehemiah from his fervants and others that

yeain the night will they come to flay thee] This he addeth, to prevent that which might have been faid of the fafe guard prevent that which might have been laid of the late guard-than Nehemiah had, and of that love that all the people bare him; which would be fufficient to protech him against all his enemics attempts; But in the night time most use to sleep; so as his enemics would come when none, should suspect

V. 11. And I faid, Should fuch a man as I flee This freweth

and who is there, that being as I am ] This may have relation to that place he had at the Kings court: to that favour that the King bare him; to that government over the lews which the King had committed to him; to that profession that he had made of feeking their good : and to that Work which he had begun among (t them,

nould go into the Temple to fave bis life ] Hereby he theweth; that the good of his people, and honour of his proteffion, were dearer unto him then his life.

I will not go in ] It becomes men, refolutely to forbear, what they fee unmeet to be done.

they fee unnece to be done. V. 11. And 16, I preserved that \$\frac{1}{2}\$ debt \$\frac{1}{ of the things which Shemaiah pretended, fell out.

of the things which Shemaiah pretended, 1211 out.
but that he pronounced this propher against me] His word is
called a Prophecic, because he preceded himself to be a Propher; and that that which he delivered, was from the Lord: and Nehemiah faith it was against him, because it rended to his dishonour, yea and to his danger.

for Tobiah and Sanballat bad bired bim | Enemies can be at charge to corrupt men against Gods faithful servants: and hypocrites may easily, by hire, be corrupted.

V. 13. Therefore was be bired, thus I flouid be afraid] This sheweth the end of all the former fair pietences; which was fo to affright Nehemiah, as he might desift from his former good courles. and do[0] As they would have me.

and fin] Fear maketh men fin, by omitting duty, and by

committing unfeemly things.

and that they might have matter for an evil report | Saints failings will foon be divulged, and make others to speak evill of them: and this do their enemies aym at.

that they might reproach me] As a base, searful coward, un-

vorthy to have the charge of a people committed to my truft.

V. 14. My God think upon Tobiah and Sanballar He defired God to think upon himself, chap 5.19. Here, to think upon his enemies; but upon the one in love and mercy: upon the

other, in just revenge.

according to these their works That is, to deal with them and fwerably; even to execute vengeance upon them. Of imprecations against enemies, see ch.4.4.5.

and on the Prophete(s Nossitab ) Noadiah was the name of a man, Ezra 8.33. But here it is the name of a woman ; for women of old would take upon them to be Propheteffes, Ezek,13,17,18. She conspired with Shemaiah, that Nehemiah might be the more deceived,
and the rest of the Prophets] There were many that were

hired, and thereupon conspired to disgrace Nehemiah. They are called Prophets, because they pretended themselves to be

that would have out me in fear? See the mischief that might have followed hereupon, v. 13.
V. 15. Sothe wall was finished This implyeth more then

that which is noted v.t. For it comprizeth under it the fee-ing up of the doors, that was not then done. See chap. 3.3. All that the enemies could do, could not hinder that

inthe twenty and fifth day of the moneth Elul Elul was their fixth moneth. It began about the eleventh of our August. The Radix or root from whence it cometh, fignifieth, woiling; and it is supposed, that this name was given to this moneth, because the corn being then reaped, nothing remained upon

the ground.
in ffty sat two dayer] This was 2 very flort time for fo great
a work, in fuch troublefome times; there being fo many plots
and practices oferenties, as there were, to hinder the fame.
Daniel foretoold that the wall should be built in troublous their dividing of the work, fo as many parts of the wall, by Thirdly, their great willing nefs and cheerfulnefs to the work. Fourthly, the helps that they had of the old wall, whereof the foundation was yet abiding, and many parts of the wall not beaten down. Fifthly, the care of Nehemiah and other governours, to quicken and flir them up. Sixthly, and that above all, Gods more then ordinary bleffing on them, and helping them in this extremity. These things duly weighed, V. 11. And I pail, some plane of man or pine 1 min investment and undaturated courage. He faithfunct this, as created for 6 mis way well apply white time of fifty and two dayes, to the own latery. But firth, in confidence of Gods protection, Secondly, in tellimoney of the care he had of the popularity at the later of the later and not reftrain it, as ke had eather yearuse his life, then leave them. 3: In regard cretily and cunningly with fair pretences to hinder them, ( was in him, that he excelled others that had the like grace

v.z,&c. V. 16. And it came topals when thet all our enemies beard there of] See chap. 4.x.
and all the beather that were about us, [aw these things] Some

of them might come to the city and fee what was done, with their own eyes: others might have so certain intelligence thereof, as it was to them as fure, as if they had feen it with

shey were much cell dawn in their own eyes] Their own judgments convinced them of their folly in opposing the Jews: and they well differned how they were disappointed in all

their designs, and so cast down from their hopes.

for they perserved that this work was wrought of our God] The courage of the Governours; the diligence of those that labored in the work, and the more then ordinary success which they had, did plainly demonstrate, that the hand of God was

V. 17. Moreguer in those dayes the Nobles of Fudab] O thefe, fee ch.2,16.

fent many letters unto Tobiah] Heb. multiplyed letters paffing to Tobiah. These certainly were such as had married strange wives, and had been infected with the customs of the heathen, and held too much correspondency with enemies of the Church.

and the letters of Tobiab came unto them ] By this means, as the affairs of the people of God were made known to their enemics; fo many professors were put on to seek the ruine

of the Church. V. 18. For there were many in Judab [worn unte bim] Heb.

V. 18. For there were many in y-dato justin ante sim j tien, that of an earls to him. They bound them firleves by oath unchine, namely, to profecute his defigns.

because he was the so in them of 5 blocks in the son of Arab.] To-bish had married Shechaniah's daughter. Arah the father of Shechaniah was he whose children came to Jerusalem with

Zerubbabel, Ezra 2.5. and bis for Johanan had taken the daughter of Mesbullam the son of Berechiah] Johanan was son to Tobiah, and married the daughter of Mchullam. This Methullam was one that help ed to build the wall, chap.3.4. Here we see the mischief of those strange intermarriages with heathen: withal, we may fee the hypocrific of many, who made a fair show before

men. V. 19. Also the responsed his good deeds before me] This is not to be taken simply, as if his deeds were good; but of their account of them. And they reported them as god deeds; and thereupon, would have Nehemiah to think well of him.

and uttered my words to bim This is to be taken of the directions which Nehemiah gave about keeping the people to work, and yet standing upon their defence; and of the enwork, and yended the gave to the people, chap. 4.14,&c. and also of his resolute speeches, v. 11.

### Tabish sem letters to put the in fear This may have refer-

ence to V.S.

## CHAP. VII.

Verf. 1. Now is same to pafs] In the four first verses of this chapter, is set down. Nehemiah's care of well using that fence which he had made for the city. mben the wall was built | Fully finished, as chap.6.17.

woen the was was out it thing them upon their hinges, and I bad fet up the deers! Hung them upon their hinges, and added locks and battes thereto, ch. 3.3.

and the first O O bade, for I Chr. 1.6.c., and the finger) O O bade, for I Chr. 2.8.c., and the fingers! O Subce, for I Chr. 2.8.c., and the first I Such as attended the Priefts. Sea I Chro.

were appainted] To ferve in the house of God, according to those several orders whereinto David had distributo

V. 2. That I gave my brether Haneni] This clause hath reference to the first words of the first words. This Haneni was he that brought Nehemiah first word of the defolation of Jarufalen, chap. 1. 2.
and Hanania the vules of the Palace | Some take the word, Pa-

less, to fignific a Calile. It fets our his particular employment or office; the ruler of a place is taken to be one nour to him that is the chief governour, and hath a command un-

charge over, generalem. This was a more general office, and committed to both those that were named before. for be man a faithful man. One that was just, and every way

on cionable in the rule that was committed to him.
and feared God | This is the ground of all dury. See chap.

abnument) This is a green amplification of these grace that

V. 3. And I faid unto them, I or not the gates of Ferufalem be

V. 3. Med I [eld user blem. I co use the gate of Jerujalem to present until the Sun be belt.] Till the bum begin to thinge, for by that time all forts of people would be up; fo as if ententes came in, they night fon the differey and neifficht, and wellst by find by. I at them feat the doors, and barret ben! The first classe than the effective to such as had the charge of the city committed unto them. The free ond clause; to the the city committed unto them. The Iecond claufe, to the Porters that kept the gates; they were to that the doors, and barre them. Thus the meaning is, that they who had the charge of the city, should fee the inferiour officers make all fafe; and not be absent themselves about other matters, leaving that care to the inder-officers only. Others thus exters, thut the doors, and fee that they be well barred.

and appoint ] The Hebrew word is of the fingular number, and to be applyed to either of them, as his course should be

to watch, and over-fee the reft.

matches of the inhabitants of ferusalem The benefit of watching redounded to the inhabitants: therefore good reason that the care should lie upon them.

every one in bis watch] In that place which is appointed to him to watch in. and every one to be over-against bk bouse] Thus would they be

more diligent and careful. more diligent and careful.

V. Now the city was large and great] Heb. broad in spaces,

V. d. New the city was large and great? Heb. broad in spaces,

v. d. great. This is here set down to shew the necessity of keeping order in their watches: otherwise, many parts of the city would be without guard, fo as the encmy might unawaics enter among them

but the people were few therein] The fewer they were, the more care must be taken of ordering their courses,
and the bonses were not builded | Some fair houses were built

before the Temple was finished, Hag. 1.4. but they were few, in regard of the mulritude that were built therein before the captivity. The greater fort defired to be in the country, where they might receive the fruit of their lands, ch. 11.1,2.

V. 5. And my God put it into my beat ] Good motions, usefull and profitable for the Church of God, arise from Gods Spirit in men. to gasher together the Nobles, and the Rulers, and the people? Of

the difference betwirt these, see ch. 2,16. & 4.19.

that they might be rechard by their genealogy] That so it might be known, who appertained to the city, and whose calling lay therein; and whose inheritances lay in the coun-

and I found a register of the genealogy of them ] Genealogies of old were put into publike records, and laid upon publike places. Of a genealogy, fee I Chro. 4.33, of them whith came up as the first Namely, with Zerubbabel,

cnap. 1.5, &c. and sound written barein] As followeth in the next verfes. V. 6. Thefe are the children, &c.] From this place to the end of the chapter, is fet down the fame genealogy that was before noted, Ezra a.5, &c. All the differences betwist this and that place, are there noted out and reconciled. Though this in the substance be the same catalogue that was made in Zein the instance of the iame catalogue that was made in Ze-rubbabels time; yet it is applyed according to the perfori-that were living, and remained in the land of Judah in Ne-hemiah's time, which is the reason of the differences betwirt them. See the first note on Ezra z.t.

#### CHAP. VIII.

Vers. 1. A Ne all the people gasheres themselves together as one man ] See Ezra 3. 1. The close of the former chapter, and the beginning of this chapter, are so like to the things noted, Ezra 2.70. & 3. t. as many refer this hiffory following to the time of Zerubbabel. But that similitude of circumstances is no sufficient ground to confound these histories. The frequent mention of Ezra in the history sollowing, who was not come to Jerusalem at that time; (Befides fundry other circumftances) plainly demonstrate, that ndes tundry offer circumstances; prainty aemonitrate, that the history following is fet down in its due time and order. Huns the firest that was before the water gate. Of the water-gate, feochap. 3.26. Aftreet is taken to be an open place under the skie. It was taken Ezra to 9. for the court of the people: It may also be here so taken for that part of the court which was neer the water gate . Some take it for that open fratious place that was withour the gare : but the former opinion is

and they flake Namely, Nehemiah, and other pious goan story page who aftermided the people together.

sente Edya the Stribe! See Extra 7.6.
to bring the book of the law of Moles which the Eard Bad commandad as If sail? That may which God had commanded Modes.

to deliver unto the people, was written, and kept; and there were many copies thereof. There was allo an experte charge given, that that we hould as I follow meetings, be read before all lifted, Deut.; star whould, at I follow meetings, be read before all lifted, Deut.; star who were with the star of the

Chap. viii.

in the law was written, v. 1.
before the congregation but of men and woman God gave to

both fexes reasonable souls, and made them joynt heirs of tion ought to be, in common, afforded to both.

and all that sould bear with understanding Heb, that under-

flood in bearing. He meaneth fuch as had attained to the age of understanding, and years of discretion.

upon the first day of the seventh moneth] In every moneth the first was festival, called the new Moon. See 2 King. 4. 23. I Clv. 23. 21. But in the feventh moneth the fit day thereof was the more folion, because in there was a new moral of blowing of trumpers, and an holy conversation, Levit. 23. 24. Of the feventh moneth, fee king, 8.2. V3. stable test therein I was the culton of the Jews to have the law of God read unto them in the publike places of meeting, 48.1. 21, 12, 12. 8. 21. 21.

meeting, Act. 13. 15, 27. & 15. 21.

before the freet that was before the water gate] [Namely, before the congregation of people there affembled. See v. 1.
from the morning, until mid day Heb. from the light. This

hath reference to reading and expounding the law; and to bleffing the Lord : even to all those duties of piety that are mentioned, v.6,7,8. They fpent about five or fix hours in those holy duties.

before the men and the women, and the ethat could underfland ]

Sec v. 2.
and the ears of all the people were attentive to the book of the law] To that which was written out of that book. This diligent attention was a means of holy affections and devotion, v.6.

V. 4. And Extra the Scribs] See Ezra 7. 6.

flood upon a pulpis of wood] Heb. tower of wood. That fear wherein he flood, was higher then other feats, and made our Preachers exercife their ministerial function.

which shey had made for the purpose | For that use; that h

and beside bim stood Matthibiab, &c. ] Here are thirteen see down, who where heads of the families of the Levites, and gown, who where heads of the tamilter of the Levites, and aken to be Pricelts. They flood by him to be witneffes of the truth of what he deliveted: and co move the people the bet-ter to entertain it. Thus the Apottle Paul of 1 joyned others with himfelf in the Epiftles which he wrote to the Churches, with animely, in the Epittes which he wrote to the Churches, Gall. 2. Phil. 1. 1. Col. 1. 1. Theft. 1. 1. Of thefe, there were fix on his right hand, and feven on his left. He being redoned with the first fix both fides were equal.

V. 5. And Exts opened the book! To five, that what he meant to deliver unto them, found be out of the law of God;

fo Chrift, Luk.4.17.

in the fight | Heb. eyes, For men fee with their eyes, of all the people | That congregation which is mentioned

(for he was above all the people) He was in the pulpir which

was higher then them, verf. 4.
and when he opened is, all the people flood up Hereby they testified their reverend respect to Gods ordinance; So 1 King. 8, 14. 1 Chron 7. 6.

V. 6. And Egra bleffed the Lord the grest God] Under this word, bleffed, is comprized, both that prayer that he made for a bleffing before he began; and also his praising of God after he had done. This epithite, gress, is attributed to God, in regard of his infinite Effence, and in regard also of the infinitenels of his Soveraigney, Majelty, Power, Wildon, and other

divine properties,
and all the people unforced, Amen, Amen's Amen reflifieth
their affent to that which was faid. See 1 Cheon. 16. 36.
The doubling of it, their heartines, fervency and zoal there-

in, Platin. 41. 13. and 72, 19. 88 \$9.53.
with lifting up their bands | This was arrounward rite, whereby they reflitted a kinde of cheerfulness in what they did: by they cettitues a sense or encernanes to what they are for men, in rejoyening, afte of this up their hands: 2 and with- all they flewed, that where they did, they did so God, who is on high; and did all; sis in his predence, Gent: (A. 22. and stop towed their healt] This was a critimony of the hamilty of their foods, and low thenes of their leaves. It makes an ordinary external rite in worthlyping God, Exod. 34. 8.

2 Chron. 29. 30.
and worthipped the Land This is added, to these the end of

bowing their head; what they did outwardly make flow of, they did inwardly perform, So Gen. 24, 26, 48. Exid. 4. 31. 1 Clicon, 29. 10. with their facer to the grand This is an amplification of their

each hand, verf. 4. As they, forther be here fer down by diffinet names. They are thirteen and the Leviter | Some to diffinguish those former thirteen.

both fesse realonable fouls, and made them soynt here of verf. 4, fron the Levies, as the vaccount them Prikls; as the grace of life, 1 Pez. 3, 7. So as in God there is neither if it had been faid, jub Prieff, saide Levie. Others than the nor female, God. 4, 28. Therefore the means of fairs.

For the diffinguishing particle, side. As if it had been than the content of the conten faid, and other Levites.

land, and other treuter, csufed the people to understand the law] There was a very great congregation now assembled together: therefore some of the Priests, and of the Levites, were in some places, and others in other; and so influefted the people, as they made them to understand the meaning of the law.

a book, and read in it.
in the law of God] This is added to them, what book he

meant

meant.

diffitefly] This is opposed to a fast rumbling over the word of God. When men speak so fast as people cannot distinguish their words, they read not diffitefly.

and gave the faste Namely, of the law. They expounded it, and plainly made known the minde of God therein.

and sauled them to understand | See verf. 7.

the reading That which was read.
V. 9. And Nebemiah, which is the Tirshathal Or. the we.

und Egra the Prieft, and Scribe] Sec Ezr. 7.6,11.
and the Leviterthat saught the people] Such as are mentioned

efore, v. 7. faid unto all the people | Some to fome of them, other to

this day is boly anto the Lord your God ] Is confectated for a feftival day, and a day of rejoycing. For is was a day of blowing trumpets: and therein was an holy convocation, Levit, 22, 24. Every thing must be done in its proper scason, Ecclef. 2. 2.

mourn not nor weep] Neither be inwardly troubled in your

fouls; nor teftific grief of heart by weeping.

for all the people wept, when they heard the words of the law]
The law fore told what fins I frael would commit, and what judgements God would inflict thereupon, Deut, 4. 25, &c. and 20. 15, &c. This made them mourn and weep : for their consciences told them that they were guilty of such fins, and had deserved such judgements. On such a ground was Josiah much troubled, 2 King. 22, 11,19.

V. to. Then be faid unto them, Go your was This was a friendly dimittion of them, after they had tarried long hearing of the word of God; and after he had declared unto them what was meet to be done, both for the prefent, and for the

eat the fat, and drink the fweet ] This is a proverbial speech, whereby is granted a liberty of eating and drinking the best meat, and choicest wine. Beasts, and fowls that are fat, and counted the beff food, Ezek, 34, 3, 1 Sam, 28, 24, 1 King, 19, Ifai, 25,6. So freet wine is counted the most delicate. Amos 9, 13. This is a description of feasing,

and fend portions unto them for whom nothing is prepared Gods people did, of old, at their feafls; fend fome of their cheer to others; and that fometimes as a fruit of courtefie; other times as a fruit of charity: To their friends and neighbours. though they were not poor, as a matter courtefle: to the poor, as a matter of clistity. This diffinition is inferred in that flature of feating, which is fee down, Effh. 9, 22. There is fending portions one to another, and gifts to the poer. Both kinde of portions may be here meant. See Deut, f6, 11.

for this day it holy unto the Lord] See v. 9.

or towards now, another Loral Secv. 9.

settles bereforn Secv. 9.

for the joy of the Lard & your fitning to I have cause much to rejoyce) are a great ground of encouragement, and of fitning confidence; fo as you may fafely rest thereupon, and not be V. 11. 84 the Leviter | Such as affifted Ezra and other

Prietts, v.a., in the terms, that the people were not only grieved in their firsts, and their applies of in the lamb and lamentations in which reflects, there was force female disflurbance amongst them: but by the forefaid conforations and

Chap. vili. directions, they were both inwardly quieted in their fpirits, and moved also outwardly to forbear all mournfull express.

(aying, Held year peace] This hath relation to the expressions of their grief. So Exod.14,14.

for the day is boly | See v. 9.

seither beje grieved ] See v. 9. It seemeth that they were deeply pierced in their foules, because they are so oft admo-

deeply piercea in their joiles, because they are to be admit-nished to forbear grieving, as vert. 9, 10.

V. 12. And all the people went their way to est, and to drink, and to fend portions] All this was according to the direction

ana soften personal act time was according to the given time, verf. 10.

and to make gress mirbl. That is, to do what they did, cheerfully; to use all lawful expections of rejoycing: and to render much parale unto the Lord.

Becaule they had underfined the world that were declared unto becaule they had underfined the world that were declared unto

becaujestep has unterpred the words 1982 were activate unto them! The law which was read, did not onely denounce judgements against their transgression, but also promised grace, partly in the control of the control of the service truth to serve God, Dent, 4-19, &cc. Their distinct understanding of this made them more to rejoyce, then all their good cheer.

V. 12. And on the [econd day] When the feast was ended.

For the feast of trumpers lasted but one day, Numb. 29. I. were gubered together the chief of the fathers of all the people] Such as had rule and authority over others, throughout the whole land, and fuch as were heads of families.

the priefts and Levites | Such among thefe, as were also heads

and governours.

and governours.

unto Egrathe Seribe! See Ezr. 7.6.

even to underfland the words of the law! Or, that they might
influed! in the words of the law. The former reading the weeth
that they themselves defired to be informed in fundry cases that mey memietres denred to be informed in lundry dates of the law, whereofthemfelves were ignorant. For by reafon of the Jew long continuance in captivity, they might be ignorant of fundry law-cafes. The other reading flews, that they defired to be informed, how they might refolve their peoples doubts: Or, what remained for them and their people to do, which had not been yet done.

V. 14. And they found written in the law | That which followeth, was one point which had not been done as it should. which the Lord had commanded by Mofes] Heb, by the hand of

which the last dominates of couper free. Of the banks Moles. See It King. 8. 433.
this the children of Irela Heald dwell in boths I Levit. 23, 43. Dent. 45:1, Booths were like cabins, made with boughs, wherein opeople might go, and Iye and fleep, in the fall of the Levath of worth I This (eventh moneth answered to our September, in part; for it began about the eleventh of our September, in feath began on the fifteenth day, of their moneth: So as there was a formight betwixt with the state of th

their former feaft, verf. 10, 12, and this.

V. 15. And that they flouid publified and proclaim.] It was enjoyned by the law, that every feaft, thould be publikely proclaimed for the better preparation thereto, and greater fo-lemnity thereof, Levit. 23. 4. Numb. 10. 10. Pfalm.

18.1.3. in all their cities, and in Jerusalem, sping.] Notice was to be given throughout the whole land: because, from every spart thereof they were to appear before the Lord, Deut. 16.16. Go forth unto the mount ] Where all manner of trees

grow.
and feeth Olive-branches, and Uine-branches, and Miritebranches, and Palm-branches] The branches of these trees were
thick, and the leaves broad, and they had a fragrant savour, and in that respect fit to make booths.

and in that respect in tomake booths.

and branches of thick reces! This is added, to shew that they
were notived simply, and onely to those trees; but they had
liberty to take to take what other trees were fit for their purniperty to take to take what other trees were in for their pur-pole. In the law, there is further mention made of willows of the brook, and other goodly trees, Levit, 23. 40. 20 make besits] See V. 14.

as his written] Levit. 23. 40.
V. 16. So the people were forth, and brought them, and made themselves booths] This shows the readiness of the people, in stemistics bosts: I missews the reasoness or the people, an putting that which was enjoyined to them, into execution. Every one upon the roof of bis boss(e) Their houles had, for the moth part, flat roofs, and thole leaded, so as they might go and walk upon them, and fet tense of books upon them, Deut. 22. 8. 2 Sam. 11. 2. Jet. 19. 13. and 32. 29. Mark.

and is side cours? This being diftinguished from the cours of the house of the Lords implyed field cours as belonged to their own house, namely, the house of them that dwelt in Jerusalem, and those courses for house of the house of the low of

fore the Lord.

Annotations on the Book of Nehemiah. and in the firers of the water-gate] Of the water-gate, fee chap. 3.6. Of the fireet thereof, fee verf. I. and in the fireet of the gate of Epinsim! Of this gate, fee th.

3.32. and 12.39. By these two places, synechdochically are meant, every street, from one end of the city to the

V. 17. And all the congregation of them that were come again out of the captivity] From their first coming with Zerubbabel, Ezra 2,1, till this time.

made boother | Some in one place, fome in another, as

and [ate under the boothes] Namely, to eat their meat, and take their reft: and that for the space of seven dayes, while that feast continued,

for fince the dayes of Jefona the fon of Nun Or, Jofona. This was that valiant conqueror who fucceeded Mofes in the government of that people, vanquified the Canaanites, and

feeled the people in Canaan, John I.I. usto that day That very time wherein this feast was here

folemnized, is here meant.

had not the children of Ifrael done fo ] This is not fo indefinitely to be taken, as if so be the littaelites had not in all this ly to be taken, as iffo is the Hualites that not in all this time oblived that icall; for theykept it, Exza, duhy 3.4-18ing, chap. 3, vetif 65; and fundry other times. But this is to be taken of the manner of keeping it; and that fifth, in regard of the outward particular ities; as much of boothes; for howforcer all the control of the first field of boothes; for howforcer all the control of this field, or first field of the control of the field, or first field of the field o ry day: yet we do not read that they made fuch boothes. sy day; yet we do net read this they made fisch boothers. Secondly, It is too braken of their great devotion which they did in every of these feven dayes manifelt, verf. 18. For that bur required, that onely the fist, and last day of the seal should be an holy convocation, Levit. 23, 23, 25, on other dayes of the feath which we have the seal that the seal of the seal

and there was very great gladness | See 1 Chr. 29, 23, and

and there was very great gassauty 1 oct.

2. Chr. 30. Air. 31 of sty. from the frift day unto the laft day.

V. 18. Alfe day to sty. from the frift day unto the laft day.

Even the dayse that a pailed between the Cee. V. 72.

be read in the book of yiel arm of Ged. 1 over very to the frift, was Exrx's holy zeal, as he did that on every of the frift, which he was bound unto, onely on the first and laft

and they kept the fast seven dayes] As Ezra was willing to preach; fo they were willing and ready to hear every day; besides the facrifices, which they did on every of those seven

befides the laterinees, which takey and off every so the days offer up, Numb. 29, 2, &c. and on the eight day was a folume affembly] Heb. 4 refirsint. Namely, from all fervile works. As they began the first day like a Sabbath day: fo they ended their feast. This eighth like a Sabbath day: fo they ended their feast. day was beyond the feven dayes of the feaft; yet by law enjoyned. On this day they used means for obtaining pardon of all their fins and failings, and also craved a bleffing upon what they had done, and upon their after good proceed-

according anto the manuer That manner which Gods Word had enjoyned, Levit. 23.39. and as Gods people had from time to time observed. Of the end of keeping this feast, see Levit.23 . 42,43.

#### CHAP. IX.

Verf. 1. Now in the tremty and fromth day of this mounth]
This was the next, fave one, after the foleranity of the feath of Tabernactes was ended. For it began the fifteenth days, and sladed feven days.—The laid owithch was the one and twentieth day includively. The two and twentieth day includively. The two and twentieth day in the free tree that had not one there and womented day, the fifteent and shockers og to the affendly. It was a day of collision. Now on the four and twentieth day they again affendly do ogether.

It children of I final mere affendled such figure on the four the four days of the such that they are add yof humilations, and by there which followeth we may gather, that they had soo tye performed what they had followed by the such gather they had followed by hearing they had for land you can be compared to the performance of the performa

loverh we may gather, that they had not yet performed what they had followed yet performed what they had followed yet performed what they had followed yet performed had they great and they great and they great and they are they came diffined ye under they were they are and what indegements they hay liable unto, by reason they are and what indegements they hay liable unto, by reason they have had been they are they work they have been they for they have been they for they have been they for they have been they are they have been they are had been they have been they are had been they have been they also have been they have been the had the

Chap. ix. Annotations on the Book of Nehemiah. and with facketon) Of this rice, fee I King. 21, 27. 2 King. ( fpirits to the duty required.

and earth upon them] By this rite they acknowledged themand sorth year them By this rice they acknowledged themselves to be more worthy to be under the earth, dimen above is \$5 san. 1.3. To like purpose they put after on their heads \$5 san. 3.7 p. 1 king. 50.2, \$5 See Elfn. 4. V. 2. And the field of first J Such as were truly Intelliers, defectualing from I first, that was alfocalled Jacob, (Gen. 33.) commonly called children of lifax-glant first-likers, Gen.

22.32. Exod. 1.9. John 3, 17.
[coanted themselves from all firangers] Heb, firange children.

fenented themselves from all firangets] Heo, firinge source, Or, children of a firanger. Thus it may comprize under it, both firange wives and children born of them, and also fuch firangers as had mixed themselves with them, and dwelt a-

ftrangers as mag mixed memeryes with them, and distribution mong them. See chap. 13. 3.

and flood] This implyes a readine fs to do their duty, and also a reverend manner of doing it, I King, 8. 14, 55. Luk.

nifters; as if there should be several pulpits, or scaffolds pre- a solemn binding of themselves to God by covenants, pared, whereon they flood. In this latter reading, something vers. 38. must be understood to express the persons here intended, as Levites, Ministers, or the like,
and read in the book of the law of the Lord their God ] See

that that which is here actived to Confidence for the day of the d About nine was the morning factifice offered up. The fecond part, was from nine to twelve. This is that fourth part which they fpent in reading and expounding the law.

evening facrifice. Thus from the morning to the evening coute his vengeance, Judg. 5, 20, See 2 King. 17, 16, and facrifice, they continued the extraordinary duties here fet 23.5.

down,
the confested Their own, the peoples, and their fathers
fins. Herein they were very large,
and worshipped the Lord their God J. After they had made con-

and worlimped the Lord three God.] After they had made con-fession of sin, they prayed to God for pardon of sin, and for all needful blessings, and praised God for all his mercies. These two, prayer and praise, are the most principal parts of Gods

two, prayer and practic, are the most principal parts or wors. Loods power in creating an tunings 10 tims in sporwance worthin.

V. 4. Thou flood up. Here begins a particular exemplification of that which was faid in general, yeef. 3. In the hebrow, the word is of the fingular number, be flood up, but it is may also be extended to the flartes, and 6 to other creation. is used for the plural; for the persons following, whereunto tures, below then; because, by observing that other which this hath relation, are meant. The singular number here hath an'emphasis, implying, that every one of them stood upon God.

the cignt, nete mentioned, are the very figure timen that are fee down, verf. Freed them early the very fame timen that are but three have different names. Bunni, is imposed to be that there have different names. Bunni, is imposed to be called also dishabajab. The feedond, Bani, to be called, also dishabajab. The feedond, Bani, to be called, also dishabajab. The feedond, Bani, to be called, Hodijab. Shenanic ob e called, Pechaliah.

18,11,8:13.1. and 10.7. This most of the (Balder) Sen. 11.

and cryed with a loud werce unto the Lord their God This phrafe here fets forth, both the fervency of their spirits, and the extention of their voyce. Indeed sometimes this meraphor. 67, Retectifiorth only an earnest, inward prayer of the heart,
This was his first mercy.

Exod. 14, 15, 18(19, 18, 12, 13). But it is also applyed to a large style than the name of storage of the charging the both, 3 a 3 Sam, 19, 4, Marth, 17, 46, 5 oll, 11, 43, 63. Tevitive Aborn and Aborham, and of the reason of changing the

V. 7. Then the Levites | Some of these might be Priests: for the title, Levites, is oft given alfo to Pricits, because they were of the same tribe, and came from the same father

Jeffus, &c. ] See verf, 4. Jeftua and Kadmiel, might be the father and son that are set down, ch. 12.24. [188] This is floken to the people, who are fail to fland up, 7, 2. But this phrase here implyes a quickning of their

and bless the Level See 1 Chron. 29. 10.

nour God | Sec 1 King. 8.61. for ever and ever ] See 1 Chron. 16:36: 8:29.10.

and bleffet be stry glorious Name] This is an Apostrophe to God, whereby he that spake turned his speech from the people

Ood, whereby he can expace turned his thecentrom the people to God. See Ichion. 29, 13: by the meaning of this phrase is, that Gods glorious Nano is foexcellent, as no blefling and praise, aniverable to the excellency thereof; can be given to him.

can be given to nam.

V. 6. Thou The greek Septuagint prefix before this prayer, these words, And Equation. The vulgar latine have the same words in the beginning of the seventh verse, in the hebrew we find on o such clause. But many Translators and Expositors of this prayer, are of opinion, that it was uttered by Exra himself. The eight Levites, before mentioned. also a reverent manner of doing H, Hung, S. 14,55, Lutt., by Exra hunter:

18, 11.

18 and only file their final See Ezza 10.

18 and their file their final See Ezza 10.

19 and the state of their immediate parents, but also for their ancestors are the state of their immediate parents, but also for their ancestors are the state of their control of their immediate parents, but also for their ancestors are the state of their control of their cont onely for their aumenate parents, but also for their anections , my in the court of the Lords houle, and Exra make the prayer and predecellors. When the polletity of wicked men continue in their predecellors fins, those fins are exceedingly agravated; and therefore their is could for their court one man roughter at once. In this prayer, agravated; and therefore their is could be for the court of the court of the Lordshould be continued in their predecellors fins, those fins are exceedingly could not hear one man roughter at once. In this prayer, ledge their fathers fins. See chap. 1. 6. Ezr. 9. 7. Dan. [cription of him on whom he calletth, yeef. 6. Secondly, and enumeration of Gods mercies, from verf. 7. to 16. Thirdly, 9.8.

1.3. And they fleed up in thir place] Some apply this to the people, asifit should be thus falled. The people standing up a deconfission of their standing up a confission of th

even then are Lord alone] In this verse the greatness of God is set forth generally, and indefinitely, and that in relation to all creatures. The particle, alone, is exclusive, and sheweth, that that which is here ascribed to God, is so proper to him. as

the beaven of beavens ] Of his phrase, see 1 King. 8. 27. with all their hoste Under the hoste of heaven, the Angels that in the highest heavens attend God, and are ready to execute and another purposes T is sufficient to the day, which lasted from twelve to three. At three was their Moon, and Sterr, who are under his command, and oft exhis will, are comprized, I King. 22. 19. And also the Sun,

the earth, and all things that are therein As men, beafts.

fowls, creeping things.
the Seas, and all that histerein] All manner of fiftee, and other creatures that live in the waters. Under thefe three kinds, all manner of creatures are comprized.

and show prefervest them all } As the former words fer forth Gods power in creating all things; fo this his providence

an temphatis, implying, therevery one of them flood upon list own diffined place.

Leading the second secon

28,31. & 12.1, and 15, 7. This was the place where Abrahams progenitors and kindred lived, Act 7.3. That was an idolatrous place; fo as the Lord brought him from that temp tation, that Abraham might worship and serve God alone.

V. 8. And foundes bis beers faithful before thes This hath-especial relation to Gen. 15. 6. That which God found in Abraham, he first gave him.

and madeft a covenant with bim] This hath especial relation to Gen. 17.7.8.

to give the land of the Canasnites, &c. | Here are fix diffind Nations fet down. 1 Canaanites. 2 Hittites. 3 Amorites, 4 Perizzites. 4 Jebulites. 6 Gergalhites, Under thefe othersadded, Gen. 15. 19,20,21, to give it, I [sy to bis feet] For it was more then four hun-

20 givest, I [9] 10 ibs [685] For st was more than four nun-dred year-safter the promise, before those Nations were van-quithed, Gen. 15, 13, A&7,6. and both proformed by world] All the promises that God made, were to the full accomplished, Josh. 21, 43, 44, 45.

for them are rightesses An especial part of Gods righteoulf-ness is manifested in keeping his word, and performing his V. 9. And didft fee the afflittion of our fathers in Egypt ] Exod.

3.7. The special notice which God took of their milery, and his providence in freeing them, is here meant. This is the feeond evidence of Gods mercy here enumerated, See

vers. 7.

and beardst their cry by the red [ea] Their cry was mixed with
much murmuring and bitternels of speech; and yet God

was merciful in delivering them, Exod. 14. 10. &c.
V. 10. And sewelflight and wonders upon Pharaeb] This V. 10. MAN JOHN SAID BY A BOOMER'S UPON EXPANDING THE hathrelation to the ten plagues of Egypt, feet down, Exod. ch. 7. & 8, 8, 9, & 10, & 12. They were called figns, because they were visible evidences of Gods dipleasure; and wonders, because they were extraordinary; and caused such as faw and heard them, much to wonder. These wonders are called, great miracles, Deut. 29. 3.
and on all his fervants | Such as especially attended him,

and were of his court.

and on all the people of bie land] All manner of subjects; yea all that dwelvin Egypt, whether free or forraign, are compri-zed under this phrase. Gods wrath against Sovereigns, oft extendeth to all that do belong unto him, 2 Sam. 24

verf. 17.
for then kneweft that they dealt proudly against them] Eviden

nercy. Seev. 7-only the midft of the Sea on the dry Isna'l for that they went through the midft of the Sea on the dry Isna'l Exod. 14-22. This much amplification miracle, that the bottom of the Sea should be firm and dry, so soon as it was, Therefore frequent mention is made even of this circumflance, Exod. 15.19. Pfalm, 66. 6. Heb. 11.29.

and their perfecuters thou threweft into the deeps ] This i meant of the Egyptians that were drowned in the bottom of the fea Exod. 14, 27,28. The same means that preserved Gods people, defroyed his enemies.

at aftone inte the mighty waters] This is thus expressed, (Exod. 15.10.) They sank at lead in the mighty waters. Both

a stone, and lead, are heavy, and quickly fall to the bottom of the water: So did the Egyptians.
V. 12. Moreover then leddest them inthe day by a cloudy pillar

This hath reference to Exod, 13. 21. This cloudy pillar was very extraordinary. While the people abode in one place, this cloud covered them all over: and fledtred them, in the day time, from the parching heat of the Sun. When they were

time, from the parching fleat of the Sun. When they were to travel, it gathered up into the fathion of a pillar, and went directly before them, Numb. 9. 15, &c. and in the night by a pillar of fire! I they did, many times, remove from flation to flation, in the night time. Then that very pillar, which in the day time was cloudy, in the night

V. 13. Coou camely sown any upon means ormal 1 111s 15 fooken of Gods glorious, and terrible manifeltation of himfelfa the delivery of the moral law, Exod, 19. 9. 16, 18, 20. And it was the fifth instance of his mercy to them. See

and fakeft with them from beaven] The place from whence God spake, was on high: and they saw no image of God, (Deut. 4. 11, 12.) and therefore God is said to speak from

and geveft them right judgments, and true laws ] Heb. laws of

good in themselves, Rom. 7. 12. and in the endfor which God gave them; which was to be a means of attaining to life. Of the difference between judgments, laws, flatutes, and

commandements, See I King. 2.3.

V. 14. And madeft known unto them thy hely Sabbath] The
Sabbath was inflituted at the beginning of the world; but Sabbath was infituted at the beginning of the world; but much neglected and forgotten: therefore God, folennly, made it known on mount Sinai, (Exod. 20, 8, &c.) and oft prefiled the observation thereof, Exod. 31. 14, 15. Levit,

and commandedft shem precepts statutes and laws The former statutes and laws may have reference to the moral law, which was delivered on mount Sinai; these, to the ceremonial, and

idicial laws.

by the band of Mofes thy feroant] See 1 King. 8, 75, 56.

V. 15, and gauft them bread from beaven for their bunger]

This was his faith mercy, here reckoned up. See vert. 7. The bread, here mentioned, was extraordinary. The grain of which it was made, did not grow out of the earth, but came down from the clouds. It was that which they called Manna, Exod, 16. 31. This was the greater bleffing, because it was given them when they were in a barren wilderness,

it was given them when they were in a barren wilderness, and when they had no means toget bread Exod. 16:3.

and broughtly forth water for them out of the rock! I his was as great a miracle, and as needful and uleful as the former: for they were in a dry wildernes, where were no Ponds, Rivers, nor Springs; but they were ready to dye for thirft, Exod, 17. 1, &c. 20. 2. This was the feventh mercy, here specified. See v. 7.

for their thirs? Both this phrase, and the former (for their

thirst) flewerly, that Gods providence is wifely ordered, according to the peoples need; and that it extends it felf to all cording to the geoples need, and that it extends it felf to all their need, while, 19. The four last mentioned bleffings of the lifeacities, pating through the red flee, verf. 11. And leading them because the pating them to the lifeacities, pating through the red flee, verf. 12. And giving them because the pating the pating the pating them because the pating the red flee pating the for these beautiful the dealt proudly againft them] Evidentees of their pride are given, Exod. 1. 11, 16, 8. 5. 2. 7, 8. 11 the high Lord will not endure the proud, Exod. 8. 12, 16 the high Lord will not endure the proud, Exod. 8. 12, 16 the high Lord will not endure the proud. Exod. 8. 12, 16 the Lord Evidence, parting through the red fee, verf. 11. And Lord Evidence, parting through the red fee, verf. 11. And Lord Evidence, parting through the red fee, verf. 11. And Lord Evidence, parting through the red fee, verf. 11. And Lord Evidence, parting the large leading them and vater out of the rocks, are the prove consistent of the red Evidence, parting the large large through the red fee, verf. 11. And Lord Evidence, parting the large large through the red fee, verf. 11. And Lord Evidence, parting the large large through the red fee, verf. 11. And Lord Evidence, parting the large large through the red fee, verf. 11. And Lord Evidence, parting the large large through the red fee, verf. 11. And Lord Evidence, parting through the red fee, verf. 11. And Lord Evidence, parting through the red fee, verf. 11. And Lord Evidence, parting through the red fee, verf. 11. And Lord Evidence, parting through the red fee, verf. 11. And Lord Evidence, parting through the red fee, verf. 12. And Lord Evidence, parting through the red fee, verf. 12. And Lord Evidence, parting through the red fee, verf. 12. And Lord Evidence, parting through the red fee, verf. 12. And Lord Evidence, parting through the red fee, verf. 12. And Lord Evidence, parting through the red fee, verf. 13. And Evidence, parting through the red fee, verf. 14. And Evidence, parting through the red fee, verf. 14. And Evidence, parting through the red fee, verf. 15. And Evidence parting through the red fee, verf. 14. And Evidence parting through the red fee, verf. 14. And Evidence parting through the red fee, verf. 14. And Evidence parting through the red fee, verf. 14. And Evidence parting through the red fee, verf. 14. And Evidence parting through the red fee, ver By which phrase, he giveth us to understand, that their passing through the red sea, and abiding under the cloud, pating through the red fea, and abiding under the cloud, were fuel Searment to them, a baptim its row, and fealed up unto them the fame piritual bidlings that baptim fealed up unto us. Again, he faith of Manan and the Rock, That they did also after fire fuel the first bidlings and the fealer fire fuel fire fuel from the first and meas, and did all drink the fame first and meas, and the fame first all meas, and the fame first und meas, and the fame for fire for the fire for the fame fame for the drink in the Lords Supper: for by way of exposition he

drink in the Lords Supper: or up way or exponential addent, Para Regiver to Priff; and promifeft them that they found ago into priffe; the land I Godunade premife of his bleffings before hand, to thew, that when they fell out, they were ordered by his providence. He did it allo to trye the peoples faith, hope, add parties, which then half flurant or give them! Helo, which then half flurant or give them!

winto nouneary twento give incest rice. while note near infife pathic hand to give them. Because men in five aring life up their hand, (Gen. 14, 2a, Therefore God thus experience his kinde of five aring, Deur, 22, 40. Exch. \$6.77. The Lord to fivergriben the faith of this people, bound him the control of felf by an oath, Heb. 6. 17. Hitherto Gods mercies to his people Ifrael, are fet down.

People like, are let down.
V. 16. But they and our fathers ] Hereby are meant the
Ifraelites that are brought out of Egypt, and other ancestors after them. Here begins the confession of sins.

deals proudly Rebellious and obstinate sinners, manufest

pride of heart against God himself. and bardned their necks ] Of this phrase, see 2 King. 17.

and hearkned not so thy commandements] This is the ground of

rebellion. V. 17. And refused to obey This implyeth an obstinacy in their disobedience.

neither were mindful of the wonders thou didft among them] Gods wonders manifest his power, justice, mercy, and other properties, after an extraordinary manner. The remembrance of them, will make men fear God, or truft in him, according to the kind of wonders: but when men forget them, or mind them not, the use of them is clean loft.

but bardened their necks] See 2 King. 17.14.

and in their rebellion appointed a Captain to return to their bondage] This aggravateth their rebellion, and manifesteth their extream folly. By this it feems, that they put in execution what they incited one another to do, Num. 14-4.

bus then are a God ready to pardon Heb. a God of pardon. This

Hebeatifm hath great emphasis in it; it implyeth, that intercy [ and longer ; but when any began to outgrow their apparted

Chap.ix.

graciosa] Doing what thou doft, for thy own take. and merciful] Pitying fuch as are in mifery; yea fuch as

flow to anger] Forbearing to execute judgment, and to ma nitest wrath, even when men provoke thee.

and of gress kindnoss. Bestowing many and great blessings. and jorjookest shem nos ] Though they did for fake God, by

rebelling against his commandements, yet he did not withdraw the evidences of his favour from them. Of mans forpeople, fee 1 king. 6.13. & 8.57.

V. 18. Tea, when they had made bim a molton calf | This hath

express reference to Exod. 32.4.

and [sid. This is thy God that brought theo out of Egypt] In

Exod. 32. 4. there they use the plural number, to thew the abomination of their idolaters, which implyed a plurality of gods. Here the fingular number is used, to thew their mon-

gons. There we inigular number is uted, to thew their mon-fitrous implexy, in accounting that call to be a god, and in aferbing that to it which was wrought by God. and bad wrought great proventions? This is that word which is translated blafpheny, x lings.19.3, Soas to a feribe that to an idol, which is due to God, is plain blafphemy, and cannot but much grouper Godd, and the state of the control of the co but much provoke Gods wrath.

forfoohest them not in the wilderne/s Thou didft neither de.

ftroy them, as they provoked thee to do, Exod. 32. 10. nor didft thou cast them off from being thy people, Ezek. 20.

the pillar of the cloud departed not from them by day, to lead them in the wilderness, Exod.13.22.

neither the pillar of fire by night, to frew them light, and the was wherein they flould go ] It was the fame thing that was the pil lar of the cloud, and the pillar of fire here mentioned. Therefore, fo long as the one continued, the other also continued; and fo long as the things themselves continued, fo long the use and benefit of them to Gods people continued.

V. 20. I bou gaveft alfe thy good Spirit ] This hath reference to Godsputting his Spirst upon seventy of the Elders of Is-rael, Num. 1.16,17,25,16. This multiplying of Gods Spirit upon fo many, was an evidence of Gods good respect to

to instruct them] This was the end why Gods Spirit was put upon so many, that the people might have the more to instruct and inform them in the Will of God; for it was a Spirit of Prophecy, Num. 11.25, 26, 27.

and withheldest notety Manna from their month That Manna

continued all the fourty years that they were in the Wilder-ness, even till they came into the land of Canaan, and had

eaten of the corn of the land, John 5,12.

and gaveft them water for their thirft | See v. 15. This water after it once came out of the rock, ran along like a river thorow the wilderness; especially in those places, whither they travelled, and where they abode, Pfal. 78. 16,20, and 105, 41. travelled, and where they aboute, Pial, 78, 16, 20, and 105, 41. In this relpect, the rock, that is, the water that came out of the rock, is faid, to follow them, I. Cor. 1.0.4.

V. 21. Tes, fourty year didft frou fulfain them in the Wildennof?

That is, all the while that they continued therein; and

after fourty years did they come into Canaan, Johns. 6. All the time that they were in the Wilderness, God provided all things needful for them; in which respect, he is said to su-flain them. This was an evidence of Gods good providence over his Church, all the time that it continueth in the Wilderness of this world.

fo that they lacked nothing ] Neither meat, nor drink, nor any other needful thing, Deut. 2.7. Thus did Christ provide for his Disciples, while they were with him, Luk, chap. 22.

v. 35.
sheir clothes waxed not old ] This is expresly fet down, Deut. 8.4. The like is faid of their thoes, Deut. 29.5. This was as done. great a miracle as the former. To keep the ordinary things that we use, from wearing, is as much as to provide extraordinary means. The miracle about clothes and shoes was this, that all the apparrel and all the shoes which they brought out of Egypt with them into the Wilderness, continued as found, and fresh, and fit for use, all the fourty years, as they were when they first came into the Wilderness. We may not think, that a child continued to use the same apparrel, and

Chap.ix. is effential unto God; and that in forgiving, none is like unprefent flature : now, those which they laid aside, were as found and fresh, as when they began first to use them; and

thus they were fit for others, that were of a less flature,
and their fies fivelled not. This was another evidence of and your fee prouse my 1 ms was another evalence of Gods providence, exprelly fer down, Deitr. 8.4. They traveled much from flation to flation; and yet, that none of their feet thould fwell, was a great wonder. This particular inflance is here Synechdochically put for other the like; namely, for freedom from all like maladies, and difeases. It is draw me evuences on us ravour room nom. Or mans nor-lang God, feet [king.99, & 11.3]. Of God fordaling sharpcople, fee x king.1.14. and of Gods nor forfaking his people, fee x king.1.14. and of Gods nor forfaking his faid, Pial. 105.37. that when they came out of Egypt, there was fick of any difease. Indeed multitudes of them dyed, and that many times suddenly, as Num. 16. 49. but that was not by any natural difease; it was an extraordinary judgment; and so dyed all, that dyed in the Wilderness. Aaron and and fo dyed all, that dyed in the Wildernets. Aaron and Mofes dyed upon Gods special appointment, and not of any disease, Num.26, 24, 28, Dent.34, 5.

V. 22, Moreover, then gavest them Kingdonts and nation!

Though this, in a large acception, might be applied to all the Kingdoms that the Hiraclites inherited; yet the words following restrain them to the kingdoms that Moses gave them in the Wildernels, on that fide Jordan, Numb, 21, 21, and

32.33.
and didlt divide them into corners This relative, them, fome but much provoke Gods wrath.

V. 19. Tells but in the matifall mercies] The greatness of mens fins much amplifieth Gods mercies, in longiving them; of the world; and divide of diffusion: a, if he had faid, and the greatness of his mercies, moved him to forbear taking that God did diffusion his people into several parts; some into one Kingdom, others into another. Others refer that relative, them, to the enemies. Thus it implyeth, that the greater number of them being deflroyed, fuch as remained went, fome into one corner, or by-place, whither they could get; others into other places.
[0 they possessed the land of Sibon] This was after they had de-

in the way 1 to continued with them so long as they continued froyed the king of that land, and his people, Numb. 21;

and the land of the King of Helhbon | Helhbon of old belonged to the Moabites; but was taken from them by the King of the Amorites, and by the Ifraclites from the Amorites,

Num.21.26.
and the land of Og King of Bashan] This King was also vanquished by the Israelires, while they were in the Wilderness,
and given unto them by Moses, Num. 24. 33, 34, 35. and

33. 33. V. 23. Their children also multiplyeds thou! Hitherto, Gods nercies to his people for the time that they were in the Wil-derness, is set down. Now he beginnest to declare other mercies bestowed upon them after their coming into Canaana

as the starres of heaven] Gen. 15.5. & 22.17. This is a proverbial speech, setting out an innunerable multitude. Like to this, is this phrase, as the Land upon the fea-shore, Gen. 22. 17. and 32.11. And this, as the sluff of the earth, Gen. 13.16. 2 Chro.1.9. This proverbial speech is here used to manifelt the accomplishment of Gods promife, in the very kind there-

and broughtest them into the land ] The land of Canaan is and pronguest timen total and promised, Gen. 17.8. and that is it which the Israelites inherited, John 14.1. Concerning which thou hads promised to their fathers] Abraelites in the concerning which thou hads promised to their fathers] Abraelites

ham, Ifaac, and Jacob, are here effectively meant; for none of those did inherit the land, Act. 7.5, &c. Yet to every one of those was the promise made, in relation to their seed. To Abraham, Gen. 17.8. To Isac, Gen. 26.3. To Jacob, Gen.

that they should go into possessit As their own inheritance, and that by the gift of the high possessor of the whole world, who had power to distribute every part thereof to whom it

V. 24. So the children went in ] The children of those fathers

to whom the promife was made, v.23.

and possessed the land Herein confided the accomplishment of the promife. This was the means whereby Ifrael came to policife that land, which otherwise they could not have the Ganaasites ] Under these, are comprized all the nations

mentioned v. 8. and others like unto them. and gavest them into their hands ] God gave the Israelites power over the Canaanites

with their Kings ] Those who are fee down, Josh, ch. 12.9,

and the people of the land] Great and mean, of all forts. think, that a child continued to ute the fame apparret, and the fame fines from his child-hood to grown age; and that as the fame fines from his child-hood to grown age; and that as the fame fines from his child-hood to grown age; and that as the fame fines from his child-hood to grown will his flatter increased, so his apparret and those waxed larger fines for Godgave fundry directions.

Titte that they might do with them as they would Heb. according to

## Annotations on the Book of Nehemia

how to carry themselves towards them; Dat. 20, 10, &c. | he left his people in their enemies hands.

but this is fooken in relation to the Canaanites; they were for the state of the state how to carry themselves towards men; 20m. 20, 10, etc., but this is fpoken in relation to the Canaanites; they were not able to fland againft he Ifrachites, or to give laws to them. The Ifrachites utterly vanquithed them, and flew, or mineer over them. faved whom they pleased. V. 25. And they took firong cities ] Such as are described

Num.13.29. Deut.3.5.
and a fat land] A land fertile, which abounded with all maner of good fruits. It is in this respect, by an hyperbole, said to flow with milk and honey, Exod. chap. 33.3. Numb.

13. 28.
and possessed bouses full of all goods] The inhabitants of Caand possifice voutes sure jan goons; Inc innabitants of Ca-naan were rich, and had their houses well furnished and stored with all manner of commodities; and being flain, their goods

were left to the liraelites. were left to the liraclites.

Will digged Or, Gifferns. Places fit to hold water. This
was a great commodity, especially in those hor countries.
The very names which lisac gave to the Wells which his servants digged, or which they found digged for them, is an evidence of the great commodity which came thereby, Gen.

16.18,19,20,21,22. 5.16, 19,20,21,22.
vineyards, and olive-yards] These were places of great pro-

fit and delight. See chap. 5.11.
and fruit-trees] Heb. trees of food. As apple-trees, peartrees, plum trees, and the like.

in abundance] Not only great men, but almost all fortsenjoyed tuch grounds. This is a great amplification of the beent.
(0 they did eat, and were filled] This is an evidence of great

and became fat This shows Gods bleffing upon their plen-

ey. and delighted themselves in thy great goodness] This hath respect to that iweetness which they found in the plentiful provision provided for them, rather then in a cheerful spirit quickned up to thankefgiving unto God. Gods goodness was the cause of that plenty they had; and therefore this title, of his great goodness, is attributed thereunto.

V. 26. Neveribeles Here he returneth to an aggravation of their fins; for the greater Gods mercies were, the more

heynous were their fins. neynous were their uns.
they were disobedient, and rebelled against thee] This fin is counted by God as witchcraft and idolatry, 1 Sam, chap.15.

verf. 23. their back things that they regard not, Ezek. 23.35. It im-

plyes a despiting of Gods law.

and flewiby Prophets 1 Sam, 22, 21, 1 King, 19.10. 2 Chr. 24.22. Murther in it felf is a heynous fin, and cryes for venge-ance; much more murther of prophets, who were special Meffengers fent from God, Marth. 21.35. and 23.37. Act.7.

52. I Theff. 2.15. which teftified against them, toturnthem to thee] Hereby he showeth the end why God sent Prophets; and the benefit which people might have received by them: which is a great aggravation of their cruelty.

and they wrought great provocations] Sec v. 18, 2 King. 23 V. 27. Therefore theu deliveredft them into the hand of their

enemies] This hath particular relation to the time of the Judges, Judg. 2.14. Here he begins to shew how God pun-Judges, Judg. 2.14. Here ne organs to men modes puni-ished the lifactices, time after time, for their transferfitions, who wexes them Judg. 2.18. & 10.8. and in betime of sheir transfer, when they ared unto thee J That lirad cryed to the Lord when they were oppressed by their

enemies, is oft fet down, as Judg. 3.9,15. & 4.3. and 6.6. and

shou heardest shem from heaven] Of Gods hearing from heaven, fee 1 King. 8.32. 2 Chr. 6.21.
and according to thy manifold mercies See v. 19.

thou gavest them saviours] He means temporal deliverers, fuch as the Judges were, Judg. 3. 9. Sec 2 King. 13.5. Obad

who (awed them out of the band of their enemies] This shews in what respect they were called saviours.

V. 28. But after they had reft ] That is, freedom from their enemies, Josh 14.15. Judg 3.11.30. & 5.31.
they did evit again Heb, they returned to do evil. This shews

their flavish disposition ; while they were in the judgment , and felt the burthen and smart thereof, they could confess and test the buttners and imart tierror, they could conteit their fin, and promise amendment; but when the judgment was removed, then like dogs lick up their vomit again.

before the? Of doing evill before God, or in the fight of

God, fee I King, II.6. sherefore lefteft shou them in the band of their enemies] His mean-

ing is, that God suffered their enemies again to prevail againft them; and in that God did not vanquish their enemies,

Chap. ix.

yet when they returned and cryed unto thee ] For in their troubles

they had none to flye unto, but God only.

thou heardeft them from heaven Though they justly deserved. that God should no more hear them, yet he took not that ad-

vantage to leave them in their mifery.

and many times didft iben deliver ibem] Even time after time; after they had been once delivered, and after again finned, being in their mifery, God again delivered them, and fo again and again, many times.

according to the mercies This was it that moved God, his

own pity and compassion, v.17,27. Judg. chap. 2. verl. 18.

V. 29. And testifiedst against them By thy Prophets thou didt manifest thy dillike of their courses, thy displeasure

against them, and the judgments which they deserved. that then mightft bring them again unto thy law ] This is the proper end of Gods threatnings, to bring men to repentance, Amos 4.12. Jer.18.7,8. yetshey dealt proudly] See v.16.

and hearkened not to thy commanuments ] This is an evidence a proud heart against God.

but finned against thy judgments ] Judgments are tiken for effects of Gods wrath, and punishments of fin (Ezek. 5. 8.) or for the righteous ordinances and commandments of God; in which respect, they are oft joyned with statutes, as Levit. 18.5. The clause following showeth, that judgments here are to be taken in the latter fonce.

which if a mando, he [hall live in them] Levit. 18.5. This

hath relation to that end of Gods commandments, for which he gave them at first, in mans innocent estate; when also man had power to keep the fame : and mention is made thereof fincemans fall, to flew the damage of not keeping Gods commandments, and to humble man the more for the fame: rea withal, to shew, that a man cannot now be justified and faved by the law, Rom. 10.5. Gal. 3.12.

and withdrew the [boulder] Heb, they gave a withdrawing [baul-

der. This metaphor is taken from an horse, or ox, that will not fuffer a collar or yoke to be put upon them. and hardened their neeks, and would not hear] See 2 King.

V. 30. Tet many years didft thou forbear them] Heb, protract ever them. That is, put off the execution of judgment which they had deferved.

and restifiedst against them] See v.29. 2 King, 17.13. 2 Chr.

36.15. by thy Spirit in thy Prophets ] Heb. in the hand of thy Prophets. Or, in their ministry, 1 King. 8.53,56. It was Gods Spirit that spake in the Prophets. They were directed thereby, 1 Pet, 1.

2 Per.1.21. yet would they not give ear ] By the ear, men hear ; not to give the ear, is to refuse to hear.

therefore gavest thou them into the band of the people of the lands I Other lands then the land of Ifrael was, are here meant ; even the lands where the heathen reigned, who were enemies to God and his people. Thus was God, at length, provoked to give them over to the power of their enemies.

V. 31. Nevertheless God suffered not the rod of the wicked for ever to lye upon the back of his people, Pfal. 125.3. for thy great meretes fake ] Gods own pity moves him to af-

for iny great mersets jake] Uods own pity moves him to ar-ford deliverances to his people. See v.28. \* thou didft sust untry confume them] By fuffering enemies wholly to deftroy them all; or ever to hold them under their

nor for sake shem ] Clean cast them off from being thy peo-

for thou art a gracious and merciful God] Sec Sec 2 King. 13.

23. 2 Chr. 30.9. V. 32. Now therefore] Here begins his supplication for

our God] He pleadeth this particular relation, as a motive o obtain mercy the great, the mighty, and the terrible God, who keepeth covenant

and mercy | See ch. 1.5. let not all the trouble | Heb. wearyings. For the troubles which they endured, made them weary in bearing the fame; yea,

[cem little before thee] So as thou fhouldft fuffer us to be brought into more trouble, as if that had not been enough. His intent is, that God would be pleased to but an end to their trouble, and neither fuffer them to lye longer therein, nor add more thereto.

r that hath come upon sm ] Heb. that hath found su. This Hebraism sheweth, that men seek not affliction, but it finds them, year though they feek to avoid it,

on our Kings, on our Printes] Mens greatness exempts them I stood in the room of all the reft; and did what they did, in all not from Gods judgments.
and on our Priefts, and on our Prophets | Sacred functions,

whether ordinary, or extraordinary, have not an immunity from punishment

and on our fathers ] He means their ancestore, so as the judg. ment was not only in their dayes, but before their dayes, and on all thy people] The judgment was an universal judg-

fince the times of the Kings of Affria unto this day ] They were properly called Kings of Affyria, who reigned in Nineveh, before Nebuchadnezzar obtained his Monarchy. In relation to them, the trouble here meant, may arife as high as Hezekiah's time, 2 King. 18.13. or as high as Pul the king of Affyria's time, 2 King. 15.19. But the kings of Babylon were also called kings of Assyria, 2 Chr. 33.11. In relation to them, this hath reference to the beginning of Jehoiakims reign, 2 King.24.1.

V. 22. Howbeit, thou are just in all that is brought upon us] They who well know God, and duly confider their own wicked courfes, will acknowledg the justice of God, even in the judgments that he inflicteth on them. Dan. 9.7.

for then hast done right | Gods righteous dealing with men. proves him to be just but we have done wickedly ] He laves the cause of the fearful judgments that fell on them, upon themfelves and their own

V. 34. Neither have our Kings, our Princes, our Priefts, nor our fathers, keptiby law Such as were judged, v.32. are here faid to have inned; for under these four particulars here mentioned, the prophets and people here fet down are comprized. nor hearkned untothy commandments and thy teffimonies | Of the

nor near near assessy commensurent, san top refitmented. Of the difference between the fig. 6: King. 2.3. They who will not hearken to Gods Word, cannot keep it.

whereinb thou didft refuffic against them? See v. 2.9.

V. 3.5. For the payer near force the cit thirty king/om? Namely, in the kingdom of Judah. This is rendered as a reason why God fuffered them to be carryed into another kingdom Deut. 28.47, &c. 2 Chro. 12.8.

and in thy great goodness that thou gavest them] The wicked ness of men is much aggravated, by their committing it againftGods goodness; and the greater his goodness, the more heynous their wickedness. and in the large and fat land which thou gavest before them \ Thi:

is a description of the land of Canaan. See v.25.

neither surned they from their wicked works [ Impenitency is a

great aggravation of fin, and a cause of judgment.

V. 36. Behold, we are servants this day 1 Though the kings of Perfia fuffered the Jews to go out of the land of their captivi-ty, yet they held their jurildiction over them.

and for the land that thou gavest unto our fathers] This hath relation, as unto the three great Patriarchs, to whom that land was first promised, Gen. 12.7. & 26.3. & 23.13. fo to Joshua that conquered the land and the people in his time, Josh. 23.

to est the fruit thereof, and the good thereof] To be their own inheritance, and to partake of all the commodities thereof. behold we are [ervants in it ] See the first note on this verse,

V. 37. And it yieldeth much increase unto the kings ] The kings of Affyria had a great part of all the fruits that the land of Ifrael yielded; though the carth were fet, planted, fowed, and every way tilled by the Jews.

whom thou baft fet over us ] It is God that gives that power which forraign kings have over his people

because of our sins ] Sin makes God to suffer his people to be fervants to others. See v. 35.
allethey have dominion over our bodier] To make them do what

fervice they thought meet. and over our cattle | To take and use them. at their pleasure] The Kings that were over them, were tyed

to no other law, then their own will. and we are in great diffro ] See chap. 5.4, 5.
V. 38. And because of all this ] This hart reference to their

diffres, and to the cause thereof, their fin : by both which they were moved to crave mercy, and to binde themselves to was one of those that instructed the people, ch. 8.7. This cobetter obedience for the future,

ed. Hereby they offer to binde themselves unto God, that committed, Ezra 8.33. they might be kept from flarting from their present holy refolution. Sec Ezra 10.3.

and write it ] That it may remain upon record, to put us oft in minde thereof; and to be the greater evidence against us, if we fail therein.

followes of fealing, could not be done by fisch a multitude as other Levite of this name, who also sealed this covenant, ontred hato this covenant; these that are here mensioned, v.1:

their names.

feale unto it] Heb. are at the fealing, or, fealed. By realon of this Hebraiun, some conceive, that the Princes Levine and of this Hebraiin, some conceive, that the Princes, Levice, and Prietls, were to see that the covenant were failed by all; or, that the names of all that entred into the covenant, should be entred into a publike record; and that he sealed up by their Princes, Levices, and Priefts.

## CHAP, X.

Vers. 1. Now those that scaled were Heb. at the scalings:
The Hebrew implyeth, that they did not this act by deputies, but were present themselves, and did it in their own perions, but in the name of all the reft, who by oath and execuation bound themselves thereto, v.29. In this chapter two things are fet down : First, the perfors that sealed the covenant, to v. 29. Secondly, the matter of the covenant, from v.29. to the end.

Nebemiab the Tirfbatha ] Oe, the governour. Of this word, fec Ezra 2.63. the [on of nachaliah] See chap.1.1.

and Zidkijab] We no where else read of this name.

V. 2. Stratab] This cannot be that Straigh from whom

Ezra came, Ezra 7.1. For he was flain, 2 King. 25. 18, 21. but he might be that Seraiah, who is faid to be ruler of the house of God, chap. 11.11. Agariah] This was one of those that affished Ezra, ch. 8.7.

Fereniab] He was one of those Priests that accompanied the Princes in dedicating the wall, ch. 12.24. V. 3. Pafbur] Some of his fons entred into a covenant

before this, Ezia 10. 22.

Amariah] Healfo entred into covenant before this, Ezra

Malchiah] He was another of those that affisted Nehemiah.

V. 4. Hattusb] He was one that repaired a part of the wall, ch. 2.10. and is reckoned among those that came up to Jerufalem with Zerubbabel, ch.12.2.

Shebaniab | He was one of those that instructed the people, and publikely prayed in their great day of fast, ch.g.4. Malluch] There was another of this name who fealed this covenant; but he was one of the chief of the people, v. 14,27.

One of these was in the number of those that put away their firinge wives, if not both, Ezra 10.29,32. It is probable, that this is he that went up with Zerubbabel, ch.12,2. V. 5. Harim] There was also another of this name, namely

one of the chief of the people that fealed to this covenant. Meremoth] This might be he by whose hand the silver gold,

and veffels, that with Ezra were brought to the house of God, was weighed, Erra 8.33.

Obadiab] He was one of those that came up with Erra.

Ezr.8.9. V. 6. Daniel] See Ezra 8.2.

Ginnethen] This was he, of whom was Methullam, (ch. 12. (6.) who is fet down in the next verfe. Baruch | He was one of those that repaired the wall ch. 3.20.

V. 7. Mejhullam He was among those who affisted Ezra. Abijab] He was one of those Priests that went up with Zerubbabel, ch. 1 2.4

Mijamin] He also was one of those that went up with Zerube babel, chap. 12.5. and he was in the number of those that put away their firange wives, Ezra 10,25.

V. 8. Mastish He also was one of those that affifted Ezra

Bilgai] We read no where elfe of this man.

Shemaiah] This was he that fought to terrific Nehemiah, chap.6. 10. Thefe were the Priefts Namely, chief fathers of the priefts, who were twenty two in all, that fealed the covenant, toge-

ther with Nehemiah, v. I. V. 9. And the Levites, both Feshua the son of Azaniah ] This

pulative particle, both, hath reference to v. 10. we make a fure covenant] Heb. filelity, or, fureness. Though the word, covenant, be not in the Hebrew, yet it is fitly supply-diah, to whom, with others, the treasure of the I comple was

> Kadmiel | Kadmiel was one of those Levites who instructed the people, and prayed for them at their great faft, ch.9.5.
> V. 10. And their breibren | Such as were Levites: and of

the same office with the former. Shebaniab] He likewise was one of those that had a princiand our Princes, Levites, and Priefts, Because that which | pal hand in solemnizing the fast, chap. 9. 5. There was an-

Hedital He likewife was one that had a great part in folemnizing the fast, and instructing the people, chap.8.7. and

9.5 Kellia] He likewife was among those that instructed the people, ch.8.7. and one of those who put away their strange wives, Ezra 10.23.

Pelstab] He likewise instructed the people, ch. 8.7.

Hanns He was another instructer, ch. 8.7.

V. 11. Micab, Rebob.] We read not any where else of these men, or names, after the captivity. Hafoshiab] He was one of those that came up with Ezra,

Ezr. 8.10.24. V. 12. Zacur] He buils part of the wall, ch. 3. 2. and was

an infructer of the people, chap.8.7.

Sherejiab | He alto came up with Ezra, (Ezr. 8. 24.) and

5.4. Shekmish] There were three of this name that fealed the covenant. One, a Prieft, v.4. Two Levites, as here, and

V. 13. Hidijab] There were two of this name that fealed the covenant. See v. 10.

Banil He also was an instructer of the people, ch. 8.7. and

had a part in the great fast, ch.g. s. It may be, they were two diffinet men.

Beninu] We read no where elfe of this man. Here are feventeen chief fathers of the Levites that fealed the cove-

nant, in the name of all the reft. - V. 14. The chief of the people] Such chief heads and fathers of them that fealed the covenant, hereafter follow, who are

in all, fourty four. Parofb] His fon repaired part of the wall, ch. 3.25.

Pabath-Moab] His fon also repaired another part, chap 3.12.
Elam] His fon it was, who gave good advice to Ezra, about redtefling the great fin in taking firange wives, Ezra, chap.

Zatthu There were of his fons that had married ftrange wives 3 but put them away, Ezra 10.27.

Bani This was another then he that is mentioned v. 13

for he was a Levite. But this was one of the chief of the People.
V. 15. Busui] There was a Levite of this name, that had

his part in folemnizing the great fast, ch. 9.4. But this was a Prince of the people.

Aggel] His fons came up with Ezra, Ezr. 8,12.

Bebai ] His fons were among those , that having taker firange wives, put them away, Ezra 10.28.
V. 16. Adenijab] There is no other mention made of this

V. 16. Assumpt] Increts no other mention made or this nan, or name, after the captivity.

Bigual One of this name, if not he kimfelf, came up with Zerubbabel, Ezra 2.2. and his fons came up with Ezra, Ezr.

8. 14.
Adin There were also of his fons that came up with Ezra,

V. 17. Ater] There were of his fons that came up with Zerubbabel, Ezr. 2.19. Hiskijab] There is no other mention made of this man

after the captivity. The great great grandfather of Zephaniah was of this name, Zeph.I.I.

Agair] We read not elsewhere of this man.

V. 18. Hadiab] Though in our translation there be a little difference betwixt this name, and that which is fet down, ver.
10. and 13. yet in the Hebrew they are all the same name in the very letters. But the men must needs be different per fons; for the former were Levites, and this a Prince of the

people, v.14.
Halbum There were of his fons that had taken firange wives, and covenanted to put them away, Ezra 10. 33.

Berai There were of his fons that came up with Zerubba.

bel, Ezra 2.17. else we read no other mention of him.
V. 19. Hariph] His fons also were of those that came up with Zerubbabel, ch.7.24.

Anatheth] We read not of another man of this name, after the captivity; yer this name is given to a place, both before and after the captivity, as Josh. 21, 18, 1 King. 2.26. Jer. 1.1. Neh.11.31. Nehsi] We read not elsewhere of this man.

V. 20. Maggiaft] Neither do we read of this man elfe Me[bullem] This man had a part in fortifying the wall,

chap. 3.4.

Hear No mention elsewhere is made of this man.

V. 21. Mefbezabeel] This man was grandfather to Meshul

lam before mentioned, v. 20. See ch. 3.4.
Zadok ] This man also fortified part of the wall, chap. 3.4 There was a Scribe of this name, chap. 13. 13. He may be

Faddun]. There was also a Priest of this name, of whom fee

V. 22. Pelatiab] We read not elsewhere of this man, after

Hanan] One of the Levites that affifted Ezra, was of this name, ch.8.7. Another of this name is mentioned verf. 10. There was also another of this name, v.26. Even of the same

rank that this man was.

Asaiab] One of those that assisted Ezra, chap. 8. 4. was of this name; but this man was of another tribe

V. 23. Hoftes There is not mention made of this name elsewhere, after the captivity.

Hananiab] He had a part in repairing the wall, shap. 3. 3, 30. There is one of this name who is faid to be the ruler of

Hafhab] He repaired a part of the wall, chap. 3.11,23.
V. 24. Hallohefb] His fon fortified a part in the wall, chap.

Pilebs, Shabek ] Of these two there is no mention made

V. 25. Rebum] One of this name, if not this man himfelf. was one of those that came up with Kerubbabel, Ezra 2. 2.

Hashabab We read not elsewhere of this name; but the (on of Hashabniah fortified a part of the wall, Nch.3.1e,
Masselab | This was one of those who was perswaded to dwell at Jerufalem, ch. 11.5.
V. 26. And shijab] We read not of this man, or name, elfe-

where, after the captivity.

Hanarl There was another of this rank fo called, v.22.

Anan] We read not elsewhere of this man. Mallach] One of the Priefts also that sealed the covenant. was of this name, v.4.

Harim] There was a Priest also of this name (v.5.) who did

Baanah] This might be he that came up with Zerubbabel, Ezra 2.2. In that the years betwixt Zerubbabels first coming up to Jerusalem, and this time, were very many; it is supposed, that their heires, or such as survived in their stead, are

ice, tractifeir neites, or incrias intrivere in their rease, are called by their names, and accounted as their perfors.

V. 28. And the reft of the twofte! This hash reference to the chief of the people; v. 14. Those chief one-shat fealed the covenant; these other affented thereunto, as to an aft done in

their name.

the Priefts Namely, fuch as were under those that are mentioned in the eight first verses.

the Levites, the Porters, the fingers These were distinguished

by their feveral functions. See Ezra 2. 40, 41, 42. Thele were fuch as were under those Levites that are named, ver.9,

10,11,12,13.
the Nethinims Of these see I Chron.9.2. Their office was to do service to the house of the Lord: therefore they use to be joyned with Levites.

use to be joyned with Levites.

and all they that bad seperated themselves from the people of the

and at they these had specified to employees I from the project of the And J This phrafe may be raken two vaises: either for fuch I lewes as intermarried with the heathen, called the people of the Land: but now feperated themselves from those heathen, so whom they were to linked: or elle, for fuch heathen, so whom they were to linked: or elle, for fuch heathen, to whom they were to linked: then, as had been brought to the knowledg of the Lord ; and mooved to acknowledg him to be the only true God, and to take him for their God; and thereupon were circumcifed. These they called Exoschytes: and they had a right, to all Gods ordinances, Exod. 2.48. These also affented

unto uns covenant, unto the law of God] This is it, where unto all that turn from Idolatry, paganisme, or any other saste way, must turn, and will turn, if they be truly converted, their wives, their sans, and their daughters] By this instance

we fee, that women and children, who are of understanding, may and must enter into a publike folemn covenant.

may and must enter into a publike lolemn covenant.

every one baving knowledg, and having understanding] Knowledg of the lawfulness and equity of the thing, and understanding how to take it, and use it aright. This excludes infants, Idiots, and indeed other ignorant persons, from such facred ordinances. V. 19. They clave to their breibren! They that are mention-

ed v. 28. agreed to the covenant, which the chief Priefts, Levites, and Princes had fealed, and would not flart from it.

vites, and Frinces had leaded, and would not start From it.

\*\*bit Noblet\*\* Of this word, fee the, 1.6.\*\* Under it, they
who are called the chief of the people, v.14. are comprized,
and entred istus surfe! By an imprecation, as Heb. 5.13.

they bound themselves to fland to the covenant, and into an oath] Thereby they further bound themselves

to the covenant, as 2 Chro.15.14. to walk in Gods taw] This ought to be the main subflance of every covenant. This is it that will make Gods children readily and willingly to enter into a covenant to bind themfelves thereto by oath and imprecation, and to be confcionable in keeping it.

which was given by Mofes High. by the band of Ottofes. the fervent of Gol] See & King. 8.53.56.

Chap, x.

and to objerve and da all the commandments of the Lerd | It is not enough to know and approve, unless also we do, and practile Gods commanduents; and of those, not some alone,

our Lord The former title of God, translated, Lord, is in Hebrew, Febevah, a title proper to God alone. The other, Adonesia, ope Lord, is oft attributed to other Lords and mafters; but here meant of Jehovah.

and matters; our nere meant of Jehovah.

and bij ulgmentryand bij fatutet] Theft two words, judgements, flatutet, joyned with commandments, fee forth all Gods
laws, moral, judicial, ceremonial. See it King. 2,3. This was
the general matter of their covenant. Particular branches thereof follow

V. 30. And that we would not give our daughters unto the people of the land. This is the first particular covenant. By people of the land, are meant all that were not of the children of Ifrael; who only then belonged unto the Church." By marrying their daughters to fuch, they exposed them to ido-latry and heathenism, and so to the utter perdition of their fouls; for wives were to dwell with their husbands.

nor take their daughters for our [ons] Women are fore tempt-

used to do, ch. 13.16. and the Jews could not hinder them, because they were under another king then of their own nation. Indeed, they might keep them from coming into their city; as Nehemiah did, ch 13.19. but they could not hinder them from bringing their wares to the city.

that we would not buy it of them on the Sabbath] This was in

thing of them, yea or no : and this they ought not to'do, Exo.

or on the boly day There were certain holy dayes the Jows or on the big day There were certain holydayes the Joss to provide it in course. At a cause, the provided were strictly to observe, as the Subbath, Exod. 1.16. Levit, canticitives freely given, and offered to the house of God. 1.20. & 2.2.2.1.2. This was the fecond particular branch and because the horn-offerings were made therewith. This

and that we would leave the feventh year ] This was the year of

be remitted unto the poor, and not exacted Dour. 15.1.5,60. faid wood, was ordered by their feveral families; faich a fa-This freedom of the feverath year was the third particular mily taking the case upon them at one time, and faich ag

V. 32. Alfo we made ordinances for us] A fourth particular branch of the covenant here followeth; and it is about pro-vision to be made for maintaining the services of the temple. Because the house of God had not now such treasures, for sheweth, that this undertaking was not only for once or for a maintaining the fervices thereof, as of old it had : (for not only Kings, Princes, Commanders in war and other great and rich men did ufe, on fundry occasions, to dedicate much and rich men did ule, on lundry occasions, to acotacte much treafure unto the house of the Lord, 1 Chron. 26. 26, 27, 28. but also all, of all fexes, did, time after time, contribute what they could, Mark 12.41.42.) Where they make special vers. 23. orders to binde themselves, not only to perform those things which the law required, but also, in this exigency, to do fomething more.

to charge our felves yearly, with the third part of a shekel | The third part of a shekel was ten pence of our english money This was over and above that half shekel, which, by the law, For this was an ordinance which they now made for this

for the fervice of the house of our God ] It was to be laid up in the treasury of the temple, for the daily use of the temple, as need thould require,

V. 33. For the flow bread ] Of thew-bread, fee 1 King. 7 48. In this verse are set down the particular services, for which the contribution was given.

and for the continual meat-offerings, and for the consinual burns ana jot to consuma max-openny; ana jot to commence of the fifting; 10 fm max-offering, and burnt-offering, fee r king.

3. 15. Every day a burnt-offering, mear-offering, and drink-offering was to be offered up, Exod. 29. 38, 41. And this was call'd a continual mear-offering, and burnt-offer-

of the Sabbath] Every Sabbath day there were offerings, besides the continual burnt-offering, Numb. 28.9, 10.

DODN OF A COLUMNAL.

JARP,

an which there were foleron falcion officings, before were below the Sabbaths and new Moons, as the Pafferer, Numb. 28, 16, 47. The feath of the fift future, Numb. 18, 16, 47. The feath of the fift future, Numb. 19, 18, 47. The feath of blowing trumpers, Numb. 19, 18, 10, 47. The feath of blowing trumpers, Numb. 19, 18. The feath of the marketer of the feath of the

Such fin offerings are here meant, as were, at other times, to be offered up, then on the fore-mentioned feaft dayes; and that as occasion was given, time after time,

tomake an assonement for Ifrael This was the end of the fore-mentioned fin-offerings. Of this end, fee I Chron 6. 49. 2 Chro. 29.24.
and for all the work of the boule of our God] This is a general

phrase, and comprizeth more under it then all the former ;as reparations of the house where need should require, as well as fervices in the house. V. 34. And we cast the lets Of lots, see 1 Chron. 6. 61.

V. 54. come and 24.5; among the Periols, the Levites, and the people] Some, by the people, here understand the Nerdinians, of whom, see a Chr. 9. 2. But the word, people, its ordinarily taken for, such a were of other cribes, then the Levitest For that that is here manufacture assigners of empeny women are lore compt-actions to draw men away from Codywinness Solomons wives, polyment and the Nethinians, obtation, for 1 Christians, it is impact to the Nethinians, obtation, for 1 Christians, it is considered to the Nethinians, obtation, for 1 Christians, it is considered to the Nethinians of Nobola, for 1 Christians, it is considered to the Nethinians of Nobola, for 1 Christians, it is considered to the Nethinians of Nobola, for 1 Christians, it is considered to the Nethinians of Nobola, for 1 Christians, it is considered to the Nobola, for 1 Christian moneth, the Levites another; and the people a third.

for the mood-offering ] Wood was continually to burn upon

the great Altar, Levit 6.12. Befides, there was fire in other places, for pors, and chaldrons, wherein meat was to be fod, a Chron, 35, 13, a Sam, 2, 15. Therefore very much wood was to be burnt in the house of God We read not, before their power; they might chuse whether they would buy any this, of any provision to be made. It is probable, that it was provided out of the common treasury of the temple. But that treasure now failing, they took order among themselves, to provide it in courses. It is called, the wood-offering, bethe fifth particular branch of their covenant.

to bring it anto the house of our God] They that in their courand that we would learn the forest by set? This was the year of the Loods releafly. Detail, 1.a. In this year their land ought to lye free; they ough not to receive any of the fruits there at it was to be let to the poor and firmers, Levit, 15.3, 8c. make it fifted the Altar, and to earry it to the door of the and the extiling of every date? He, every band, 4 debt is a life too. 3, 27 r. Cfr. 9, 3, 77 r. Cfr. 9, 3, 77 r. Cfr. 9, 3, 77 r. Cfr. 9, 3 r. Cfr.

one at another time. at times appeinted] For there were feafons for cutting down

the wood, and feafons for carrying it.

year by year Namely, in the fit feafons of the year. This

year, but for a perpetual task.

10 burn upon the Altar of the Lord our God That for there might alwaies be fire ready, for all manner of offerings.

Bit is written in the law | Sec ch. 8. 14. See also Numb.

18. and 29. chapters, and Exod. 23.19. and Levit. 19.

manner of corn is comprized; for that grew out of their ground. Of first fruits, see a King. 4, 42. 2 Chr. 31. 5.

and the first fruits of all fruit of all trees] He means such trees
as bear fruit fit to be eaten.

year by year ] This is added, to thew that they bound themfelves to a conftant perpetual duty.
unto the boule of the Lord ] For Priests and Levites, who ar-

tended the fervices of Gods house. V. 36. Alfathe first born of our sons Hereby is meant the price appointed by law for them. All the first born of men

fanctified to the Lord; but they might, by law, be redeemed. Exod. 13. 2, 13. and of our castel ] Thefe, if clean, were to be brought to the

house of the Lord. If unclean, they were to be redeemed. as it is written in the law ] Exod. 13. 2. Levit, 23, 17.

and the firstlings of our berds, and of our slocks That is, both of great and small beasts, which were fit for facrifices. Deut.

to bring to the house of our God] For offerings there to be offered up, unto the Prieffs For they were to judge whether they were

ordere up.

of the new shoul! Of new Moons, for 2 king, 4, 23.

I Chron, 33, 31. These dayes, also, had their special offersingle-bedees the daily burnnoffering, Numb. 28, 71, 75,

for the [st feast] There were fundry sealts, under the law,

should be supported to the state of the state o

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Prices, while they were in the country, being, for that time,

Pricts, while they were in the country, being, for that time, freed from their fervice are the temple.

V. 37. And that we fould bring the fifth fruits of our dough! This was enjoyed in the law, Numb. 13. 20, 21, that the Pricts might make cake thereof to be offered up, and we offering! Such things as upon any occasion, were

so be offered up unto the Lord. and the fruit of all manner of trees ] Some apply this, in special, to vines, and to olive-trees; because mention was made

at, to vines, and to onve-trees; occause including was made of all trees before, v. 35.

of wine, and of of 1 This is added, to flew, that they were not only to bring the first fruits of the grapes and olives, as they were pluckt from the trees; but also of wine and oyl,

after they were prefied.

unto the Priests See v. 36.

to the chumbers of the bouse of our God He means those them, chambers, that were made for treasures, to lay up first fruits, tyhes, and such other things. See I Chron. 9.26. 2 Chron.

1.11, occ. and the tibbes of our ground unto the Levites ] For that was by the law given unto them for their maintenance, Numb. 18.

that the fame Levites might have the tythes ] Namely, brought unto them, that fo they might be fuffained there-

in all the civies of our tillage ] This theweth, that no places wherein any of the people were were tythe free.
V. 38. And the Prieft the fon of Maron All Priefts were fons country houses.

of Aaron; but the fingular number implyeth, a special son, which was the eldest son then living; and high priest.

all they had to the Levites; fo the Levites were to give the tenth part of those tenths to the Priefts.

to the chambers, into the treasure bouse ] Sec v. 37. V. 39. For the children of Ifrael This being fet down, by v. 39. torsocomarmof sprace) I moseing act down, by
way of diffinction from the Levites, is to be applyed to fuch
as were not Levites but of other tribes.
and the children of Levi] This is to be appropriated to fuch

Levites as were not Priefts.

fhall bring the offering of the corn] That is, the first fruits and

of the new wine, and the oyl] See v. 37.

unto the thambers] See v. 3. where are the veffels of the Santhuary] Hereby are meant, fuch

where the weight of the Statemary I never we have the fine of the construction of the about the temple; and were to be maintained by fuch provisions, as were brought to the temple.

and we will not for ske the house of Gid] This is the seventh and last branch of their covenant: wherein two things are implyed; First, that they would not so neglect to bring those things that belonged to the temple, as they who served therein, should be forced to leave and forfake the house of God. Secondly, that they themselves would not forbear to come to the house of God: but they would rather frequent it at all fuch times as they were to come thereunto.

## CHAP. XI.

Verl. 1. And the Rulers of the people In this chapter they are fet down, who dwelt at Jerusalem ; and first are mentioned, Rulers of the people: who were, especially, they that made up the great Counsel, called, the Sanedrim: and others that had command over the people; yea, and

Arette strujdem] Voluntarily offered themselves, there to dwell. It is said, chap. 7.4. that the city was large and great, but the people few therein. Therefore the Rulers, and others, hereafter mentioned, there dwelt, for the better fafety of the city; and for the better observing of Gods ordi-

therest of the people also cast less, to bring one of ten to dwell at serveliem Because they, who voluntarily offered themselves to dwell at Jerusalem, were too few to replenish that large

Annotations on the Book of Nehemiah. also to pur a difference betwint those Priests, that ar that time attended the service, and those that were abroad in the God would have such and fisch to dwell at Jerusalem. For, country, For it was not sufficient to bring such things to the by casting loss they came to know the minds of God, Ad. 1. God would have luch and tuch to awell at perulatem. For, by caffing lots, they came to know the minde of God, Act., 14,45,16. Of lots, fee; chron. 6.61. and 24.5. Fear left the city should be befreged, and they in the city brought to great straits, together with defire of enjoying the profit and pleasure of the country, made many loath to dwell in the

the boly city | Jerufalem hath this ftile, because the temple was there, and all the holy ordinances of God observed therewas there, and all the holy ordinances of two observed meta-in; and because God had made many promise of his pre-fence there; See I King, 11.13. This citle is oft given to Jerusalem, as, verf. 18. Isia. 48. 2. and 9.1. Dan. 9.4. Matth. 4.5. and 27; 53. Rev. 1.1. 2. See Err. 9. 8. and nix prints to dwell in other cities] And in the country

round about.

V. s. And the people bleffed all the men] They prayed to God to bless them, and withed all safety and good success to

that willingly offered themselves to dwell at Fernsalem ] By this it appears, that there were divers of the common people; befide the others, that willingly offered themselves to dwell

in that holy city.
V. 3. Now these are the chief of the province that dwelt at Ferulalem] Judea was at this time a province. See the reason hereof, Ezr. 2, 1, and 5. 8. So as under this word, province, the whole land of Judea is meant. The relative, theje, hath

reference to the two former verses, and to vers. 4, &c.
but in the cities of Fudah] All other cities, besides Jerusa. lem, are here meant; together with towns, villages, and

dwelt every one in his possessions in their cities In fuch inheritances as they had received from their ancestors, or had bought with their money. There were many that dwelt in Jeich Matton, van de elded fon then living, and high priett.

Matthe with the Levins, when the Levins 1ske priett? Namehould be with the Levins, when the Levins 1ske priett? Namehouse how to order the diffrubution of tythes, Numb. 18.

Texture of the theory of the first living of the theory of the theory of the first living. Sometimes

and the Levites flull bring up the tythe of the tythes unto the boule to wit, Ifrael I finel is here put for Ifraelites. Sometimes be given to the Pricits. For as the people gave the tenths of Iwere moved to leave their own tribes, and to dwell with the men of Judah, (as many did, 2 Chron. 11. 16. and 30. 11.)

ment or judani, to many duy, a constitution and so they are here, med properly, meant, the Priefit, and the Levites, and the Nathinims] Of the diffinition between the fee c Chr. 9. 2.

And the children of Solomers fervants] Of these, see Ezr. 1.

15. & I King. 9. 21.

v. 4. Ani at Ferusalem dwelt certain of the children of Fudab, and of the children of Benjamin ] Of these, see 1 Chro. 9.3. There is further added, this clause, and of the children of Ephraim and

of the children of Judah, Athaliah, &c.] This catalogue of Percz, is fet down, r Chro. 9.4. but in other names.
V. 5. And Masseigh the son of Barush, &c.] Of this verse,

are fet dewn fix hundred and ninety; for there are fet down both fuch as voluntarily offered themselves, (which were two and not nill not forface the builes [GiA]. This is the Leventh and laft branch of their covenant: wherein two things are implyed; Fift, that they would not fo neglect to bring the built in the built in the configuration of the configuration

V. 7. And thefe are the four of Benjamin, &c.] This genealogy of Benjamin is fet down, I Chr.9.7,8.9.

V. 8. Nine hundred wenty and eight ] Sec 1 Chr. 9.9.
V. 9. And Joel the son of Zichri was their over-sect ] This title, over-feer, implyesh a charge given unto him over his

and Fudab the fon of Senush, was fecond over the City ] Seand gradables [see] Sessible, was [seema ever the City] Se-cond, implyeth an inferious degree, but nexts to the fift; is as Joel might, be the chief Ruler, and this next to him. V.10. The Priffs, Teddards, &c.] This generalogy of pricts is fee down, s. Chroo, Ju. 11. V.11. And their herbarn had did by mer's of the bus(e) Name-ly, finel nervices as belonged to the Priefts in the house of

were eight hundred twenty and two] Of the reason of adding

were eight hondred treaty and two] Of the reason of adding of this number, fee I cline, 9.13.

and datable, 8cc.] See I clin. 9.13.

V. 13. Add be intrines this of 9 the fathers, 8cc.] Of this verse, fee I clin. 9.13.

V. 14. Add beit intrinely fee I clin. 9.13.

V. 14. Add beit intrinely fee.

and funded treaty and fee. (vers. 12.) and with two regions and two week. I make un one their father of the production of the same and two weeks. to dwen an jetunation, who see new depends that needs of the property of the seed of the property of the seed of t

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mand over them. she (on of one of the great men] Or, the fon of Hazgedolim,

Some take this for a proper name; others take it appellatively, for such as were more eminent then others, in parts and place.

V. 11. Alle of the Levises, Shemuiab, Sec. 1 Sec 1 Chron.

V. 16. And Shabbethai &c. ] Of this and the next verie. fee 1 Chron.g. 15, 16.

V. 18. All the Levites in the boly city ] Of this title given to Terusalem, see v. 1

were two hundred four [core and four] The number of Levites is not fet down, in 1 Chr. 9. 14. They were much fewer then the Priests, because many of them were dispersed abroad in other cities, towns, villages, and houses, to instruct the

V. 19. Morcover the porters, Akkub, Talmon | See 1 Chron.

and their bretbren that kept the gates | Heb, at the gates, or, in the gates. They had their aboad about the gates, to keep

were an hundred seventy and two] These, by lot, were chosen to dwell at Jerusalem : Forty more (who voluntarily offer- heweth that it was in Judah. ed themselves to dwell there) make up the number of two hundred and twelve, fet down, I Chr. 9.22.

V. 20. And the relidue of Ifrael of the Priests, and the Levites

Of the diffinction betwist thefe, fee v. 3. were in all thecities of Fudab ] In other cities, towns, villa

ges and houses, then Jerusalem.

V. 21. But the Methinims] See 1 Chr. 9. 2.

dwelt in Opbel] Or, the tower. See ch. 3. 26.

and Ziha, and Giffs, were over the Nethinims] This Ziha might be he, that came to Jerufalem with Zerubbabel, Ezr. 2. 43. or his fon. He and Gifpa were chief Commanders over the Nethinims.

V. 22. The overfeer of the Levites at Ferufalem, was Uzzi &c.] The parentage of Uzzi is fet down, to shew, that he deteended from Afaph, a man of great note and name, in Davids

Of the sons of Asaph] There were more then those four, Bani, Hashabiah, Martaniah, and Micha, betwixt Uzzi and Asaph; therefore he useth this phrase, Of the sons of Asaph:

had a charge without the house of God, verf. 16. Some so ex- habitants of Lachish, and therefore express mention is made pound this, as if thefe Levites were to fee fuch things as I thereof. were brought to the temple, by those that were to oversee things abroad, well ordered. But how should this bethe care of fingers, fuch as thefe were >

V. 23. For it was the kings commandement concerning them] V. 3.3. For it was the lange commandation to secretary near).

10. 11.

20. and they shall from Beer-fields assorbe wally of Hinnay Beer-fields assorbe valley One of Darius, that out of the kings expences, provision be or rather infamous, by the favage facrificing of children in made for Priefts and Levites, Ezs. 6. 8. 9. The other of Ar- that place, 2 King. 23. 10. The Hebrew word translated taxerxes, who exempted fingers, and other Levites, together with the priefts, from all toll, tribute, and cultom; and that houses betwize those two places, were not yet built: therefore provision should be made for them, Ezr. 7. 2, 24. So much they placed their tents together, much like a camp, for the also may be comprized under this general grant of the king better defence one of another. of Persia to Nehemiah. The king granted me according to the good hand of my God upon me. See chap. 2. 8.

that a certain portion] Or, a fure ordinance. The former reading, implyeth a constant provision for them: the latter reading, an inviolable ordinance, either for them to do their duty, or to have a fet maintenance for what they did.

Should be for the suggest, due for every day In relation to the

latter reading, before mentioned, this may imply a conflant daily performance of their duty: but according to the former reading, a constant provision for them every day, V. 24. And Pethahiah the fon of Melberabel This Pethahiah may be he who was among those that covenanted to put a-

way their strange wives, Ezr. 10, 23, who also had a part in folemnizing the great fast. ch. 9.5.
of the shildren of Zerab the son of Hudab] There was one
Zerah of the tribe of Judah, whose son Achan was, Josh. 7.1.

He alfo, that by Judah was born of Tamar, was called Zarah, Gen. 38430. This may have reference to one of them.

Ip. NJ.

wavel at Jerusalem. And five hundred foxty and eight more, did voluntarily offer themselves there to dwell. All these seake up the number of a thousand seven hundred and three-seake up the number of a thousand seven hundred and three-seake up the number of a thousand seven hundred and three-seake up the number of a thousand seven hundred and three-seake up the number of a thousand seven hundred and three-seake up the number of the number

in all matters concerning the people] Which the king required the people to do; whether it were for paying fubfidies; or to fubject themselves to such governours as the king appointed over them : or to fuch orders, as he made for main-

taining the fervices of the house of God.

V. 25. And for the villages with their fields | Fara having hitherto declared, who dwelt in Jerufalens, now fheweth what cities, towns, and villages, in other places of Judea, were inhabited, and by what tribe

ored, and by what tribes.

[ome of the children of fulah dwelt is Kirisib arbs] This was
a city in the tribe of Judah, Joh. 15.54.

in the villages thereof] Villages were certain finall towns.

appertaining unto cities, and under the jurisdiction of the governours of those cities; Sec 1 Chr. 4. 32. The hebrew word translated, villages, properly fignities , daughters ; for as daughters are under a mother, fo were villages under their

and at Dibon, and in the villages thereof ] There was a Dibon in the tribe of Gad, Numb. 32.34. Joh. 13. 17. but this was another Dibon in the tribe of Judah.

and at Jehabzee!, and in the villages thereof ] There is no where elfe mention made of this city; but the very place

V. 26. And in Feshua] This is the name of a man, 1 Chro. 24.11. Ezr. 2. 2. but here it is the name of a city, and that in the tribe of Judah.

and at Moladah] This is expresly fet down to be in the the of Judah, Josh. 15, 26,

and of Best-pheler Though no other mention be made of this city, we may hence infer, that it was in the tribe of Judahi.

V. 27. And at Hagar-Shaul] See Josh, 15, 28,

V. 17. Anna Branquarsonan 300 1911. 15.20.
and at Beer [bebs] See Jolh. 15.28.
ant in the villages thereof] Seev. 25.
V. 18. And at Ziglar] See Jolh. 15.31.
and at Medenab, and the villages thereof] This also is to be

taken to be in Judah. V. 29. And at Eu-Rimmon, and at Zareah] Neither of these places are elfe-where mentioned.

and at Farmuib] Sec Jofh. 15. 35.

V. 30. Zanoah. Adullam] See Joth. 15. 34, 35. and intheir villages | See v. 25.

Bani, Fainbaoin, Josefeninin, Jano Jones, Gerevec (1222). In Affair, Interfective the ulcent this plants, 67 this prior of July 12 to the label plant of the label plants of the label pla

at Azeksh, and in the villages thereof] Azekah is also see down among the cities of Judah, John 15.35. It was famous by the great slaughter of five Kings and their Aimies, Josh.

V. 31. The children allo of Benjamin] As in the former verfes, he fee down the habitations of the children of Judah; fo in this and the following verses, he fets down the habitations of the children of Benjamin; for at the revolt of the ten rribes, these two tribes held close to the house of David. from Geba] Or, of Geba. Who appertained thercunto, or

whom it belonged. Geba was one of the cities that was given to the Levites out of Benjamin, Josh. 21.17.

dwelt at Michmash Or, to Michmash. The former reading mporteth, that they dwelt in the city. The latter reading mplyeth, that they dwele betwixt Geba and Michmafh. Michmath was in the tribe of Benjamin, I'a, 10, 28. It was famous by the victory which Ionathan got against the Phi-

liftims, 1 Sam. 14. 21. and at Aijah] No mention is elsewhere made of this city; but Alash is reckoned among the cities of Benjamin, Ifai, 10. 28. and that city may be here meant.

and Beth-el] This city was in the tribe of Benjamin,

Benjamin, before mentioned.
V. 32. And at Anatholb] This was another city given to

Nob | Here also the priests dwelt. It was made infamous

by the destruction of the Priests, and all that belonged unto rhem.in Sauls time, 1 Sam. 22. 19.

Ananiah] There is no mention made elsewhere of this v. v. Hazor] This is reckoned among the cities of Ju-

dab, Josh 15, 23, 25, for Judah and Benjamin bordered to-Ramab | This name is fet down among the cities of Ben-

jamin, Joh. 18 25. 1 King. 15.17. Gittaim] This city was in Benjamin, 2 Sam. 2, 3. V. 34. Hadid] This is no where elle given to a city. Bu

it is given to a man, ch. 7. 37. Zehoim This was in Benjamin, 1 Sam. 13.18.

Neballat | We do no where elfe read of this city. V. 35. Lod, and One] These two cities are reckoned among

cities in Benjamin, 1 Chr. 8.12.

enties in Benjamin, 1 Car. 8.12.

the ville of craftimen Of this phrase, see 1 Chr. 4.14.

V. 36. And of the Levites were divisions in Judah, and in
Benjamin Or, concerning the Levites, there were distributions of Judah and Benjamin. That is, there were cities and fuburbs given to the Levites, out of both the tribes, namely, of Judah and Benjamin; for there was great use of them, throughout the country, to influct the people.

## CHAP, XII.

Ow shefe are the Priefts and the Levites] The main scope of this Chapter, is, to for down the dedication of the wal of lerufalem; now because the Priests and Levites had a special part therein, he first fets down their genealogies, that it might the better appear that they were true priefts and

that went up with Zerubbabel | There are two kinds of pedigrees of the priefts here fer down: one, of fuch as came with Zerubbabel to Jerusalem: the other, of fuch as were in the dayes of Joiakim, v. 12.

the fon of Sheathiel] See Ezr. 3. 2.

and Jefbus 3 See Ezr. 2. 2. These two, Zerubbabel and Jeshua, were as guides to the rest; the one the chief Prince; the other the chief Prieft.

Straish Jeremiah] These two were among those that sealed

the covenat, ch. 10. 2. Equa] It is probable, that this was another Ezra, then that mentioned, Ezv. 7. 1. For he came many years after thefe. He might be of the same name; but end his dayes, either in ric might be of the jame name; but end his dayes, either in his journey, or as foon as he was come to Jerufalem; and in that respect no more faid of him. It is were that Ezra, he is here put out of order, and set before his time: Sure he was a principal man about the dedication of the wall.

V. 2. Amariab | See ch. 10.3. Malluch | Or, Melicu, v. 14.

Hattufb] See ch. 10.4. V. 3. Shecaniah] Or, Shebaniah, v. 14. See ch. 10.4.

Rehum] Or, Harim, v. 15. See ch. 10.5. Merimoth] Or, Meraioth, v. 15. See ch. 10.5. U. 4. Idde] See Ezr. 8.17.

Ginnethol Or. Ginnethon, v. 16. Sec ch. 10.6.

Abijab] See chap. 10.7. V. s. Mizmin,] Or, Mintamin, v. 17. See ch. 10.7. Maitab ] Or, Mosathay, v. 17. Bilgab] This may be the that is called, Bilgai, ch. 10. 8.

Shemaiah] See ch. 10.8. and Folarib | There was an ancient priest of this name, ch.

11.5, 10.

\*\*Fedeiab\*\* See ch. 3. 10. The children of one Jedaiah came up with Zerubbabel, Ezr. 3. 56.

\*\*V. 7. 58410 J. 70. 758414, v. 30. There was another of this name, but of the tribe of Ben jamin, ch. 11. 7, 8.

\*\*Med J. See v. 10.

\*\*Hildrad\*\* See ch. 6. 4.

fedaib] It appears, that there were two of this name; for there is another mentioned, v. 6.

the [e were the chief Priefts] They were fuch, as were heads of diffinct families amongst the Priests.
and of sheir breibren] Or, and their breibren. As if he had

faid, Thefe, and their brethren, were of fuch a time. in the dayer of Felbua] Jefhua was then the high Prieft, and

rermingled with the reft.

the Lord, ch. 9. 5. Binnui was one that scaled to the covenant, chap. 10, 9.

#udah 1 He was one of those that, having taken a strange wife covenanted to put her away, Ezr. 10. 23. and Mattaniab | See ch. 11. 17.

which was over the thank[giving] That is, the Pfalms of thank[giving. He is faid to be the principal to begin the thank[giving in prayer, ch.]11, 17.

V. g. And Bachukiah ] We read not elfe-where of this

and Unni There was a Levice, who was also a musician, of this name, in Davids time, I Chr. 15.18,20.

Their breibren | This hath reference to those, who are mentioned, verf. 8, and sheweth, that they were all of the same

were over against them in their watches | They stood in their ranks, one against the other, and performed that duty which belonged unto them, carefully watching and observing their

V. 10. And Felbus begat Fojekim I In this, and the next vetle, is fer down theigeneration of fuch high priefts, as con-tinued all the time of the Persian Monarchie; even from Cyrus, to Alexander the great, who vanquified the Persians. For Jeshua was an high Priest, when Cyrus gave liberty to the Jews to return to Jerusalem, Ezr. 2.2. and 3.2, Fojskim begat Eliashib] This Eliashib proved a very wick-

Topigna was eniqued in Elastic process a very wase-ed prieft, fee ch. 13, 45.

and Elissib begar Jointas This prieft was allied to Sanballat the greatadversary of the Jews, ch. 13, 28.

V. 11. And Jiandab begar Jonaidan There was another

priast called, Jonathan, v. 14.
and Jonathan begat Jaddush ] There is no other mention of and Joseph oggs Jadaus I fare is no other mention of this man, in facred Scripture, but in this chapter: Josephus wires of this prieft, that he being high prieft, when Alex-ander the great had obtained the Monarchte, met him in his princely robes, with fuch glory, as amazzed that Monarch, and made him forbeat to do any hoftile act against the city, or and made him torbear to do any northe act against the city cremple; see, moved him to confirm their priviledges unto them, Jo(e)hius, Antiquitat, Jud. lib. 11. cap. 8.

V. 12. And in the days of Joiahim, were Prieft! Joiahim was fon to Jehhua. There being, in the former vertex, set

down a catalogue of such priefts as were prime men in leshuah the father's dayes; it is shewed, who where such in loiaking his fons dayes. It is supposed, that those former priefts were now dead and that these that follow, succeeded

the cheif of the fathers ] That is, the chief among those that

of Seraiah, Meraiah] From this place, to the end of the one and twentieth verse, are set down the very same men that were noted in the feven first verses of this chapter; and to every particular name, is added the name of them that fucceeded one another; only there is some alteration in some names, which was noted before.

of Feremiah Hananiah This was one of those priests that founded with trumpets, at the dedication of the wall, veri.

V. 13. Of Egra, Mefbullam | There was another of this name, verf. 16. One of these was among those that assisted Ezra, ch. 8. 4.

of Amariah, Fehohanan This man also had a part in the dedication of the wall, v. 42.

V. 14. Of Melicu, Jonathan His son had his part about

ledicating tee wall, verf. 35. Here flould follow Hattush, fee verf. 2. It may be that he was dead, and that none of his family were living to fucceed him.

of Febaniah, Joseph' This Joseph may be he, that was among those that sealed the covenant, Ezr. 10. 42. V. 15. Of Harim, Adva | Adna also was among those that

caled the covenant, Ezr. 10. 30. if, at leaft, he were a of Meraioth, Helkai ] We read not elfe where of Helkai.

V. 16. Of Iddo, Zechariah] This Zechariah was one of those Priests that affished Ezra, chap. 8. 4. of Genethen, Mefhallam] There was another of this name,

V. 17. Of Abijab, Zichti] We read not elfe-where of Zichri.

Chap, xij. Annotations on the Book of Neberoiah.

of Miniarin, of Mealish, Plitai] Here is no successor of and in the Ages of Nichemiah the governmen] See chap. 5.14.

Miniarin expected. It may be that there was none of his & 8.9. Missianin expedited. It may be that there was none of the Randy to directed him; and that Paleit inpulyed the courte both of Missianin, and allo of Mosadah. Some would have the words thus read, Piltai was of the house of Missianin, who was a prime man about the building of the Temple, was, dead before Ezza and out the building of the Temple, was, dead before Ezza and the source of the source

V. 18. Of Bilgab, Shammua: of Shemaish, Jehonathan] No mention is elicunere made of Shammua and Jehonathan, to be Pricits after the captivity.

who having taken firange wives, covenanted to put them ed by the time of N.hemiah's and Ezra's government.

of Pedaish, #271] Uzzi had his part among other Priefts, in dedicating the wall, v.42.
V. 20. Of Sullai, Kallai: of Amik, Eber] No mention is

elfewhere made of Sallai and Eber. V. 21. Of Hilkiah, Hashabiah] There was also one of the

the wall, y-36. In the reconstruction carried was more to a was increase, not only the minorants in the city, and there-one counter at least, (feex. 4, 4) front two (feex. 17), lefs about, but allo the comple, and all the holy things appear then in the former catalogue ice down in the feven first versioning the city, we to you the frength of this wall kept in then inthe former catalogue re, wom in the reventant ver-fee. There were but twenty two jeer, but eventy one, of, fitely and God had wonderfully belied them in the build-twenty; yet there were twenty four couries appointed by ing of this wall; therefore they do in that warranchie many David, 1 Chro. 24-7, &c. The reason why there were fewer | er which was then in use, confectate it to the Lord, for his Davia, 1 Control 447,000 - 100 Central many uncervaciones et vincul vissuemento un production de control afert de capitaris, may be, because there were not defense chereof; and in handfulnels unto God, they do with priefs enough to make up for many confes as in Davids time. | praifes dedicate it to him. That which is noted, Ezra 8.15. that Ezra found there none of

talogue of title Levices.

into days of Eussib, fields, and februin, and fieldus!

These were four high Priests, that by lineal descent succeeded to bring them to findless. These were four high Priests, that by lineal descent succeeded. one another, from Nehemiah's time, to the end of the Persian ferved. one another from veneman's time, to the cend of the rection honarch is of Eliahib was high Prieft when Nehemiah came first to Jerufalean, Neh 31, and Jaddau continued benefit to Jerufalean, Neh 31, and Jaddau continued benefits of Persian Monarchy, even to Alexander the Great, allo their outward joyful rites, (aslinging and feating) are

yond the Perian Monardy, even to Alexander the Great, who was the first forecian Monardy. See 2.11.

were recarled this follow fullers. This hard reference to the first word of this verle: it imported the fence, that the chief of the fathers of the Levries were to be found registred for the fathers of the Levries were to be found registred for the first of the publique records; so as they need not here be in the great works an evidence hereof is diffinitly and the statement of fet down again.
alfo the Priefts] They were alfo recorded.

to the reign of Davius the Perfian] The last Monarch of Perfia isheremeant, he that is filled Darius Codomannus, who was vanquafied by Alexander the Great.

V. 21. The fons of Levi, the chief of the fathers ] Or, of the

for of Levi, &c. See v. 22. & ch. 11.13.

were written in the book of the Obranieles ] The Hebrew phrase their gladness. translated Chronicles, bath the some name that is given to translated Chromotes, hant the pune name man is given to 1 V. 28. Amount party out pages 1 Such network are the books of Chromicles in facted Seriginum, analysis, wrater as were one only bean of those Leviets that were fingers, but of dayer; whereof, fee the title on the first book of Chromicles.

| All Operations of the title on the first book of Chromicles | All Operation of the pages | A the books of Chronicles in facred Scriptures, namely, words Hence it is inferred, that relation is here had to the catalogue skilful therein. of Priests and Leviter, et down, 1 Chron. chapter 9. verl.10,

even untill the dayes of Johanan the fon of Eliashib] Son, is here put for Nephew or grandchilde; for Johanan (who is called Jonathan, v.11.) was the fon of Joiada: and he the fon of Eliathib, v.10,11,22.

V. 24. And the chief of the Levites ] Such as were heads of families, and had command over others. Hashabiah, Sherebiah] These might be two of those prudent

responses, outers of the magnetic two of those prudent men who came to Eran, Era 8, 8, 16, 16, and fessuation of Kadmiel Sec ch.9.5. with their brothern over against them 1 Sec v. 9. topsals, and to give think? Sec : Chr.3-3... according to the commandment of David Herceby is means, that course and order which is there set down for such Le-

vites as were fingers, 1 Chr.25 1,&c.
the man of God of this title given to David, see 2 Chro.

ward over against ward ] See 1 Chr. 26. 16.

V. 25. Mattaniah] See v. 8. and Bahbuhiah] See v. 9.

Obsdiah] This must be he that came up with Ezra, Ezr. 8.

Meshullam ] There were two Priests before noted of this name, v. 13.16. This may be the Levite mentioned Ezr. 10.15. Talmon, Alpud, were Posters heaping the rand] See ch. 1.19. at the thresholds of the guts] Or, treassisting or, assemble the Hebrew word is Assemble, whereof, see a Chr. 26.17.

The gates of the Temple are here meant.

V. 26. These were in the dayes of Joistim the son of Jesting, the [on of Foradal] These were three high Priests, that descended one from another. See v. 10,

and of Equation Extends the Struck Lear, 7.1, 6.12. By this it appears, can feitua the high prieft, who was a prime man about the building of the Lemple, was dead before Ext and Nehemiah came to Jennalem. As for Exta, though he were no high prieft, (Ice Ezra 7. 1.) yet by reason of his great wildom, zeal, and courage, and by reaton of the kings nethron is encourter made to simminud and jenoratum, to get est single est, muccomage, and by reason of the kings est per lead to the captivity.

V. 19. And of Jointh, Matterni Matterni was one of those, ment over the Isov. The Joyant threaton were then reconstituted ment over the Isov. The Joyant threaton were then reconstituted to the contract of the Isov. The Joyant threaton were then reconstituted to the Isova. The Joyant threaton were then reconstituted to the Isova.

V. 27. and at the dedication of the wall of Jerufatem] The Priefts and Levites, who had a great hand in dedicating the wall, being by their diffinct orders fet down in the former part of the chapter; the manner of dedicating the fame ; is let down in this following part. Of the rites used about dedicating a thing, (ce 1 King. 8.63, and Ezra 6. 16. The wall v. 1. Of ninear, proposably 1 nece was another or the alternate analysis, and necessary of fertilens was of great confequence; the City whereabout of fethiab, Nobanet 1 Nechanael had his part in dedicating it was, are alled the holy city, chap.11.1.18. The Temple the wall, v.36. In the fecond catalogue of Priefls, there is was therein; not only the inhabitants in the city, and there.

they fought the Levites out of all their places ] The Levites had the jost of Leut, imported, that there were but few of them, liberty, after their courses in the services of the Temple were when they were air gamerea togetiner.

V. 2.1. The Levities J Having for down the catalogue of for the betweetcheating of this great and folema wors, they Priests, in the former veries, here he beginnerhte give a calculated them alongstuck, both those that were then ferving and the standard them alongstuck, both those that were then ferving and the standard them alongstuck, both those that were then ferving and the standard them alongstuck, both those that were then ferving and the standard them alongstuck, both those that were then ferving and the standard them alongstuck, both those that were then ferving the standard them alongstuck, but the standard them alongstuck to the standard them alongstuck to the standard them alongstuck that the standard them alongstuck to the standard them alongstuck the standard the standard them alongstuck the standard them alongstuck the sta finished, to go to their own habitations in the country; but in their courses at the Temple, and those also that were

to bring them to Jerusalem] For there the solemnity was ob-

largely tet down in the eight chapter.

and with finging This is here fet down by way of diffinction, from the inflruments next mentioned; and it sheweth; that they used both vocal and inftrumental musick.

with Cymbals, Pfalteries, and with barps ] Of these instruments, lee I Chron. 13.8. Their thankfgivings with their vocal and infirumental mufick, were external evidences of

V. 28. And the fons of the fingers ] Such hereby are meant;

gathered themselves together] Being sent for from their several habitations, they willingly and readily came all to one place, namely to the house of God.

both out of the Phin country round about Jerusalem] By the Plain country, he meaners those fair fertile places, which were in dales and valleyes, watered with fweet running ri-vers, fit for pleafing and ufeful habitations. Valleys were distinguished from hilly countries. Mention is made of a plain country, Deut. 4.43.

and from the villages of Netophathi Of these villages, see

Chr.9.16.

1 Chr. 9.16.
V. 29. Also from the boule of Gilgal] Of Gilgal, (e. i King. 1. I House is here indefinitely taken for the place of their habitation, which was at Gilgalien for the place of their habitation, which was at Gilgalien for the place of their habitation, which was a care in the tribe of

Benjamin, given to the Priefts, with her Suburbs, John 21.17. By the fields of Geba, are meant all that land that was about Geba, and belonged to the Levites:

and Asmayeth ] This is a title oft given to a man, as I Chro. 8.36. & d.43. & t.1.33. Ezra 2.24. There might be a place called by his name, where Levites dwelt. for the fingers had builded them villages round about Farufalow?

The Babylonians had not only deftroyed Jerufalem, and the houses therein; but also all the villages round. In that respect, as others, so the singers were forced to build chose villages again, when they returned from the captivity;

V. 30. And the Briefis and the Lepher purified themselving.

It was a cultome among the people of God, when they were

called to any holy and extraordinary service, after some spe-cial manner, to purific themselvery which was done by washing their clothes, Exod 19.10. yea and their floth too, Numb; dinnung: រី២ដែរ ខ្លួន នៃ

19.15. by offering up facrifices, and performing other legall | company went with like pace, and fo were one over against 1915. by decling up netimes; and proming away falle gods, ite: § ice Eara 6.16, 3.1, yea and by putting away falle gods, god, and all unanter of fiftid couries.

and Lafter them] Thir doth Nehemiah speak of himself, Gen.35.2. and all manner of finful courfes.

and purified the people] By fuch fites as they purified them felves. Ministers must be careful of fitting and preparing Gode people to holy ordinances, as well as themselves.

Gode people to holy ordinances, as well as themsteves.

and the gast, possible of the walf. He because the state of the st

V. 31. Then I brought up the Princes of Judah upon the wall]
This Nehemiah speaketh of himself; and because the City and the wall were for the use and good of Princes, and people, as well as of Priests and Levites, Nehemiah bringeth Princes, and after the Princes, the people, and the governour

and appointed two great companies of them that gave thanks company.

This is a defeription of those Levites which had this function, upon the of a foleran giving thanks, and praifing God, committed unto them. v. 27.

whereof one went on the right hand upon the wall ] The right hand here is taken to be towards the South.

toward the dung gate 1 thin gate, fee ch.3.13,14.

V. 32. And after them] After the Priefts and Levites of

- went Heshaiab] This was one of the chief Princes. We read no where elic of him; but we read of a Prince of this name, in the beginning of the captivity, Jer. 42.1. & 43.2.

and balf of the Princes of Judab] Namely, one of those companies that are mentioned v. 3 I.

V. 33. And Aquriah] This was he that affifted Ezra the Prieft, chap. 8.7.

Eqra] This was not that great Ezra who came from Baby-

Extra 1 ans was not mat great Extra motorine trein bass)-lorn of perulation, Extra 1, but another mentioned, v. 1, and Meshullam | See v. 13, V. 34, Fudab and Bassjamia | These are not here names of tribes, as they are usually taken: But of persons, see v. 8. and Ezr.10.32.

and Shemaiab] Sec v. 6. and Teremiab] See v.1.

V. 35. And certain of the Priefts fons with trumpets ] It was the office of Priefts to found with trumpets, Num. 10.8. Joil.

the office of Pricits to Jound with trumpets, Frum. 10,8. Join.
6.4. I Chr. 15.24. 2 Chr. 13.12. Ezra 3.10.
namely Zetbarlab the for of Joundham, &c.] This Zechariah is taken to be a Levite; in which respect, that particle, namely, which is a note of application, is not duly inferted.

which is a note of application, is not only interted,
the fone f Afaph Afaph was a mafter of fingers in Davids'
time, I Chr. 16.45, & 15.1. From him, by lineal defcent,
came Z chariah; he therefore might be of that rank that his ancestor was, namely, a Levite.

V. 36. And bis breshren] This relative, bis, hath reference to Zechariah, v. 35. and by breshren, are meant such as were of the fame stock and function. So as the sons of Heman and Jeduthun, may be reckoned up, as well as the fons of Afaph.

Shemalab, &c. ] Here are eight mentioned, who were also

Levites as Zechariah was. Levites as Zechatish was.
with the mufact infiruments of David | Such as David, by the
inflinct of Gods Spirit, had appointed for the more cheerful
fetting forth of the praises of God. These are called musical inftruments of God, 1 Chr. 16.42.

the man of God] See v. 24.
and Hara the Scribe before them] This is the great Ezra mentioned, Ezr.7.1, &c. There being two companies that went in order upon the wall, Ezra led on the first. See v. 38.

V. 17. And at the Fountair-gate] Of this gate, see ch. 2.14. which was over against them] This was by the city of David. they went up by the ftaires of the city of David ] Zion is here meant, (I Chr. 11.5.) which was on an hill, so as they had staires to go up into some partthereof; which staires are here

at the going up of the wall, above the boufe of David] This implyoth, that they had gone about the wall of the city of David. even unto water-gate Eaftward] Of this water-gate, fee ch. 3.16. This gate being Eaftward lay over-against the entrance line the Emple; to tacher now had gone about half the testing 115, 600 people under the law were work to testifie their thankfulnels with abundance of facifices. See wall, and here were mer by the other company, which is fet forth in the next veries.

V. 38. And the other company ] This relative, other, hath reference to v.31. where mention is made of one company that went one way. Now here is fee down the other company that went another way y namely, on the left hand, to the North, and so onward to the East.

of them that gavethanks] Sec v. 31.

19.7. by changing their gaiments, Gen. 31. 2: by being west over sainft isom] All the other company went round form the West Southward, till they came to the East, fo these from the West Northward, till they came to the East. Each

who being then the chief governour, like the General of an Army, faw all his company go before him, and he followed laft of all. Indeed Ezra went before them, for he was 2

and the tody of the people! I nough no mention be made of the people in the former company, yet this phrase shewerh, that half of them were in that company, as well as half of them in this. First went Pricks, then Levites, after them people, as well as or richts and Levites, Neneman mingtent reinces, and after the Princes (who were the heads of the people, and did what they did, for them also, ) upon the wall, to have a part in this facted work. Of this phrase, possibe wall, fee v. 38. [ce v. 38.]

uson the wall This wall must needs be a very thick and proad wall, that could bear fuch great companies upon it; for we are to suppose that they went many abrest thereon,

tor we are to tuppote that they went many abreat thereon, from beyond the tower of the furnater Of this tower, fee ch. 3.17. or among the boad wall Of this plane and place, fee ch. 3.8. V. 39. And from above the gate of Ephraim Of this gate, fee cl: 8.16.

ccl. 8.16.
and above the old gate] Sec ch. 3.6.
and above the fill-gate] Sec ch. 3.3.
and the tower of Hanancel, and the tower of Meah, even unto the

[heep.gate] Of these three places, see ch. 3. 1.
and they stood fill in the prison gate] Of this gate, see chap. 3.

1. At this gate they flood, because the two companies somewhat beyond this gate met together; fo as here they flayed, till they might in order defeend from the wall, to go into the house of God. Express mention is here made of the several gates and towers, because they were distinct evidences of Gods goodness to them, in helping them so soon to build such a wall, and fuch gates and towers; and by the fight of them. their spirits were the more quickned up to praise God.
V. 40. So flood the two companies of them that gave thanks in

the house of God ] These were the companies of Levites, whose office it was to give praise unto God, with voyce and instru-

ments, on all folemn occasions of rejoycing.

and I, and the balf of the rulers with me] There was no mention made before of rulers, in that company where Nehemiah was : but by this it appeareth, that there were as many in that company where he was, as were in the former; for half of them were with him.

V. 41. And the Priefts: Eliakim] We do not read of this Drieft before.

Masfeiab] See ch.8.4. Miniamin | Sec v. 5.17. Michaiah] See v. 35. Eliconai | See Ezra 10.22. Zechariah] See v. 16. and Hananiah] See v. 12.

with trumpets ] With these kinds of instruments Priests did use to sound. See v. 35.

V. 42. And Maaseiah] This Maaseiah was another then

Maafeiah, v. 41. and Shemaiab] See v. 36.
and Shemaiab] This may be that Eleazar who received the

velicls of Gods house that Ezra brought with him, Ezr. 8.33.

and Utzi] See v. 19. and Febobanan] See v. 12.

and Malshijab] See ch.3.11. and Elam This may be that Elam, whose fon gave the good advice to Ezra, Ezr.10.2.

and Eger] See ch.3.19.
and the fingers [ang laud] Heb. made their voyce to be beard. A loud voyce cannot but be heard.

with ferrabian their over-feer] We do not read of this man any where elfe. He was a Master-singer, and one that had a

charge over the other. See ch. 11.22,23.
V.43. Aifoshat day they offered great favrifices ] Of facrifices,

and rejoyced] With finging, feasting, and other like external

rites, they tellified the inward joy of their hearts.

for God bri made them rejoyce with gest joy 1 It was God that by his providence gave them the occasion of rejoycing; protecting them from their enemies, helping them to build and fanish their walls, that so they might live more securely in

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that joy, and the expressions thereof by Priests, Levites, and all forts of men, did fo work upon the women, and upon chilaffi articles mention as one agent the someting algorithm is the clinical period of dren, as they also reflicted from a they also reflicted from the mention of the mention dren, as they also testified their inward joy. Rejoycing of elder fort, drawes on the younger to do the like, Pial. 48.

so that the joy of Jerusalem Of all sorts of people that then were at Jerusalem.

were at Jeruiaeem, westbard, euun für off] This may be taken of the loud found of trumpets, and other founding infiruments of many finging together; of the thout of the multitude, and common acclamations, which could not but found far. It may also be taken of the rumour that went of it, and report that was made of it, not only in all the cities and villages of Judah and Benjamin; but also in other nations round about; for fuch a publike and folemn re joycing filled every mans mouth, and fet every ones pen on work, by word and writing, to divulge the same far and neer. See Ezra 3.13.

V. 44. And at that time were some appointed over the chambers,

for the treasures] Of chambers for the treasures, see I Chro. 9.26. 2 Chr. 31.11. After their zeal in dedicating the wall, their piety in providing for the fervices and officers of the house of the Lord is manifested. There are faithful Levices fet apart to take care of all fuch things, as by the people fhould be brought for that end: and there were places prepared to lay up fuch things as might be needful, not only for the present, but also for the suture. So did Hezekiah and his people, 2 Chro.31.4,5,11,&c. for the offerings ] Under this word, all manner of things that

were freely brought by the people and offered for maintaining the Ministers and services of the Lord, are comprized. for first-fruits ] See chap. 10.35,37. 2 King. 4.42. 2 Chro.

31. 5.
and for the tythes Tythes were the tenths of all the fruits that grew out of their land, whether in open fields and orchards, or gardens; and of their cattle and other commodities. See I Chro. 3 1.6. to gather into them ] Or, to lay up together; as it was done

in Hezekiah's time, 2 Chr.31.11,12.
out of the fields of the cities ] Such things as should be brought

out of ine-fields, that appertained to the cities.

the portions of the law] That is, appointed by the law,
for the Priefix and Levited? There were Gods Ministers, and
waited upon the fervices of the house of God, and had not

fuch inheritances as the other tribes had; therefore they were thus to be provided for.

for Judab rejoyced] Heb. for the joy of Judab. This is added, as a reason why the people so cheerfully brought in the forementioned portions. for the Priests, and for the Levites that waited] Heb. that flood.

The people much rejoyced that there was care taken to lettle the Priests and Levites in their accustomed courses; and fo to provide for them, as they should not be forced to go into the country to feek maintenance for themselves: for they were now fo provided for, as they might flay their time and course at the house of God.

V. 45. And both the fingers and the Porters hept the Word o their God | That course which by Gods appointment was set unto them, and which made much to the honour of God.
Though David prescribed the courses, yet it was by the commandment of the Lord, 2 Chr. 29.25.

and the ward of the purification] That course that was taken for purifying themselves, the people, the gates, and wall of the City, (v.30.) and other things that needed purifying. according to the commandment of David] This hath reference to the courses of Priests, and all sorts of Levites, which David

fer down in the 23, 24, 25, and 26. chapters of t Chron.

ani of Solomon bis [ou] We do not read of any such courses
that Solomon setled 3 but in that it is said that Solomon walked in the statutes of David his father, (1 King. 3.3.) we may well infer, that herein he imitated his father.

V. 46. For in the dayer of David ] While he lived and

and Afaph of old ] Under this man Afaph, Jeduthun, and Heman also, who were musick-masters, and had very good skill therein, are to be understood; and here added to David, because David took counsel of them thereabout.

there were chief of the fingers ] Such as were not only very skilful in musick, and able to instruct others, but also had a charge and command over other fingers, to fee all things belonging unto finging, to be orderly, faithfully, and diligent-

and fongs of praise and thankes giving unto God ] Such as are set down in the book of Pfalms; which Pfalms, David, by the Spi-

their city. It was God also that quickned up their spirits | rit of God, indited, and those musicians put into fit tunes. | V. 47. And all lifest in the dayt of Zerabbasel | While he.

lived, 2 Chro.24.2,14.
and in the dayes of Nehemiah] Here he speaks of himself, in fitly added to him. Of that which was covenanted to be done in his time, fee ch. 10. 32, &c. and we may well take it for grant, that they performed what they covenanted. gave the portions of the fingers, and the Porters ] Such means

and provisions as were appointed for their maintenance.

svery day his portion] Heb. the thing of the day in his day. Of coury say his portion] Heb. to ething of the day in the day. Or this phratic, fee 2 King. 25, 30. 2 Chr. 31,10. and they hantisfied] That is see april. boly things unto the Lord] These words, boly things, are well

added, to make up the fence : for to fanctific unto one, is to give an holy thing unto him. The things here intended to be fet apart, were such as are mentioned v.44.

and the Levites [antified them] That is, fct apart the tenth part of them; for the Priefts were to have the tenth part of fuch tythes, and other like things, as the Levites received of the people, Numb. 18.26.

ne propie, Numeria.zo.
nume the children of Aaren] That is, to the Priests: For all that descended from Aaron were Priests.

## CHAP. XIII.

N that day The most immediate reference of this circumstance of time, is unto the day of dedicating the wall. The hiftory whereof is in the former chapter. This very phrase is used, chap. 12. 43. On that day they offered sacrifices; and on that day also, for the sanctitying of it, they might read the law. Others make a more remote reference; namely, to the reading of the law on their great day of fast, when the feed of Israel separated themfelves from all firangers, chap. 9.1, 2, &c. But the moft Ex-positors refer this to the time wherein Nehemiah returned the econd time to Jerulalem. See v.6,7. For this good governour was as careful of reforming abuses about religion, as about redrefting grievances in State. Therefore at all due times, when he was at Jerufalem, he was careful to have the law read

they read] Heb. there was read. Namely, by the Levites, to whom it belonged publikely to read the facred Scriptures, This is here fet down, to make way for that which is noted of Nehemiah's care about reforming matters of religion, after his fecond coming to Jerusalem; which is the main scope of this chapter. in the look of Mofes] The five first books of the Bible, which

were all written by Moses, are comprized under this title, the book of Moses. He useth this phrase, in the book, because a part only thereof was read at one time, in the audience] Heb, in the ears. For the years are the in-

ftruments of hearing. of theptople] All lorts of people, great, mean, old, young,

male and female, are here meant and therein was found written] Namely, in that pare which

they then read, which was Deut 23.3.

thethe Ammonite, and the Modbite! These two came from

Lot, Gen. 19.37.38. See ch. 2.10. Ezra 9.1.

Should not come into the congregation of God ] This being taken of fuch Ammonites and Moabites as retained their heathenish idolatrous opinion and profession, holds true, in all respects: they might no way be admitted into the congregation of God. neither to the affembly of Gods people meeting together to worthip God, to observe any of his ordinances, (Exo. 12.45.) Nor to the civil assemblies of Gods people, to partake of the benefit of their priviledges. Both those assemblies were counted the Congregation of God; because God used to manifest his presence in both those kind of assemblies.

for ever ] This in the fulleft and largest extent thereof, is taken of such Ammonites and Moabites as are before noted. Besides, this extent of time, having relation to the law, is properly to be taken for fo long as the politic of the Jews remained, io long this continued to be a law. Yea further, in regard of the civil priviledges of Gods people, Aminonites and Moabites were never to be made partakers of them. They were never to be admitted into any place of authority or command; they were never to be enrolled or incorporated into the Common-wealth of Ifrael , as free-born Ifraelites; nor to have any inheritance among them. But if an Ammonite, or Moabite, or any other franger renounced their idolatry, professed the true religion, and were circumcifed, he might joyn with Gods people, in observing Gods holy ordinances, Exod. 12.48,49.

V. 2. Because they met not the children of Ifrael ] This may Vuuuu 2

have reference to that which is noted of the Moabites fending to Balana to carte lifest. Numass. That was immediately after the Ifraelines had fought with Sihon and Og, Kings of fraide two said thirted year of Attackpass. This was the Chap.xiij. nave exterence to that which is noved or the modantes tentually to Balaam to curfe fired, huma-1.6. That was immediately after the Ifraelites had fought with Sihon and Og, Kings of the Amoites, and deftroyed them, Numb. 1. 23, &c. Moab and Ammon thould then have come forth and bought refreshing to the Ifraelites, and have congratulated their victories, as Melchizedek did, when Abraham had destroyed the

four Kings, Gen. 14.17,18.

with bread and water | Linder these two words, all manner of fustenance is comprized; See I King. 13.8. The very neglect of duties of charity, is in Gods account an heynous fin, Matth.

25.42,43. hut hired Balasm against them, that be should curse them] This

mu purea Desarm againți 10em, iuau ve jounus unți 21em) 1 ilie hath direct reference to Num-23-5,6,8cc bubeit, our God turud the earle time a blefing] God over-ruled Balanus Spitir, and forced him, that was hited to curfe Gods people, to blefs them. God can turn mens purpofes of doing mischief, into performances of good, Gen. 32.6. and

33.4,8c.
V. 3. Now it came to pair when they had beard the law] The very hearing of Gods word, is a means not only to convince men of their fins, but also to bring them to repentance for

that they separated from Israel all the mixed multitude] Hereby are meant fuch ftrangers as had been unduly joyned with any of Gods people; whether they were ftrange husbands or wives, or ftrange children; even all those with whom God had forbidden them to have communion and fociety: if this were another separation, then that which is mentioned, chap. 9.2. we may hereby fee how prone men are to relapie, and to 9.2. we may necesy tee now prome men are to recapte, and to revolution good purpoles, promiles, yowes and covenants, yea and beginnings of reformation. See chap. 10. 30.

V. 4. And before this | Namely that which is before noted,

of reading the law, and reformation made thereupon.

of reading the law and retomation made thereupon.
Eliafab the Prieft, chim, ice chay 3. 1. & 11.10.
Having the over fight ] Heb. being [a over. As it belonged to him, by vertue of his function, to have a general care of the whole houte of Code ! Ohe had a special and particular charge of the place here following.

of the chamber] Fither the word chamber is indefinitely

taken for all the chambers or elfe fome special chamber,

belonging to the high Priest, is here ment.
of the boufe of our God] This description of the chamber is added, to aggravate his impletie and prophanenels; in that he would bring a curfed ftranger, a bitter enemy of Gods people, to lodge in fuch a place as was for facred persons and facred uses; even such persons and things as belonged to Gods

was allied unto Tobiab] of Tobiah, see chap. 2. to. though he were a deadly enemy of the Jews, yet he focunningly infinuated himself into many of them, as letters were interchanged betwize them, and many (worn unto him, and he himself married the daughter of Shechanish, chap. 6. 17, 18, 19. Some take the alliance here mentioned, to have relation thereunto. Others fay, that Eliashibs fon was married to the daughter of Tobiah. We read, that one of the grandsons of Eliashib was fon in law to Sanballat, v. 28. Sanballat and Tobiah might be allied one to another; and in that respect, Tobiah also might be allied to the one, and to the other.

V. 5. And be bad prepared for bim a great chamber] It i supposed, that this chamber was made a very great one, by pulling down the partitions that severed chambers; and so made of two or three chambers, one very great one. There-

fore the plural number, chambers, is used v.9.

where afere time they laid mean offerings ] That is, corn meal, or flower, whereof meat offerings were made. Of meat

offerings, see 1 King. 3.15. & 8.64.
the frankincense Under this word, both frankincense it self as compounded, and also the spices whereof incense was to be made, (of which, fee Exed. 30.34.) are comprized.

and the veffels ] See ch. 10.39. I King.7.51.
and the tythes of the corn, the new wine, and the oyl ] See chap.

which was commanded to be given to the Leviter Heb, the com mandments of the Levites : or, for the Levites. Our English hath well expounded the meaning of the Hebraifm. Of this

the offerings of the Priefls, are especially meant, the tythes of

added, to flew, that the forelaid corruptions crept not in tho-

ch.2.6. & 5.14.

King of Babylon] The Persians had clean overthrown the Monarchy of the Babylonians; and therefore they took this

Monarchy of the Babylonians; and therefore they cook the title to themselves. See Ezra 6.22.

same I anto the King! This is spoken of Nehemiah's return from Jerusalem to the king of Persa, according to his pro-

and after certain dayes] After he had been some time with and a pier ceriain a apres | Anter ne nau been tome time with the king, attended upon him, and given further evidence of his faithful refs, and dutful respect to him. This was by the space of a whole year; for so is this phrase used, Jer. ch. 25.

verf. 29.

abtained I leave of the king ] Or, I carnefly requefted the king. The Hebrew word is of the puffive voyee; as it is had been faid, I was interested of the fuffi. Hence fome infer, that Nehminh, having been twelve years ablent was afraid again to ask leave for further absence : and thereupon got others to do it on his behalf; whereby the king having notice of his do it on his benair: whereby the king having notice of his defire to be with his people, willed him to return to them again. In which refpect, fome thus translate the phrase, transgetten me. But the Hebrassin imported an earnest solicitation on Nehemiah's part, and a ready yielding on the

Kings part.
V. 7. And I came to Jerusalem] As foon as he had leave, he made no long stay, but quickly went up. His hears was upon Jerusalem, upon his own country, and upon the people and

oute of Gou.

and understood of the evil that Eliashib did for Tobiah] There were fuch, as knowing what Eliashib had done, and disliking the same, quickly told Nehemiah thereof; even so foon as he came to Jerusalem; being perswaded that he would soon redress that abuse.

in preparing him a chamber] See v. 5. Prophaning of holy things, feems a great evil to pious minds.
in the course of the houle of God ] Of these courts, see 1 King.

6.36.Both the Temple, and all the courts apperraining there-unto, being for facred uses, and all called the house of God,

V. 8. And it grieved me fore] Things done to the diffeonour of God, much grieve the mind of fuch as are zealous of his

therefore I cast forth all the boushold-fluff of Tobiah] We may here observe one reason why so great a chamber was provided for Tobiah; namely, that he might have room enough for for sobran; namery, mar ne might nave room enough for himself and all his futs. His boulholdfuts was a prophane thing, nor fix to be in 66 holy a place; therefore this holy man casts it forth, and that with an holy indigoation.

and the chamber] That great chamber that is mentioned,

V. 5. Then I commanded] He useth his authority, and that

with an uncontroulable resolution, in Gods cause.

and they cleansed the chamber ] He himself had cast out prophane things: now the Levites were to fit it for those holy phane things: now the Levites were to fit it for more noisy things that were to be laid up therein. Of the manner of cleanfing holy places, [6e 2 Chr.39,15,16,18, and thither brough I again] Picty [etteth men on to fettle

facred things in their due places, as much as prophanenels can put on mean persons to displace them, and set them out

of order. See 2 Chr. 29.3, 25. & 31.5, &c.
the wellels of the house of God, &c. ] These were the things that

were before removed, v. 5.
V. 10. And I perceived that the portions of the Levites had not been given them] Men are ready to withdraw from Gods Mibeen gruen them j men are ready to withdraw from Goss Mi-niflers their allowance, when the reins of authority, which holds them in, are let loofe. Yea it may be, that Eliashibs prophanenels in bringing Tobiah into those chambers, made them suspect a right employment of the Levites portions, and took that advantage to withhold them.

took that advantage to withhold them,

for the Levites and the fingers that did the sorth.] Allowance is
given to Miniters of the Lord, to do the work of the Lord,

work field every one to his field. To their Cities and Suburbs,
and lands that were given them for themselves, wives, and
idlden to live in. Want of maintenance forceth Ministers

hath well expounded to meaning to meaning to meaning to mean consentations, fee Num. 18-11, and 18-16 feet also were Levizes, but continued to the feet of the fee

and faid, Why & the Boufe of God forfahen ? ] This hath relathe oftenings of the Phelits, are eigenally meant, me tymes of the renth, (Num.18.16.) and other dues kelonging to the prict.

But is all this time was as I as femiliary 1. This is the prict of the renth of the re

and I guidered them tegrabir . This relative, them, hith ro- ( V. 16. There dwell min of Tyre also therein I of Tyre, fee ference to the Levices that fled to their fields, vi uo. Nehrmiah now brought them again to the house of God.

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and fet them in their place] Heb. flanding. Whore they were to exercise their function | the fingers in their platte, and the porters in theirs; and other Levices in fuch places as belonged unto them.

V. 12. Then brought all Judah] All the people that dwelt up and down in cities and towns throughout Judah and Ben-jamin. A plous and prudent governour foon draws people to perform their duties

the tythes of the corn, and the new wine, and the oyl | This was

according to their covenant, ch. 10.39.
unto sheares suries] Or, store-boules. These were the chambers mentioned v. 5. and chap. ro.39. Of these treasuries fee I Chr. 9. 26.

V. 13. And I made treasurers over shetressuries ] Of fuch treasurers, see I Chr. 26. 20, 22, &cc. The end of their office is noted in the latter end of this verse.

Shelemiab the Prieft] Two of this name were among those that covenanted to put away their ftrange wives, Ezra 10.

and Zadok the Scribe He was fuch a Scribe as Ezra, though not fo excellent in his kind, Ezra 7.6. So as he might be both a Priest and Scribe too.

and of the Levites, Pedsiab] This might be he that flood on Ezra's left hand, when he expounded the law, chap. 8.4.

and mext to them] Heb. at their hand. He that is at ones hand, may well be faid to be next to him.

was Hanah she fon of Zaccur, the fon of Mattaniah] Of Hanan, fec ch. 8.7. & to.10.

For they were counted faithful] This commendation was given to Hananiah the Prince, ch.7.2. and to Mofes, Numb. 12.7. It is a property well becoming such as are put in

and their office was ] Heb. is was upon them. The duty of a mans office lyeth upon him, as a bond to be discharged to diffrebute unio their breibren | Treasurers of the house of God were to receive readily what was brought; to keep

14, 15. V. 14. Remember me, O my God] See ch.5.19. concerning this ] Namely, that zeal which he had manifested

in the former verses and wipe not out my good deeds ] Heb. kindneffes. In this phrase he alludes to things written in a Table-book, which being wiped out, are as if they had not been written therein. It is like to this phrase, blos not out, Rev. 3. 5. His desire is, that God would not forget his kindness: this is not to be taken, as if God could, or would forget fuch a thing; but it implyeth, an earnest defire, that God would alwaies have it in minde; and that he would, outwardly, bear a favourable

Pespec to him. good of Gods house, arguing piety towards God, are fruits of a true faith, and are very acceptable unto God.

and for the offices thereof Or, objervations. The best thing

that can be done about Gods house, is to procure his holy ordinances to be duly observed. V. 15. In those dayes saw I in Judah] He contents not histfelf with redreffing fome abuses : but as he saw others, so

he fet himself to redress them.

fome treadilg wine-presses on the Subbath] This was a labori-

John The Art The Man Art The M were works of necessity, and might be done upon the Sab-bath. But even these also were expressly against the law, Exod. 34. 21. Therefore this holy man suffers them no

longer to be done. and lading affer] The beast was to rest on the Sabbath day, Exod. 20.10, therefore he suffers not them to be laded. Exod. 20.10. therefore he interes not them to be sacco.

Malfo wine, graper, and figs? These carried a thew of mercy,
because they were for food. Burthey did what they did a
bout these, by way of merchandize; and therefore therein they prophaned the Sabbath.

they prophaned the Sabbath.

and all manuet of burthens which they brought into Ferulatem on
the fabbath day I This was exprelly forbidden, Jer. 17.21.

and I selfified against them I This tellifying was a threatning of fome punishment against them.

in the day wherein they fold victuals ] The meaning is, that they openly exposed victuals to be fold, in shops, or streets, or market places, or fome other like waies. For, fimply to fell victuals to another, for his necessary refreshing, is a work of mercy, and not unlawful.

r King, r. It bordered upon Judea, and threeupon there was the greater commerce betwie them; but this may be means of fuch as were born in Tyrus, and dwelt at Jerufa-

thinb brought fift] For Tyre bordered upon the fea, and the men of Tyre were skilful fiftermen.

and all manner of mare ] Tyre was a kinde of Mart, to which, and from which, all fores of commodities used to be brotigin, Ezek. 27. 3, &c. and fold on the Sabbath, unto the children of Judab This was

the fin here condemned, that they fold wares on the Sabbath day; and aggravated, because they fold them to the people

and in Jensfalem] This is yet a greater aggravation, that the Sabbath was prophaned in that city where the house of God was, and where there were great store of Priests and Levices to inftruct them

V. 17. Then I contended with the Nobles of Judah ] Of this phrase, see vers. 11. Of Nobles, see ch. 2, 16. These Nobles were rulers; they therefore ought to have redressed rhis

and faid unto them. What evil thing is this that ye do? Rulers make themselves accessary to the fins of those that are under their charge; if, at least, they do not what they can to hinder them. In this case they make their inferiours sins their own fins

and prophane the Sabbath day This is here given as an in-flance of their evil; so as to prophane the Sabbath is an ap-

V. 18. Did not your fathers thus ? ] Jer. 17. 21, 22, 23. To continue in the fins of predecessors, is a great aggravation of

and did not our God bring all this evil upon us, and upon this eity?] By the evil, here intended, is especially meant the Babylonians facking of Jesusalem, bearing down the walls thereof, burning the house of God, and other houses, carrying themaway captive, and retaining them in captivity, feventy years together. So much was threatned for this fin Jer. 17.

God were to receive readily what was brought; to keep safely what they received; and faithfully to give unto every one that which belonged unto him. See 2 Chro. 31.

14. 16. been executed, after the judgments are removed, is to incense
Gods wrath the more, and to pull down heavier judge-

wents.
V. 19. And it came to pair, when the gates of ferulaten began to be dark] Or, the gates of ferulaten were over-fundamed. That is, when it began to be dark about the gates of Jerulaten.
Two-e were hills on the Welfolde of Jerulaten; loss at the funsatting, the light of it was hid from those gates, and so they were over-thadowed

before the Sabbath] Namely, on the evening before it. It is suppoled by many, that the Sabbath began at evening, and that therefore he commanded the gates to be shut at the very beginning of the Sabbath. Or, if the Sabbath began in the morning, yet he would prevent all buying and felling on the Sabbath day, by keeping out fuch as should bring in vendible commodities, on the evening immedierelybefore it.

1 commanded that the gates [hould be fout] For the ends be-

fore mentioned and charge is hat they should not be opened till after the Sabbath 1

Namely, till the morning of the first day of the week. This heweth, that he onely aimed at keeping the Sabbath from being prophaned.

and some of my servants set Lat the gates] That that pious work may more furely be performed, he appointed such as

he knew to be faithful, to have an especial care of keeping the gates shut. This he did the rather, that when the gates were opened, to let in fuch as should come into the temple, others, that might fell wares, should not thrust in with them.

that there flould be no burthen brought in on the Sabbath day]

See v. 15. V. 20. So the merchanis, and sellers of all kinds of ware] Whether they were natives, or strangers.

lodged without Jerusalem once or ewice] That is, week after

week: fogreedy they were of gain, that they would rather lodg in the fireet, then not vent their commodities : they hoped, that by watching at the gates, they might finde fome opportunity of entring into the city.
V. 21. Then I reflifted negatiff them, and [aid anto them] See

Why lodg ye about the wall. Heb. before the wall. He thought to not enough to keep them who were within the city, from being tempred to prophane the Sabbath, but also he doth what he can, to keep those that were without, from that

If you de fo again, I will lay hands on you This implyeth form

Chap. i.

punishment to be inflicted upon them; as to be put in the

flocks, or cast into prison.

From that time forth came they no more on the Sabbath] Fear of punishment makes many forbear that, which conscience moves them not to forbear

V. 22. And I commanded the Leviter] The civil magistrate hath power to command Ecclesiastical persons, to persorm

their duty, 2 Chr. 31.11.
their duty, 2 Chr. 31.11.
that they fhould cleanfe themselves] This cleansing implyeth
the very same thing, that fanctifying themselves doth. Here-

of, see 1 Chr. 15. 12, 14.

and that they should come and keep the gates] This, questions less, is meant of the gates of the house of God. For what had the Levites to do with the gates of the city? Or, what need the Levites take care thereof, when that charge was laid upon the Governours fervants? Or, what need they cleanse

upon the Governours iervants; On what need they retailed themselves to keep the gates of the city; to sattifie the Sabbat day] By keeping such as were un-clean, from the house and ordinances of God; their entring clean, from the houte and ordinances of vod; their entring in within the gates of Gods houfe, would have been a prophaning of the bundes feptically on the Subbath day, recember me, 0 my Ged, outcriming this Mol) Secv. 14 and fare me! This flowers, that he pleaded nomerit before God, in that he proper has been supported by the fore God, in that he proper to be found and forgiven; for least confidence with the means confidence which we may be for the fore God, in that he proper has been supported and forgiven; for least confidence with the means confidence which we may be found that the proper which we may be found the found to the found that the proper which we may be found to the found

of their fins, as they are moved, thereby, to pleade the multi-

to Jerusalem. See vers. 7, 15.
[am I fems] Who were of the holy seed, and professed the

the rengion.
that had married Heb. bad made to dwell with them. For husbands and wives use to dwel together, 1 Pet. 3.7.
wives of Ashdod Ashdod was a Principality among the Philiffins, (1 Sam. 6. 17.) who were of the curfed Canaa-

of Ammon and of Moab] Though Ammon and Moab were children of Lot, Gen. 19. 37, 38. yet were they strangers, without the covenant, and bitter enemies of the people of

ood. See v. 1. V. 24. Andsbeir ebildren spake half in the speech of Ashdod? This one particular inflance is to be applyed to both the other, Ammon, and Mesh. Their mothers training them up in their childhood, they imitated their speeches; which was too great an evidence that they imitated also their mathus: this shews the mischievous effect of unequal massages,

children are poiloned thereby.

and could not speak! Heb, they discerned not to speak. They knew not which was the better language, nor to which they were most bound.

in the Jews language Their fathers were Jews, yet they more inclined to their heathenith mothers. All evil is down hill with the winde and tide; fo as children are more easily brought by the mother to evil, then by the father to good. but according to the language of each people Heb. of people and

but according to the language of east people i rich. of people and people. Every child learned the language of his mother. V. 25. And I contended with them | See v. 11. and confed them | Or, reviled them. He did not this in rash

rage, as many do, when they curfe others; but he sharply re proved them, and told them, that they had made themselves guilty of the curic, whereinto they entred, ch. 10.29. and [mote certain of them] This is to be taken of some lawful

punishment, which, as a chief Governour, he had power to in-

thet upon them, Deut. 25. 2.
and pluckt off their bair ] His holy zeal made him earnest in executing unufual punishment upon them. Thus did Ezra to himfelf, Ezr. 9.3.

and made them frear by God] All lawful oaths are to be ana mane torm jutes by 1941 All Lawini oaths are to be made by God alone, Deut. 6.13. This oath they had taken before, th. 10.29,30. Here he brings them, more particularly and foleantly, to take it again.

ly and iolemnly, to take it again.

The pakens give your daughters, &c.] See ch. 10.30.

or for your [close] Simil things that parents ought not to do for their children, they must much less do for them-

V. 26. Did not Solomon king of Ifrael fin by thefe things] By marrying frange wives, and by yielding to their idolatrous

matrying strange wives, and by yearing to main moracoust courfes, I king. 11. 1, 4, &c., yes mong many nations was there so king like him] In wifedom, honour, riches, and many other excellencies, I king.

3. 12, 13.

who was beloved of bis God] 2 Sam. 12. 25. Such as are beloved of God, may walk most unworthy of his love.

and God made bim king over all I/rael] Solomon had many and con mace our sing over all speed; 3 colomon had many elder brothers, but God preferred nim befo.e them all, 1 Chr. 18. 4, 5. Adonijah, Solomons elder brother, acknowledged thus much, 1 King. 2. r.s. neverthelef, even bim dat entantifo women caufeto fin]. And

that most grossly, by following Ashteroth, and other idols,

I King. 11.4, &c. V. 27. Shall wethen bearken unto you] Yield to do as you

do; or fuffer you to continue to do what you do. to do all this great evil | This phrase implyeth, that marrying of ftrange wives was an evil, a great evil, and of a large ex-

to transgress against our God, in marrying ftrange wives | Befides the inconveniences that mix'd marriages brought to

hades the inconveniences that this a manages original humane focieties, it was an express fin against Cod.

V. 28. And one of the form of february 1 He here means one of the Nephews, or grand children of Jehoiada: for Josephus, the Jewish antiquary, setterth him down by name to be Manasses, who was the brother of Jadua, high priest in his time,

nalics, who was the ordiner of Januar, man price in in a tine, [Joseph, Antiq, lib, xi, cap, vij.] the [on of Eliafibi the bigb price] Chap, 12.10, was for in law to Sanballat By marrying Sanballats daughter.

therefore I chafed him from me ] Nchemiah fo ordered the marthe Haranite | See ch. 2.10. tore toog, mitatte prayent to be passed as a constitution of the was conficious to his own many failings.

\*\*emailing\*\* to be greatife, for multitude of the materials are the ground of mans hope for pardon: true bemercy is the ground of mans hope for pardon: true bemercy is the ground of mans hope for pardon: true bemercy is the ground of mans hope for pardon: true bemercy is the ground of mans hope for pardon: true bemercy is the ground of mans hope for pardon: true bemercy is the ground of mans hope for pardon: true bemercy is the ground of mans hope for pardon in the boule of God: yea he was also thuild way from their civil forcities, and in that re
\*\*Leading\*\* to the ground of mans hope for pardon is true bemercy in the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of mans hope for pardon in the control of the ground of spect chased from the Governour, so as he could have no accels to him. The fore-faid Josephus faith, that his father in or that may at they are moves, thereby, to present unmarked to the state of the sta ruption, which Nehemiah removed, after his second coming like to that at Jerusalem, upon mount Gerazim, and making him the chief prieft thereof, moved him to abide at Samaria: where the faid Manaffes entertained fundry other priefts and Ifraelites, that had married ftrange wives; and Sanballat provided houses and lands for them in the and samballar provided houses and james for them in the dominion of Samaria. It's hippofed, that the deadly feud betwick Samaritans and lews. (Joh. 4, 9.) did hence arife. V. 19. Remember them, O my God] See ch. 4.4. b. 229. Remember them, O my God] See ch. 4.4. b. 229. The base affekt a the presidence of the defilings of

the prieffhood. Unlawful marriages were a defilement of that function, to those persons that were so married, Levit. 21.

and the covenant of the priesthood ] There was a special covenant that God made with Levi, and in him with all his feed, Mal. 2. 4. But more particularly with Aaron and his fons; yea, with all his posterity, Levit. 8.35. and 21.1, &c. and

yea, with all in policiny, Leval, 5, 33, and 21, 13 ce, and 22, 2, &c. Numb, 25, 12, 13. I Sam, 2, 30. V. 30. Thus cleanfed I them from all firangers] This hath in V. 30. Institution to all forts of Ministers in the house of God, namely, to all degrees of Priests and Levites, that had married strange wives. Either he moved them to put away their ftrange wives, and fuch children as they had by them, (as ch. 9. 2.) or forced them to leave the temple and land.
appointed the wards of the Priefts and Levites | Such courses

as David had formerly appointed, 1 Chron. 23, and 24. and

every one to bis bufine[s] In that particular place and function which belonged unto him.

V. 31. And for the wood-offering at times appointed] Hereof,

ice ch.10.34.

and for the first-fruits] See ch.10.35.

Remember me, O my God, for good] See ch.5.19. This is a fweet close of the Old Testament. For this was the last history and book thereof. There is a history, called The Book of Efther, which is placed after this of Nehemiah; but that is an hiftory of many years before this. See the Argument before that book. As for the Prophets, they all, but the three last, were before the captivity of the Jews; two of those last three, Haggai, and Zechariah, uttered their Prophecies about the time that the Temple was in finishing; namely, in the four first years of Darius his reign, Ezra 5.1. Hag. 1. 1. Zech, 1. 1.

htit years of Datus in streigh, Ezra 5.1. Hag. 1. 1. Zech, 1. 1. 8c 7. 1. Malachy, who is the laft of all the Prophett, prophefied enon after the Temple was built; as is evident by the main scope of his Prophecy: so as he may well be thought to have uttered his prophecy in the dayes of that Darius, wherein Haggai and Zechariah uttered theirs: or natures, wherein risigns and zectuarian uterest theirs; or in that time of Artaxerxes reign, wherein Ezra came first to Jeruslaem. Many of the ancient Fathers, and latter Writers, suppose Ezra and Malachi to be one and the same person: for Malachi fignifieth a Meffenger, and Ezra was the Lords Special Messenger.

ANNO-

## Tool of the state of the state

## ANNOTATIONS

On the Book of

## ESTHER

The Argument of the Book of Efther.

Very remarkable evidence of the Divine providence, is fet forth in this Book. The particular passages A Very remarkable condence of the Livinne provisions, 13 fee join in 100 2000, a not pursuant property thereof, are thefe: First, Ahalucrus, a great Ahanach, makes a sampsious Feath, sendath for the same of the mering, tuspe is and y, and f not or a county, examines merines when me fraction fraction to think to other side, thought it too little to execute his cruel rage on him, but sought to root out the whole face, of the Jews, chap. 3. Fourthly, Mordecal having notice of a conspiracy of the Kings Officers, to take away the King life, made it hunbur, and thereupon it was registered in their public secords: which the King on a might, when he could not sleep, studing recorded, advanced Mordecai in dignity and authority next to simplest, nggs, when we coust not steep, smang revoruses the comment would be adapted and authority next to simpless, chap 2. 21,22. and 6.1,86c. Fifthly, I be flow of Haman against Mordecal, and all the flows, being divided; Elther, after once and twice feasiting of the King and Haman together, so wrought upon the King, as be commanded Haman to be hanged upon the Gibber which be had prepared for Mordecal; and gave such theory to the Jews to defend themselves, and oppose their enemies, as the Jews escaped the danger intended against them, and their enemies were destroyed; yea, and all Hamans sons also, chap. 7.5, &cc. and 8. and 9. 1, &c. Sixthly, The means of obtaining this favour from the Lord, was fasting and prayer, chap. 4.16,17. Seventh-5, The effects following bereupon, were foleum rejoycing and thankefeit ing for the present; and an annual memorial thereof for the future; together, with that good which Motdecal surther did to the Cinecho God, chap.9.17, &c. The time of this history was about twenty years. For in the third year of Ahasuerus was the forementioned Feast, chap. 5.3. In his seventh year he married Queen Esther, chap. 2.16. In the twelfth Jorementumen coup, cutary, 32, and security to a market security of the country of year. Hamma plotted his mileherous plot against the lews, shap, 3:7. Now he reigned two and thenty years, and all his reign was Mordecai in high esteem, and sought the goad of his people, chap. 10. 3. There is in this book, an evidence of Gods over-ruling providence in many particulars; and earnest prayer, with fasting, was made to God, and solemn praise given unto God, and a yearly day of praise ordained: Tet throughout the whole Book not one tittle of God is once fet down. The like is not to be found in any other book of Scripture, Whether it be long, or foort.

## The Tirle.

Elther ] Both the Hebrew, and most translators give this Title to this Book; and that in memory of that prudent and pious Queen which was, under God, an instrument of that good, which in this book is related to be done to the Church of God. Sundry books of facred Scripture, carry the name of that person whom the hiltory principally concerns: Whether he were a man, as Nehemiah; or a woman, as Ruth, see this

#### CHAP. I.



Verf. 1. Ow it came to pass in the dayes of Aba-farma Heb. Absfarensh. Of this name, and the notation thereof, see Ezr. 4.6. It was a name given to fet forth the dignity of a man, ra-ther then a proper name to di-

flinguish him from others. Hence it is, that there have been so many different opinions about him. Some take him to be Aftyages the grandfather of Cyrus, king of the Medes, who lived in the time that or Cyrus, any or the brees, who have in the tank cannot be the Jews remained captives in Babylon; but it cannot be imagined that a hundred and feven and twenty provinces should be under his juridiction, (the Babylonish Monarchy being then in the heighth of it )as were under this man. There is never a King of Persia after Cyrus, but some or other have taken him to be this Ahasucrus. The most probable opinion is, that he was that Monarch, whom the heathen historians call Xerkes; who was fon to that Darius, who succeeded the Magi, and married Cyrus his daughter. The wife of this man was, by heathen writers, named, Amestris, which may be taken from Effher: If to then, without all question, Xerxes was this Ahasuerus. This Xerxes, by reason of the many conquests he obtained, was called, The serrour of the

Grecian:. He reigned two and twenty years, as some report, or but twenty, as others,

(this is Abasuerus which reigned from Judea even unto Ethiopia] Though former Kings of the Medes and Persians, had conquered many conntries, yet none of them subdued Ethiopia, till Xerxes. He was the first that brought it into a Province; in which respect Ahasuerus, here meant, may well be supposed to be that Xerxes.

over an hundred and seven and twenty provinces We read that Darius of the Medes, who vanquished Belshazzer, appointed an hundred and twenty Governours, which should rule over the whole kingdom: whence it is infer'd, that he had fo many provinces under him; every Governour having the charge of a province. But in this mans time, feven provinces mote

were brought under. V. 2. That in these dayes | This clause hath reference to the first words of the first verse.

when the king Abafuerus fate on the atbrone of his kingdom] This implyeth, a quiet and peaceable enjoyment of his kingdom; which might be fo at that time, though afterwards he

which was in Shashan the palaced See Nelt. 1. 1. V. 3. In the third year of his reign In the beginning of his

reign he profecuted the ways that his predeceffors had begun : but in this year he had well ferled his kingdom, v. 2. be made a feast] This he did to testific the joy he took in the

thewed himfelf to be, unto all bis Princes] This general particle, all, comprize th under it, both fuch Princes and Governours, as were in the city Shuthan, and also throughout the whole dominion, in his hundred and feven and twenty Provinces.

and bis (ervants ) Theie may be taken for his courtiers, who had fome special offices about his person. See I King. 9.

the power of Perfis, and Media] Power is here metonymically put for mighty and valiant men : or, the hofte of the kingdome may be here meant. Some here understand the word, dome may be nere meant. Some nere understand the word, Printer, going before; a sifit had been faid, The Printer of the power. By Cyrus, thefe two kingdoms, Persia and Media were united, and therefore of thus joyned together, vers. 14. 18. Dan. 8.20.

she Nobles] Of this word, fee Nehem. 2. 16.

and Princes of the provinces Such as were Governours, and chief Commanders over the fore-faid provinces, under this Monarch.

bring before him] Being now present at Shushan; not altogether; but fome at one time, and fome at another, as is flew-

the triber, the glary of bit kingdom, Sc. Such entercainment, as i which the king had made, and when, antwersby, ne old here was here made, for fo long time as is fee down, nuth needs light to his guells, was royal, munificent, and fulch as became imply great riches. Befides, he might allo flew his treafures to his princes; as Herckish did to the king of Babylons Annabladors, killing, 20.13. By gloup of his kingdom, may be just the king had feet down; and that, as it followeth had to the king that the strip had feet down; and that, as it followeth baffadors, 2 King. 20.13. By glory of his kingdom, may be meant, whatfoever therein was admirable, as his fumptuous buildings, warlike preparations, his throne, his attendants,

and other I ke things.

and the houser of bis excellent Majefty] His own deportment, his fitting upon the throne, his attire, his manner of executing juffice and judgment, together with other like excellen-

half year within two or three dayes. He might continue his following of feating fo long, because there were Princes that came from fundry parts of the world; and many of them far remote from Shuthan; and fome might curry one while, and then depart away; and others, another while, and then depart. Thus there were some comments are the same and a second property of the same and a second made the festivals the longer to continue.

V. 5. And when thefe dayer were expired ] That is, when he

had made an end of feating the Princes.

the king made a feating the Princes.

It is a made a feating the people Hereby are meant all manner of subjects, that were fit to be entertained by such

aking.

that were prefent ] Heb. found. See 1 Chr. 29.17.

in Shuftan the palace ] See Nch. 1. 1. All the people, throughout his whole kingdom, were not here fent for as the Princes were, ver. 3. but only fuch as were in the city, where

from the Princes, or Governours, before mentioned, yet many of great places and state are here meant, together with such as

were of an inferiour rank.

[even dayes] The reason of the difference betwirt the time of the former featt, (verf. 4.) and this, was, because that was for such as dwelt in very remote provinces; this only for V. fuch as were in the city.

in the court of the garden of the kings palace] Or, in the en-trance of that garden. This place was chosen for the spaciousness and pleasantness of it, that so more people might sit together, and that with the greater delight. By this we may gather, that this feast was in the summer time, it being abroad, under the skie.

proad, under the skie.

V. 6. Where were white, green, and blew ] Or, violet. Our English well addeth, benging: Or, tapestrie. The variety of colours made them the sairer to sight.

fastned with cords of fine linnen and purple] The word tranflated, fine linnen, is oft put for filk. The fore-mentioned hangings or curtains, were upon filk cords of Purple co-

tofilver Rings ] These Ringswere fastned to the hangings,

to fiver-Apper 1 inch Angswere ratined to the nangings, and thereby they ran upon the afore faild cords: and pillars of marble 1 Thefe pillars were fet one against a-nother, as the afore-faild cords might be fastned to them, and

to held up tight.

the beds were of gold and filver] By beds are here meant tables, whereon their meat was fet; for, of old, they were wontto ear their meat on beds; on which they used to lean, and that, as it were, one within another. In which respect, Tohn is faid to lean in Christs bofom, Joh. 13 23. See shap.

ferdement of his throne; and the more to infinute himfelf 7, 8s. Amos 6.4. The gold and û lver, here mentioned, it to into the hearts of those to whom he medic it, and to make be applyed to the feet, and fides, and head of the bed; to them clear the doser to formunificent a Prince, as hereby he that which we call the bedftead. In this sence, mention is

that which we talk the bedieves and white, and black marble]
or, of perphre, and marble, and abster, and fine of blow colow. This was both a colly, and beautiful pavement. We read, that Solomon made the foundation of his house with coftly stone, 1 King. 7.9. Surely this pavement was also of

coffly flones V. 7. And they gave them drink in veffels of gold] This much

amplified the kings royalty.

(the vessels being divers one from another)] This may be applyed to the different fashions of several cups, or to the many cups wherein they did drink. They had not one or two

ny cups wherein they did drink. They had not one or two for them all; but divers perfons, had divers cups. and topal wine] Heb. wint of the kingdom. This doth not onely let forth the place where the grapes grew, and wine was prefiled, but allo the excellency of the wine; choice wine

made for the king; or, fit for the king.

in abundance | They had not only that which was good, but

also great store thereof. So Christ provided for his friends good wine, and much wine, loh. 2. 6, 7, 9, 10.
geording to the flate of the king Heb. according to the band

fibeking. Men, by the hand, do use to reachout that which of theking. Men, by the Inana, do the these of the glorius kingdom] Or, W.4. When he sheet the titles of the glorius kingdom] Or, the the title mind of the third the provision which the king had made, and which, antiverably, he did here the tribets the glory of the kingdom, Rec. Such entertainment, as which the king had made, and which, antiverably, he did here which the king had made, and which, antiverably, he did here

in the next words.

none did compet] Namely, that any should drink more, or oftner, then it pleased himself. This is directly contrary to mens too frequent drinking of healths.

for the king had appointed Heb. had founded. That is, had

one should have as much as he called for, or was minded to drink. The king hereby would set forth his magnificence. To this purpole, some expound that former phrase, (None did compel) thus, none might restrain; none might see a stint to any, or withhold that which he called for.

V. 9. Also Vashi the Quenmade a feast for the women This might very well stand with the kings liking: tor, it added much to the kings munificence, that women should partake thereof, as well as men. It is also probable, that this Queen, being high-minded, (as appeareth, verf. 12.) would not be behinde the king: but as he entertained the men, so would she the women. Women were thus assembled together, because, bethunto great and [mall] Though these be distinguished in those countries, they did not use to feast with men. Some restrain this to those wives, whose husbands feasted with the

king.
in the royal bouse which belonged to Abasucrus] Heb. in the house of the kingdom. Hereby is meant the kings royal pa-

V. 10. On the feventh day ] After he had been eating and drinking liberally fix dayes. For the feaft lasted seven dayes,

when the heart of the ing was merry with wine] Heb. when bit hears was good. Go od, in hebrew, is oft taken for plenty and abundance, Exod. 3.8. Numb. 14.7. 1 Chr. 28. 8. 1 Sam. 25. 8. Or for that which feemeth good to a man, And I sam 25. 8. It to that which recently good to a man, And foit is translated, merry, as Judg. 16. 25. and Ruth 3. 7. The meaning is, that he had drunk for much, as he did not well weigh what he did, but followed that which his delight moved him to do, rather then what a found and fober judg-

ment would have invited him to.

he commanded Mehuman, &c.] Here are feven names of men fer down, which were then at hand, attending upon the men let down, which were then a triand, attending upon the king. These are all Persan names, and no where else found; only, there is mention made of Harbona, ch. 2. 9. the seven Chamberlains] Or, Eunuchs. Of these, see

King.23.9. that ferved in the prefence of Abasuerus the king ] This phrase

doth not only point at their present attendance on the king, but also at their office, which was, to attend on the king at meat, in his bed-chamber, or wheresoever he was. V. 11. To bring Vafthi the Queen before the King] While he

was drinking amongst the people.

with the Crewn royal] One part of her glorious attire, is

here out for all the reft; for lie would have her in all her | underflood the law, and were able to give just and righteous Prince-like attire, with the Crown upon her head,

to [hew the people and the Princes her beauty ] He himfelf was whome verpoine and the extends the beauty. He hindelf was much taken with the beauty: and he accounted it one part of his glory, that he had lob beautiful a wife. Wherefore us he hewed forth his glory and excellency in other things, v. 4. fo here he would do it in his wife.

Chap. j.

about, this reason might rather have moved him, to have kept his wife from the fight of fo many, as were then prefent : for beauty is a great allurement to corrupt nature, unto undue luft. Histories record many ill events that have followed

from fuch practices,
V. 12. But the Queen Vafihi refused to come at the Kings commandations] Though the king did not as became him in sending for the Queen at fuch a time, and in fuch a manner; yet the did ill in refusing to come: for though some pretence of modesty might be alleadged for her, that she thought it unfeemly for fuch a woman, as the was, to be in the company of fo many men, as were there eating and drinking together; fo many men, as were there eating and drinking together; and that the might fuppole that the king, and most for the company with him, were drunken; yet her peremptory refung to come, cannot be freed from diffuedience to an husband, and from arrogancie and fontunacie to a King. She might at least have made some fair excuse, and expected the kings acceptance thereof. But this suddain, resolute denial,made her blame-worthy.

by his iChamberlains ] Heb. which was by the hand of bit

Eunucher. Of this word, Eunuch, see I King. 22.9. Of this

Emusher, Of this word, Essueh, ice t King, 21-2. Of this phrafe, by the brand, le t it King, 23-36. The clipter was the King very natub Being a great Monarch, the middle this Princes and people, fetting forth his glory to the utermoth, and overcome with wine, he takes hindle to be forwed and desplied, and thereupon his choler was exceedingly flurious. Herein he is not to be judified: was exceedingly flurious him and disorder formed by the control of th considered whether it had been a just or meer commandment, or no. But nothing more incenseth great mens wrath, then a conceit that they are scorned and despised; whether the

a conceit that they are fromed and defpifed, whether the thing that they commanded, be swill, of rno, Dan, 3.19. and bis auger burned in bim] Anger in a man, is as fire in a owen, or furnace; being once, kindled, it waxes the fierce, as the anger of Simoon and Levi, Gen. 49.7. Yea Mofes his anger to fild towa thorin him, Lovad, 32.19. This Kings anger, as a fire, did four in him, as it furfered him not to refigul his hald also revenge of her. This latere phrafe is 45 thin beat and the control of the control of the control of the refigulation and the control of the contr

added by way of aggravation. V. 13. Then the King faid to the wife men] There were certain among the heathen, that gave themselves to observe the courses of the stars, the conjunction of Planets, and effects that followed thereupon; and because of many things rare & ftrange, that were made known by them, they were accounted Hrange, shat were made known by them, they were accounted and called Wrifemen, Match. 2.1. There were others (o accounted, who used curious arts. (as Act. 19.10.) who are in Scripture called Magicians and forcerers, (Exod.,7.11.) and and Aftrologyrs, Dan. 2.27. Others also addicted themselves to the study of Philosophy and other humane learning: others as it was, must needs be divulged far and neer. For the king to the fludy of rangoppy and other humane learning; others to the fludy of State-affairs, about well ordering Kingdoms and Common-Wealths: and to that end, made fundry good laws: all these were called, by a kind of Excellency, Wife-men. In Greece there were feven, that among, and above others, were called the feven Wife-men. Such as thefe, were in all nations, as Gen. 41.8. Ifa.29.14. Jer. 10. 7. and 50.35. Dan. 2, 13. Matth, 2, 1. The Wife-men here meant, were such especially, as gave themselves to under-stand State-affaires, and had attained to great experience

thand state-attacks, and had attained to great experience thereabours. So Efth. 6.13.

whith knew the times of this phrase, see I Chro. 12.32.

Hereby is meant, that they well understood in what times and feafons State-affaires might best be done: yea, what things were fit to be done, what left undone. For by their own observation of fundry passages of State; and by acquainting themselves with all manner of passages in former ages, they were found to give good countel about fuch matters as were propounded to them. Such did Kings use to take to be of their Privy Counsel; and such were these.

for fowes the manner] As the King had formerly done in all publike and weighty affairs; fo he doth in this case. Though publice and weighty affairs; so ne doth in this case. I nough it is anger boyled within him, and he were out of measure offended, thinking hisself! feorned by his wife; yet he would not goagainth his accustomed course. He would even for future times. in this case take such advice and counsel, as he had done in other great cases. This was commendable in him,

towards all that knew law and judgment | This is a description of those whose counsel he took. They were not simply

judgment.
V. 14. And the next to bim] There were more wife men

was Carlhens,&c. ] Here are feven mentioned by name; to fict or would not not not not to the first of the first of the was a first of the first of th feven, is again named, v. 16,21.

the feven Princes of Perfix and Medis] Of joyning these

two nations together, see v. 3. The Princes here mentioned, were not such as are intended vers. 3. They were over their particular Provinces; these were to advise with the king about the whole kingdom, and all the provinces therein. They were such as are called seven Counsellours, Eztay,

which faw the Kings face | Rings of Persia seldome came out white jaw toe a meet Jace | Kings of Petina teldome came out before the people. It was a matter of great favour and high honour, to be admitted into the kings preferee; but this phrase implyeth, that these seven Counsellers had, on all occasions, a free access to the king, and liberty to give him advice in all great and weighty matters.

and which (are the first in the Kingdome) Were next under the

sing, preferred before all other Princes and Counfellors; as the three Rulers in Darius his time, Dan. 6.2.

V. 15. What shall we do] Heb. what to do. This is an indefinite phrase, which may be impersonally taken, what shall be done; or as we have it, What shall we do. This hath reference to the first clause of v. 13.

unto the Queen Vaftbi] By reason of her disobedience to the king, v. 14.

according to law] This shows his care to keep close to the aw. The king himself would not apparently transgress

because she hath not performed the commandment of the king, &c. ] Sec v. 12.

V. 16. And Memucan answered before the king ] Though this Memucan were last named; and it may be, was the last in order and degree, yet he was the forwardest of them all to declare his opinion : and it is probable, he was counted the wifest of them all. and the Princes Hereby are meant, the other fix princes

ana 100 x rimer] reteroy are means, use on a rimer named v. 14. Pallbi the Queen bath not done wrong to the king only] Though the dilobedience was only against the kings commandment; yet the consequence that was like to follow thereupon, might

yet the consequence that was like to so now the reupon, might prove prejudicial to others, but also dal the Princes This word, Princes, is here to be taken in the largest extent, for all that were in dignity, or had authority throughout the whole kingdom.

and to all the people that are in all the Provinces, &c.] He doth thus amplific the extent of her fact, in regard of the places and people far and neer, whereunto any prejudice hereby may come, to aggravate her fault.

V. 17. For this deed of the Queen Shall come abroad unto all women] He takes it for grant, that her fact being so publike, fent for her before a great multitude of people and Princes, v. 11, and the return of her refusal was in the presence of them all: Besides, the Queen when she was sent for, was among a great multitude of women, v. 9. So as they also must needs take notice of it.

fo that they shall despife their hunbands in their cres | Evill examples corrupt many. For all of all forts are very prone to follow those evill courses wherein others go before them. The phrase here used, sheweth, that Vasthi's refusal was taken to be done in fcorn, and to be a defpifing of her husband.

when it shall be reported; the King Abasuerus commanded &c. I The argument is taken from the greater to the lefs: for if a Kings Wife refused to come to her husband, much more will the wives of inferiour persons refuse to come at their huse bands command. The higher and greater, or more eminent that any persons are, the more dangerous, for drawing on others to be like them, will their evil example be.

V. 18. Likewife fall the Ladies of Perfia and Media fay That is, when their husbands (hall require any thing at their hands, they will fay. They will not do it.

this day The contagion of that fact is not hereby reftrain-

ed to that day wherein this was spoken : but this phrase sheweth, that what was done on that day, would be an ill prefident

unto all the Kings Princes, ] Lest the fore-mentioned mischief should be thought to extend it self only to the meaner fort of husbands, he adds those words.

which have heard of the deed of the Queen | This hath in fpeof his kindred and friends, or favourites; but fuch as well cial, reference to the Ladies before mentioned; who are supChap.ij.

posed to be such as were then at the feast with Queen Vasthi.

Thus [ball there arise too much contempt and wrath] The former word, contempt, hath reference to the aft of wives. The latter word, wrath, hath reference to that passion in husbands raised up thereby; as if he had faid, by this means, wives may be brought to despise their husbands too much, and too much choler may be raised up in husbands against their wives.

choier may be railed up in husbands againft their wives, V. 19. If it plays the king ] Heb. If it be good with the king. See Neh. 2,57. Though he declared his opinion, yet he would have nothing done but according to the kings mind. let there go a royal commandment from him] Heb. from before

bim. Wholoever were the first inventers or contrivers of a law, it must have the force of a law by the kings authority.

registred, and signed by the king, might be reversed, Dan. 6.

8, 15.
that V. ifthi come no more before king Abafuerus] This phrase implyeth a direct divorce, and an absolute putting of her away, that she should be his wife no more,

and let the King give ber royal estate unto another] Heb. 11210 her companion. That should be married to the king as she was, and be a Queen as the was.

that is better then [be] More meek, more humble, more ready to yeeld to the kings command.

to yeers to the kings command.

V. 20. And when the Kings decree which he shall make] The forementioned law ratified and confirmed by the king, is here

(hall be published throughout all his Empire] So used all publike and general laws to be spread abroad.

for it is great] How great it was, is expressly declated, v. I.
all the wives shall give to their bushands honour] A wites obe-

are in high piace, juch as have authority and command over others; Juch as are wealthy, or in other reflect, preferred before the common fort. By finall noses, fuch as are of interior degrees and ranks. Hereby is flewed, that husbands, the function of the common fort. By finall nose, fuch as are of interior degrees and ranks. Hereby is flewed, that husbands, the function of the f as husbands, whatfoever their outward effate and condition wife, he might not fo remember Vafthi, as he did.

vice and counsel that was given the king.

and the Princer | Sec v.16. and the king did according to the word of Memucan | He made fuch a decree as Memucan advifed; and published it, verf.

V. 22. And be fent letters unto all the kings Provinces] Even to the hundred and seven and twenty Provinces, mentioned

imocuery Province] Heb. to province and province. That Hebraifm implyeth, unto every particular province. according to the writing thereof | In fuch characters and words,

as each province was used to write in.

and to every people ] Heb. to people and people. after their language ] In fuch speech as each people used, and

understood. that every man (hould bear rule in his own house) That what soever he enjoyned and commanded, should be yeelded unto, ever neenpynea and commanded, mount are yested unto, and performed by all that were in the house, whether servants, children, or wives. This, in case of conscience, must be restrained to things lawful.

fo as every one in their feveral countries and families , might understand it; it being published in their own mother tongue. Others take this for a part of the decree, as if it were enjoyned to wives, and to others in the family, to use that kinde of language which the mafter of the family used; which was taken to be a fign of fubjection, Dan. 1,4.

## CHAP. II.

Verf. 1. A First these things?] This hash reference to the latter part thereof, about putting away washi. In this chapter is set down the means of bringing Effert to be Queen, from the beginning, to verse 21. and from thence to the end, Mordecai's discovery of a treason against the King; which in time, proved to be a moans of Mordesai his advance-

Annotations on the Book of Esther. when the wrath of King shefuerus was appealed How much displeased and offended the king was Vasthi her refusing to come to him, is noted, chap. 1.12, but time allwageth the heat of wrath. It was four years after the king had put away Vafthi, before he took another wife, to make her Queen inflead of Vasthi. For the seast was in his third year, chap.1.3. and Esther was made Queen in his seventh year, ver. 16,17. But his wrath might be appealed within a few weeks or monethsafter he had put Valthi away; and the rest of the moneths are: ne mad put vature away; and the felt of the time he fpent, in feeking out, and fitting and preparing Vir-gins to come unto him; for every virgin was twelve moneths in putifying, before the was brought in to the king, v. 12.

he remembred Vasthi] This phrase implyeth a calling to mind of fomething paft. He was in drink, and in rage, at the time naw, it must nave the rorce of a naw by the sings authority, and lets it be written among the latest of the Poplan and the Medel 1 this he addeth, to make the law more firm and airwish black.

On the head of the think and the latest and the latest addeted this wrath, by aggravating her offence: but his mind being afterward more calmed, he thinks of that love oubte.

the is be not altered.] Heb, that is pajarnet away. As a thing once or revice to be observed, and no more; but to remain for ever. For the laws of Medes and Persians, if they were once or with the page of the thing of the unimeteries of that which he required of her: and withal, of the kind of penalty, which was an utter divorce of her from him, and of the irrevocableness of the law made against her. Upon a consideration of all these, he might be much perplexed in his spirit, and complain thereof to such as were about him.

and what she had done | See ch.1.12.

ans molificasa auril See (11,1,12; and what was detred again fher] See (11,1); And what was detred again fher] See (11,1); V. 1, 7 hm fidd the Kings (Frushts) Either they differend the inward grief and trouble of his minde, by fome outward figns; or elfe the King himfelf declared his minde unto

that ministred unto him] This may be taken indefinitely, of fuch as from time to time attended upon the king, to do fuch fervice as he should require of them, as 2 Sam. 13. 17. Or else more particularly, it may be applyed to those seven Princes which saw the Kings face, and had access to him on all occasions, ch. 1.14. For they might fear, that if the kings dence is an innour to her husband; thereby the honours grief were not allwaged, and he fome way or other fatisfied, him her felf, and caufeth him to be well efteemed by others. mit ner ten, and canciumatione with enteriors by united to the state of the state o

as minimum, what oever their outward custed and condition be, are to be honoured and obeyed by their wives.

V. 1. Add he take higg, special their [1] Ho. was god in the fact has were depared to that purpole, and had the kings autority the high special the high special their [1] Ho. was god in the fact has were depared to that purpole, and had the kings autority to take and bring to limitude virgins as they thought

in all the Provinces of bis kingdom] These were very many, even an hundred and feven and twenty, chap. 1.1. and some of them very far distant from Shushan; so as there needed many officers, and much time was to be spent about effecting

that they may gather together] Some at one time, fome at another. Many moneths might pass over before some were

all the fair joung virgius] Here are three qualifications, which meeting together, might give content to the King:
-1 Fair. 2 Young. 3 Virgins. Beauty much pleafeth a mans eye. It is ordinarily most amiable in younger years; and men most desire such wives as have not been known by any man before.

unto Shufban the Palace | See Nch. 1.1.
to the boule of the women | This title hath relation to the female fex, rather then to the age, or to their present condition, maids, wives, or concubines; for if there were not two atton, mana, wives, or concumies; for it time were not two houses, there were at least two distinct parts of this house; in which respect, one of them is called the second house, v. 14. The first house was for the virgins that had not been brought be retiranced to tuning sawnin.

and that it found kee publical according to the language of every

which reflect, one of them is called the food houle, v. 14.

which reflect, one of them is called the food houle, v. 14.

the state of the first houle was for the virgins that had not been brought

the public formal to the state of the state o v. 14. and these might be counted the Kings concubines. We read that Solomon had three hundred concubines,

1 King. 11.3.
unto the custod) Heb. unto the hand. For the hand is that part, whereby a man userh to receive a thing, and to do the most things that he doth. Here it means also care, and over-

of Hege] Or, Hegai, v. 8. It is faid, v. 14. that the women were committed to the cuffody of Shaafhgan: but either the virgins might be committed to Hegai, and the concubines to Shaafngaz; and fo they two governours of two houses: or Hegai might be the chief Governour of both houses, and Shaafhgaz under him.

the Kings Chamberlain] See ch. 1.10.

keeper of the women ] Of fuch as were brought to the house, before they had feen the king, or after.

and let this thing for p stification 'e given them] No fuch le-gal partification as God appointed his people. (Num. 19,9,17. - Chr. 20,19. but perfariumg them with fivet odours, and annoyating them with fivee coult, with respect to the strength of reg. 1) Sec. 3.

mes Styllanthe Pater 3 Sec. (Sec. 1).

mes Styllanthe Pater 3 Sec. (Sec. 1).

Chap, ii.

eane. V. 4. Aud les the maiden which pleaseth the hing] Heb. which is good in the eyes of the hing. All their aym was to give content

be Queen inflead of Vafthi] That the king having one on whom his delight was fer, he might forget Vafthi, and be no more perplexed about putting her away.

and the thing pleafed the King | See ch. 1. 28. Though our English make some difference, using the word, sping, in the former place, and, thing, in this place: yet in the Hebrew. there is no difference at all. Indeed the Hebrew word figurifi-

and he did fo] Men are ready to do the things that please

V. 5. Now in Shuftan the Palacel See Neb. 1.1. there was accreain few] The Jews by their captivity were

dispersed into many countries, cities, and other places, (see ch. 3.8.) so as all the Jews went not with those that were in Babylon, to Jerusalem, Ezra 2.1,&c.

who'e name was Mordecai] This name, according to the notation thereof, fignifieth pure Myrths. It is here expressed for honour sake; for this Mordecai was a man of great place, and good use to the Church of God. There was another of this name, who came up to Jerufalem with Zerubbabel, Exr. 2.3.

sbe fon of Fair, &c.] Here are four degrees of his ped gree fer forth; for it was an honour to them all to have fuch a fon descend from them.

a Benjamite] This was the name of his tribe; for Kill, and all the other that descended from him, were of Benjamin. Though Kish the father of Saul were a Benjamite, yet this Kish was another, living many years after him.

V. 6. Who had been carried away from Jerufalem] This rela-

tive, who, hath the fittest reference to Kish that immediately went before; as if it had been faid, Kith was carried away. Thus many doubts which arife about the age of Mordecai,upon supposal that he is here meant to be carried away from Jerufalem, are removed: for Kith might well beger Shimei. and Shimei beger Jair, and Jair beger Mordecai, betwixt the time wherein the Jews were first carried away captives, and this time of Mordecai

this time of Mordecai.

mith the captivity which had been carried away with Jeconiah,
&c.] This was the first captavity, into Babylon, 2 King. 24.

15. 2 Chro. 36.10. Jer. 24. 1. From the kings going into captivity, the seventy years of the Babylonish captivity are reckoned, Jer. 25.11. and 29.10. Dan. 9.2. Zech. 7.5.
V. 7. And he brought up Heb. nourished. He both pro-

vided for her all things needful for her body, and educated her in the true religion.

Hada[[ab]] This name is taken to be her proper name, which

Hadajjan 1 his name is taken to be her proper name, which her parents gave her. It is the name of a myrtle tree.

(that h.Either)] It is supposed that this name was given her by the king, after he married her. Thus the officer of the king of Babylon changed the names of Daniel and his three companions, when they were brought into the Kings court, Dan. 1. 7. Heathen historians write, that Xerxes his wives name was Amestris, and that is taken to be the same with Efther; for it is usual to add, or take away a syllable from a

his une'er daughter] Thus Mordecai and Efther were brothers children, first cousens, cousen-germain; 3s we call them, for she had neither father nor mother] This is added as the reafon why Mordecai educated her, and it doth much amplifie

and the maid was fair and beautiful] Heb. fair of forme, and good of countenance. See had a clear, fair skin, and a comely favour. This is noted, to show the reason why she was brought

to the king.

whom Mordecal (when her father and mother were dead)] It feems they were but poor, and left nothing whereby the might provide for her felf.

took for his own daughter] This is noted, to show his tendernels over her, and care and providence for her, together with the continuance thereof. Men are very tender over, and provident for their own children, and that not only for the prefent, but also for the future, even after their own departure thus was Mordecai for Efther.

tous was protected for either.

V. 8. So it came to paje, when the kings commandment and his decree was heard. For it was published and proclaimed thorow his whole kingdom, v. 3. The fubflance of the decree is fet down, v. 2,3,4.
and when many maidens were geshered together ] Josephus that

wrote the antiquity of the Jews, (lib. 11. Antiq. Jud.cap.6.) faith, that four hundred were gathered together; which will

unto Shiftshile Fatte | See Neal, 1.

to the suffer year of tiegal | See v. 3.

that Effert was brought alfore the Kings heafe] By the Kings house, the forementioned Palace is meant; or the house of boule, the forementioned Palace is meant; or the houle of the women (v.3) may be called the Kings houle: because the King erected it, and deputed it to that use, to the suffed, &c.] See v.3. V. 9. and it e Maiden pleafed him] Heb. was good in bis vet.

He took delight and content in her. This is fpoken of Hegai, whose heart God turned to her, as he did the heart both of

Potiphar, and also of the jaylor, to Joseph, Gen. 39.4,21.

and she obtained kindustes of him] He did unto her all the courtefies that he could.

and be speedily gave ber ] His defire was, fo soon as might be; to present her to the King, being confident that the king vould best like her.

would bett like ner. be thive for purification ] See v. 3,11. with flush things as belonged to her ] Heb. ber pertions. That which was by the king allowed her for dyet, apparted, and fuch other necessaries; and all to fet her out the more comes

and (oven maidens] Which might attend her for her greater honour. He would do what lay in him to fet her out as a Queen; and thereupon gives her maids of honour,

which were meet to be given her] Her very attendance were choyce ones, fit and worthy to waiton a Queen. out of the Kings boufe] Which had been honourably trained

up, and imployed in the kings court, about royal fervices. and he preferred her] Heb. be changed ber. To change for the better, as here he did, is to prefer.

and her maids] Which attended her.

unto the best place of the house of the women] As there were two diftinct houses, (whereof, see v.3.) so there were many rooms in each house, and some of them better and more convenient then others. At the first she was put into one of the meaner rooms; but after that Hegai had cast his favor upon her, among other kindnesses, he altered her lodging, and placed her and her attendants in the best room of the house.

V. 10. Efiber bad not fhewed ber people, nor ber kindred | Her people and kindred were Jews, v. 5,7. They were then cap-tives; and though they were the only people of God, yee they were basely esteemed of by the world: prudently therefore the conceals them from the men of the world.

for Mordecai had charged ber shat fhe should not show it ] Mora decai, in his wisdom, discerned, that it might have been a block in the way of her preferment, for the King to have heard of what flock and nation she was, and thereupon giveth

her this charge.

V. II. And Mentes it no 'ked tvery day His faith and hope in the preferment of his kindiwoman, and in the good that might come to the Church thereby, made him very foll-circus

before the court of the womens bonfe] Of the womens house. fee v.3. The court thereof was a fair spacious open place that lay before it, where they, who might not come into the house, might walk notwithstanding.

to know how Esther did | Heb. to know the peace of Esther. Whea ther she were in health, or no; and continued to be fit to be prefented to the king.

and what [hould become of ber] Whether the king would like her, or no.

V. 12. Now when every maids turn was come, to go in to Abafuerus They who had the over-fight of the virgins, fo ordered matters, as one was brought in to the king at one time, and another at another time. Many were not brought in together.

after that fhe had been swelve moneths] This was a long time for fitting one to come in to a mortal man. But this curlofity about giving the king content, made them spend so much time therein. These twelve moneths are not so to be reckons ed one after another, as if they should be so many years in purifying them, as there were maidens to be purified: for many were in purifying together; only none went in to the King, before so much time had been spent about them, according to the manner of the women That is, according to

decording to the manner of the women 1. That is, according to that order and law that was fee down for them to observe. (for so were the dayes of their purification accomplished] Such things as hereaster follow, were done to them in the twelve moneths of their purification.

to wit, fix moneths with oyl of myrrhe ] Oyl of myrrhe is faid to be of a cleanfing quality, having a vertue to make the skirt fmooth, free from wrinkles, and to keep from decay, and make the beauty more clearly to appear. and fix moneths with [weet o fours] Thefe caused them to carry

a delightfome finell, and pleafing favour. XXXXXX

Chap, iii.

and with other things for the parifying of the women)] Whatfoever the art of man could invent, to free these virgins from any thing that might cause any annoyance or dislike, and might make them aimiable in the kings eyes, is comprized under this phrase.

V. 13. Then thus came every maiden unto the King ] So announted, fo perfumed, so adorned, as is before fet down.
what feever she defined was given her] This is to be applyed to fuch things as might make her comely, and pleasing in the kings eyes. Nothing in this kind was denyed her, lest she

sungs eyes. Notining in this kind was denyed her, left the flould have any caule of complaining. sogs with ber] This phrase theweth, that she might have any kind of attire, or Jewels, or other ornaments, or any sweet sayours, or any kind of attendants.

out of the boule of the women ] See v. 2. This was the first house wherein the virgins were. See v. 14.

unto the Kings boufe ] Not only to his court, or his presence chamber: but even to his bed-chamber. She went directly without wandring any whither elfe, from the womens house to

V. 14. In the evening [he went] When it was time for the king to go bed . and on the merrow the returned | After the king had known

into the fecond boufe of the women ] See v. 3.

to the custody of Shaasbagaz the kings Chamberlain ] See v. 3.

which kept the concubines ] Of concubines, see I King. II. 3.

Concubines here meant, were fuch as the king had carnally known, but married not.

(he came in unto the king no more) In this respect, there might well be four hundred (v.8.) which were brought in unto the king, within the space of three or four years, (see v.1.) till he faw Efther, and fet his heart upon her.

except the king delighted in ber ] So as he did in Effher, v.17.

and that the were called by name ] By this it appeareth , that the King took particular notice of every one that came in to him: of their name, and of the day when they came.

V. 15. Now when the turn of Efther | Efther was brought in

late; in the third year after Vashhi was put away: for she was a year in purifying, v. 12. and in the fourth year she was taken unto the king, v. 16. God fo ordered it, that the Kings heart, being let on none before her, it might the more ftedfaftly be fet on her.

the daughter of Abihait] This was a name given both to men and women. To women, 1 Chr. 2 29. 2 Chr. 11.18. To men, Numb. 3. 35. 1 Chro. 5. 14. So here it was the name of a

the uncle of Mordecai] Abihail, and the father of Mordeca were brothers. See v. 7.

who had taken her for his daughter For the was fatherless and

motherlefs. Sec v.7. was come to go in unto the king ] As others had gone in be

file required nothing ] It feems other maids had required what they pleased, see v.13. but Efther observing the favour

of Hegai to her, his care over her, and his prudence in ordering matters fit for her, rested wholly in his provision. but what Hegai. &c.] Sec v. 3. and Esther obtained favour in the fight of all them that looked up

on her] As her beautifull face, comely countenance, feemly carriage, and decent attire, drew the hearts of all that faw her, unto her : So God by his providence, stirred the hearts of all to like her, and love her: that none should murmur against the kings choice of her, but rather all rejoyce in

V. 16. So Efiber was taken unto king Abalucrus ] As other had been taken before her, v. 12. into his house-royal ] Or. Palace. And into his bed chamber

therein, as v. 13. in the centh moneth This moneth began the eleventh o our December: and it was the beginning of Winter.

which is the moneth Tebeth ] Tebeth is supposed to have his notation from 7320 Tebah, a fallew Deer or a Dee . because in this moneth, Does, especially if they be barren, are most seasonable for meat. This was a Persian name: the Jews after their return from captivity, used Chaldee and Perfian names of moneths: which was a memorial of their captivity, and an occasion for them to say, the Lord livesh that brought up the children of Ifrael from the North, &c. Jer. 16.15.

in the feverah year of his reign] Sec v. 1. V. 17. And the King leved Efther This implyeth a continuance of the kings favour to her.

above all the women ] This hath reference to those virgins that were brought in to the King before her. His hear was fer upon none of them fo much, as upon her.

and she obtained grace and favour ] Or, kindness. By the outward and inward parts and guifts wherewith God had endowed her, and byher answerable carriage, she procured both the Kings intire affection to her, and also all the kindneffes that he could do for her.

in bis fight, ] Heb. Before bim. more then all the virgins, ] Who had before her gone in to

So that he fet the royall Crown upon her bead ] Not that which himfelf wore, but that which was for his wife. See chap. I.

vert. 11.

and made her Queen, instead of Vassibi] Vasshi was put away
four years before this time; and there was no other Queen
herwixt Vasshi and Essher: so as Essher was in the room of

V. 18. Then the king made a great feaft In testimony of that good liking and great content which he took in Esther. Feasts are expressions of joy. They use to be made at marriages, coronations, and other great folemnities,

unto all his Princes and his (ervants ] See ch. 1.2. even Efthers feaft] He gives it this title, as an honourable memorial of his respect to Esther.

and he made a release to the Previnces | Heb. rest. A freedome from fuch burthens and taxes, as are laid on any, is in Hebrew called a reft, or a relaxation. He did remit such taxes, tributes and customes, as were then due by any of his subjects thorow all his provinces. Thus they had all cause to rejoyce in that marriage,

and gave gifts ] Their were special Presents given to the reater fort, as Lords, Ladies, and all forts of gentry; espe-

according to the [tate of the King] Heb, according to the band of the king. Bountifully, munificently. See ch. 1.1.7.
V. 19. And when the virgins were gathered together the second

time | This hath relation to the first gathering of them together, v.3. This second gathering together of virgins, might was now fully fatisfied in his choyce. Or, out of them to choose some to attend upon Esther: or otherwise, to choose fome amongst them to be his concubines. Others apply this fecond time to the Kings former manner of chooling a Queen: that virgins were gathered together out of all places, for the King out of them to choose a wife; and then he chose Vasthi. So now the second time, the virgins are gathered together for the same end, and Esther is chosen,

then Mordecai [ate in the kings gate] This may have reference to that which is noted, veri. 11. of Mordecaies walking in the court; which might be before: or in the kings gate: and it may imply, the continuance of his care to fee how Efther, being now advanced, carried her felf. Others apply this to fome office that Mordecai had, as to be the kings porter : and so it sets forth his attendance upon his office, and shews the opportunity that Mordecai had, to discover the treason mentioned.verf.21.

V. 20. Efther bad not yet frewed her kindred, &c. ] Sec

for Eftber did the commandement of Mordecai] Her high advancement did not so puff her up, as to make her forget the kindness that Mordecai had shewed her, nor the duty which the owed to him, as to her foster-father.

like as when he was brought up with him] By this it appears, that Mordecai continued to give her good counfel, even when the was Queen; and that the hearkned thereunto obediently.

V. 21. Inthofe dayes When there was fo much reloyeing about the kings new marriage.

while Mordicai fate in the kings gate ] See vers. 19. This is here inferred, to declare the opportunity that Mordecai had, to understand the treason that followerh. two of the kings (bamberlains] Heb. Eunuchs. See 1 King.

Bigthan] Or, Bigthana. Ch. 6. 2.
and Terefb] These are two Persian names, not elsewhere read in facred Scripture, but in this Book. One of those officers that was fent to call Vasthi, was called Bigtha, ch. 1. to. These two, Bigthan, and Bigtha, might be one name,

of those which kept the door ] Heb. threshold. See 2 Chr. 23 .4. Some take thefe to be porters at the court-gate, Others, to be the door-keepers at the Presence-chamber, or bed chamber; which is the more probable; because thereby they had the fairer opportunity, to accomplish their mischievous plot against the king.

were wroth | Exceedingly offended at some thing that the

King did. Many conjectures are here made: the most probable is, that they were fuch as attended on Vafthi: and hereupon were much incensed that she should be put away;

but concealed their trouble, fo long as there was hope of her restoring. Now seeing all hope taken away, by the choice ner renorms. Now seeing an nope casen away, by the choice of a new Queen, who was with of general following towned 1 a third, as a brief had, Abaliteen is had hered limited from they tage 1 and like an hot fire that breaketh forth, fome way 1 a third, as banich had, Abaliteen is had hered limited from

and fought to lay hands on the hing absfueres That is, to de-frey him, to take away his life, r Sam. 24.6. and 26.9.

V. 22. And the thing wes known to Mordeens Here again, many con jectures are made, how Mordecai should come to know this. Josephus, before mentioned, faith, that a Jew was fervant to one of them, and he discovered it to Mordecal, others, that they talled, there about, in a flrange language, which they supposed that Mordecal, who was by them, understood not. Whatsoever the means were, surely God had to attend. a special hand herein, to bring that to pass, which is noted to follow hereupon, ch. 6. 1,8cc.

nity, in private, to discover any thing to the king, might make man. The Persian kings, as many other heathenish kings, this known to him. Confedence, and tear of God, moved him to were reverenced, by their fubjects, with a kinde of divine do this; that so horrible a fact might be prevented. He made itknown, by the Queen, to ingrariate her the more into the due to this his favourite.

and Esther certified the king thereof, in Mordecat's name] She certified the thing, to teftifie her duty and respect to the king. She did it in Mordecai's name, to shew how she came to notice of it; and allo to bring him into favour with the king.

V. 23. And when inquisition was made of the matter This was a point of justice and prudence, to search out whether the report were true or no.

is was found out] Mordecai so prudently, and faithfully carried the matter, as he was able to prove what he had fugsherefore they were both banged on a tree ] On a gallows, or

gibbit, or crofs made of a tree, Gen. 40.19. Deut. 21.22. Josh. 8, 29. Acts 5.30. Gal.3. 13. The matter is here put for the thing made thereof.

and it was written in the book of the Chronicles Heb. in the book of the words of dayer. See the title of the first book of Chronicles. The publike records of Persia, are here meant,

before the king ] This might be done by the kings publike Registers, even in the presence of the king himself, that he might be an eye-witness of the registring thereof; and so be done before him. Or, it might be done in some Record, that lay continually before the king, wherein the king might read, at his pleasure; and so said to be before the king.

## CHAP. III.

Verf. 1. A Fier these things ] This hath reference to the Histories in the former Chapter. In this chapter is fet down Hamans advancement, and the beginning of that milchief which he intended against the Jews, the Church of God.

did king Abasuerus promote Haman This phrase implyeth, that he was raifed, through the favour of the king, to higher dignity and authority, then he had before. Whether he were in a mean place before, or no, is not expressed.

the flow of maintenant passe unrects one, is not expressed.

It has flow of metabaths de Aggelfold, Agg was a king of the flow particularly, to a special man, whose name is seven times expreffed in one chapter, namely, 1 Sam. 15. 8,9, 20, 32, 13. Some infer out of Numb. 24. 7. that it was a name common to the kings of the Amalekites: as Pharaoh to the kings of Egypt, and Abimelech to the kings of the Philiftims. See I King. 2. 39. Hence it is gathered that this Haman was of the royal stock of the Amalekites, who were deadly enemies of the fon of Eliphas, the fon of Efau by a concubine, Gen. 36. the fon of Eliphias, the fon or Elian by a Conclubing. Sen. 3-6. clause, implyers, that as ne made known his hauon, to min-day, 13. c. Ch. 13, 43, 53, 65. The Amalekites were the first that fer upon Ifrael, after they were delivered our of Egypt, through the red [6a] even in the third moneth of Ifraels be-through the red [6a] even in the third moneth of Ifraels being in the wilderness 3 and that without any cauce, or provided in 25, 19, wording no Iffaels part, Exod. 17.8, &c. What they did in 25, 19, V. 5. And when Hamen faw] It feems that after the flatlittle, more after that, they fet upon them again, Numb. 14. 45. Yea, and many years after that, they took part with other enemies, against Israel, Judg. 3. 12. 13. and 6. 3, 4. and 10. 12. 1 Sam. 30. 1. Such was their enmity against Israel, as the Lord threatned utterly to put out their remembrance, chap. 1.12. Exod. 17. 14. and gave charge to the Ifraelites utterly to deftroy them, Deut. 25. 17. 1 Sam. 15.3. No marvel then that this Haman, being of that flock, retained an inveterate malice against Israel: in which respect, he is called the Jews minde, he thought it too small a matter to execute his wrath enemy, ch. 7.6. and 8. 1. and 9.10. 24.

and advanced bim | Exceedingly high,

and fet his feat above all the Princes that were with him] Even or other, they so discoverit, as Mordecai comes to notice dent king: but advancing such an one, as Haman was, he proclaimed his folly, thereby, to all his kingdom, Prov.

V. 2. And all the kings fervants] This title, fervants, is to be taken in a larger tence, even for all his subjects. For a king is a Lord and Mafter, in relation to all his subjects, 2 King.9. 7. & 18. 27

that were in the hings gate] This phrase doth not here set

bowad and reverenced Haman This implyeth more then ordinary reverence which was to be given by an inferious to who told it into Effor the Longer That the having opportu- a fuperiour; yea, a greater reverence then was due to a fervice or honour: And this king would have fuch honour

for the hing had fo commanded concerning him] This phrase implyeth, that it was unufual reverence that was done to him: even such as the people would not have done, unless the king had commanded it.

but Mordecas bowed not, nor did bim reverence] He neither reverenced him in his heart, nor yeelded that outward worfhip to him, that was required. This he refused to do in regard of the kinde of worship that was required, which was unlawful; it being due only to God. (Some wife men of the heathen have forborn to come into their kings prefence. because there was expected greater honour and worship to be done to the king, then was meet to be done to a man.) He refused also to do it, in regard of the person, who was of that flock, whose remembrance God would have to be put out, Exod. 17.14. Deut. 25.19. And whom God would have to be utterly destroyed, 1 Sam. 15.3.
V. 3. Then the kings fervants which were in the kings gate.

faid unto Mordecai] This implyeth their flattering difpofition, in relation to Haman; and their envious disposition, in relation to Mordecai, because he did not as they did.

Wby wan [greffeft thoushe kings commandement?] Most men think of no other rule, then the kings will and commandetime one other time, then the sings with and commandement. They express that which they conceive to be Mordecai's fault, in this phrase, by way of aggravation.

V. (a. Now it stame to play it when they that daily unto him]
Though they knew his mind by his first refulal, yet they ceafe

not, day after day, to urge him to do what they did. and he bearkened not unso them] Gods faithful fervants are

resolute in their warrantable purposes, and will not be drawn. from them.

that they teld Haman] It might otherwise have been concealed from Haman, if these flatterers and pick-thanks had not made it known to him. But great men ever have had fuch as have brought to their notice all matters that might any way feem to make to their dishonour,

remain unpunished.

for he bad told them that he was a few ] It is probable that those tale-beares oft urged, and preffed him to tell them what his tale-beares of urged, and preneation to test mean wintern country was, and of what people he was; as the Mariners asked Jonah, Jon. r. 8. And he to flew his faith in God, and courage in the cause of God, was neither ashamed, nor affraid to declare, of what flock he was. This manifestation of the Ifraclices. They descended from Esan; for Amalek was his nation, being here rendred as a reason of the former clause, implyeth, that as he made known his nation, so withing in the wilderness; and that without any cause, or pro-

ved him more narrowly.

that Mordecai bowed not &c. 7 See v. 2. then was Haman ful of wrath ] Nothing more flirs up the choler of proud men, then a feeming contempt of them. See

V. 6. And bethought form to lay bands on Mordecal alone Revenge is like a fire, that burneth all it can lay hold on; especially when it ariseth from pride. In the height of his on one man alone.

Chap.iii. for they had shewed him the people of Mordecai? This they did | to aggravate Mordecaies offence: that one, who was of fo

mean and base a people, as they thought, being but captives, should refuse to doe any honour to such an one as Haman was. This is here premised, as the reason of that which sol-

wherefore Haman fought to deftroy all the Fews] This is a great menerore Hames jougns is eajivey as 105 [7477] 1 into 18 ag Cent aggravation of his pride, malice, and crucity, that it was not extended againft Mordecai alone, nor againft thole Jewa alone that were in Shufhan, (who migh the fuppodd to bouilter him up in whathe did) but againft all of them, every where.

that were throughout the whole kingdom of Ahasuerus] Though many were returned to Judea, yet there were also many that remained dispersed in all the Provinces, v. 8.

even the people of Mordecai That people of whom Mordecai was. As his particular revenge against Mordecai, so his inveterate hatred against the Jews, as Jews, made him, thus far,

to extend his cruel rage.
V.7. In the first moneth] This began about the eleventh day of our March

(that is the moneth Nifan)] This was a Chaldee name : the name of this moneth, in hebrew, was called Abib, Exod. 13.4. Sec Nehem. 2. 1. in the twelfth year of king shafutrus] This was the fifth year

from Efthers being made Queen, ch. 2. 16.

they caft Pur, that is the let | Pur, is a Perfian word, and it fignifieth, let, as it is here expounded. The heathen used to cast lors to finde fit and seasonable times, as they thought, for effecting fuch things as they defired to be effected with good success. Fit dayes they called, lucky dayes; unfit

before Haman By Hamans appointment, and in his pre-

from day to day, from moneth to moneth, to the twelfib moneth] there was a pitcher, into which papers, with the names of the feveral moneths written on them, and rolled up, were caft : yea also, papers with the names of every day, and of every moneth, were cast in z then one blinde-folded put in his moneth, were calt in t then one bitined-toided put in his hand, and pulled out a paper, and according to the marks which they had fet down, inch a moneth proved lucky, and furth a day in the moneth: and, by Gods providence, it to fell out, that their fuppofed lucky day, was on the twelfith moneth: whereby it came to pair, that their plot was defeatment. ed before the time of accomplishing thereof, ch. 9. 1,&c. that is the moneth Adar Adar began the eleventh or

twelfth of our February; this also was a Chaldee name. See

Ezr. 6. 13.

V. 8. And Haman faid unto king Ahafuerus] After he had found out a luckyday, as he supposed, for accomplishing his mischievous plot against the Jews, he goes unto the king, to

of Babylon carried a multitude of the Jews, captives into Babylon; yet many others were scattered, up and down, into other countries; besides many of the ten tribes may be comprized under thefe.

and differsed among the people] Noither had they one nation and superior among prejories i venues that they were the superior and the

in all the provinces of thy kingdom] Thefe were very many, as appeareth, ch. 1. v. 1.

and sheir laws are divers from all people ] Herein he faid truth: for the laws which God gave to the Jews, were proper to themselves; and thereby they were distinguished from all other nations.

neither keepthey the kings laws Indeed, about matters of worshipping God, they kept not the kings laws: nor could they keep them with a good conscience: but otherwise they did keep the laws of the land and kingdom, where they lived, on next we away the land and kingdom, where they lived, for far as they concerned the peace of that place. This was a charge given unto them, Jer. 39,7. All the fore-mentioned points he urgerly to incense the kings wrath the more against the Jews.

therefore it is not for the kings profit] Heb, it is not meet, or equal, or profitable to the king.

to fuffer them] Namely, to dwell among his people, left they infect the kings leig-people, and draw them from obe-dience to the kings laws. Herein they looked no further then to their kings laws.

V. 9. If it please the king ] See ch. 1. 19. let it be written] Set down as a flatute-law, nor to be altered. See ch. 1. 19.

sharshey may be deftroyed] Heb. to deftroy them. That they among whom they live, should utterly destroy them. See

verl. 13.
and I will pay Heb. weigh. As we pass over money from one to another, by telling; So of old they did, by weighing their money, and giving it out by weight. This he proffers, uner money, and giving in out by weight. An ine profiters, to prevent an objection, that may be made, which was this, that the Jews, being topic the high good lite, if they should be defirelyed. Wherefore, in recompence of that lofs, he

proffers to pay the fum following. dred fifty thousand pounds sterling. See I Chr.22.14.
to the bands of those that had the charge of the business The bu-

finess of receiving the kings Renes, Revenues, Tributes, Customs, Toll, and all other fees, and dues. This is a deleription of treasurers.

to bring it into the kings treasuries] Thus would it remain, to

to bring it time one sings trespirate; I has would at remain, to be disposed for the kings use, as he should appoint. V. 10. And the king took bb ring from bis band] Though the motion were a very hard and cruel motion, and many waves very prejudicial to the kings honour and profit, yet it being made by his favourite, without due confideration thereof, he grants it. So flexible are mortal men, and ready to yield any thing to their favourites. The kings pulling off his ring from his hand, thews, that he was willing to let any thing go for his fake. This was an evident fign of that great honour the king did to him, Gen. 41. 42.

and over it anto Haman The king gave Haman his ring, in

testimony of that power and authority he gave him, to do what it pleased him; and to confirm it in the kings name, with the kings feal.

tne sungs seat.

the funof Ammedaths, the Agagist | See v. s.

the funof Ammedaths, the Agagist | See v. s.

the funof Ammedaths, the Agagist | See v. s.

the funof Ammedaths | See v. s.

the function Ammedaths | See This is not to be taken, as if they had continued twelve are their enemies. Haman had this fille given unto him as moneths in cashing of these loss; but that about cashing lots, a brand, as seroboam had his fille, 2 King, 10. 31. For Haman had this fille, 2 King, 10. 31. man was one of the deadlieft enemies that ever the Jews had. See v. t.

V. 11. And the king faid unto Hamas Here the king doth ampliate, and enlarge his favour and grant unto him.

The filter is given unto thee] This is a fair refusal of Hamans

proffer : asif he had faid, I accept that fum which thou doft proffer me, but return it to thee as a gift again.

the people al[6] Hereby he granteth to Haman what he defireth, and withal, fleweth, that his refusal to take Hamans money, should not any whit lessen the power that he gave him over that people, whose destruction he desired.

to do with them as it seemeth good to thee] Though the king

might well discern the inhumane, and cruel minde of Ha-man, yet he doth nothing at all to restrain, or hold it in; but

leaves all to Hamans own will.

V. 12. Then were the kings Scribes called Or, Secretaries. muchievous poor against the jews, ne goes survoine stung, to v.11. sees were no stage sortest easiers [15, october 16]. Bet leave and authority from the kings put it in execution. Of secretary the stage of the sta to what he did, and to interest the king therein.

on the thirteenth day of the first moneth] This was the time whereabout Haman first began to cast lots about this matter,

and there was written according to all that Haman had command.

fo cruel, yet the kings Secretaries held close to the will of the

kings favourite. unto the kings Lieutenants, and to the Governours ] Of thefe officers, fee Ezr.8.36.

that were over every province] The many Princes that were under king Ahasuerus, (whereof, see ch. 1.1.) doth shew, how far his cruelty extended.

and to the Rulers of every people of every province] There were divers people in one and the same province. See 2 King. 17. 24, and each people had their diffinet Governours.

according to the writing thereof, and to every people after their language] See ch. 1. 22.

in the name of King Abefuerus was it written] Haman by this means, gains the greater authority to what he did: but the king got the greater dishonour, by suffering him to do as he did. Yea, the king made himself accessary, hereby, to Hamans cruel plet.

and (caled it with the kings ring) Thereby, it came to be irreversible, Dan. 6. 8, 12, 15.
V. 13. And the letters were fent by posts | See 2 Chron. 30.

into all the kings provinces ] As the letters were directed, v. 12. ( are shey fent.

to deftroy, to kill, and to cause to perish His cruel mind makes him to multiply phrases; whereby he intimateth, that if shey cannot be destroyed one way, they may be another way. So they be destroyed, it makes no matter with him, which way, or by what means they be destroyed.

all fews, both young and old, little children and women, in one day] Here are great aggravations of his cruelty; in that neither fex, nor age are spared : and all together in one day.

Rage and malice know no bounds.

Chap, iv.

even upon the thirteenth day of the twelfib moneth] There are full eleven moneths betwixt the first sending forth of the bloody edict, and the time of executing the fame. See v.12. Herein on the one fide his folly is discovered: and on the other fide Gods wife providence is manifested. His folly in putting off the execution to fo long a time; for he might have inspected that something or other might have intervened to hinder fo cruel a dosign, which was so long made known be-fore it was executed. Gods wise providence was manifested, in ordering a means to prevent that plot before the time of executing it.

(which is the moneth Adar)] See v. 7. and to take the spool of them for a prey ] The meaning is, that they who should destroy the Jews, should have whatsoever belonged unto them, as a recompence of their pains. Those things are called the spoyl of the Jews, which their enemies were to take as a fpoyl from them.

V. 14. The copy of the writing for a commandment to be given in every province] There was one original at least (it may be also more) that was fealed with the kings ring : but because there were many places whereunto the writings should be fent, many copies were transcribed to every place, where any Tews were

was published unto all people] It was sent to every several place, and by way of proclamation, openly published to all

the kings subjects in every place.

that they should be ready against that day That all that would have an hand in executing the foresaid edict, should be every way prepared to pue the fame in execution on the thirteenth day of the twelfth moneth.

V. 15. The Poffs went out ] With their letters, as they were fent, v. 13.

being baffned by the kings commandment ] Either the king, to

testifie his respect to his unworthy favourite, did himself press the posts to make haste; or, Haman using the kings Scribes, and the kings ring and feal, that which was enjoyned thereby, was supposed to be the kings commandment. This sheweth how earnest men be in executing their mischievous

and the decree was given in Shushan the Palace | Of this place. fee Neh. 1.1. Here was the Kings court, and from thence did arife this bloody defign.

and the King and Haman (ate down to drink | This shews a kind of jollity in the ruine and destruction of Gods people. So far they were from any remorfe, as they glory therein, and use the ordinary signs of rejoycing. When the Israelites had made them a golden calf, it is said, that they sate down to eat and to drink, Exod 32.6. In fin, especially in executing cruelty, this jovial passing it over, is a great aggrava-

but the city Shufhan was perplexed] The City is here put for the inhabitants; even fuch as were not Jews. They might be perplexed for fear of fome commotions and tumults that might thence arise; or by reason of some loss that might acerue unto them, by rooting out all the Jews: or in compaffion, that fo many, for no just cause, should be destroyed ; but especially, this is to be taken of the Jews in Shushan, and of their friends. See ch.8.15.

### CHAP. IIII.

Hen Mordecai perceived all that was done? In this chapter the means used for preventing Hamans plot, is set down. The ground of that means is Mordecai his notice thereof: which might be by some friends relation, or by the common talk of others, or by the open publishing thereof.

Mordecai rent bis clothes, and put on fack cloth ] These were external rites of great grief. See 1 King. 21.27.

with after] This rite of putting after upon their heads, or fixting in ashes, was also, of old, in use, in dayes of humiliation, Job 2. 8. Isa, 58.5. Jon. 3.6. Hereby they shewed, that they deserved to be burnt to ashes. They used also to put dust on their heads, Josh 7.6. Job 2.12. to shew, that they deserved to be under ground, rather then above. See Neh.

and west out into the midft of the city] That he might be feen

and cryed with a loud and bitter cry ] That he might be the more heard and pitied.

V. 2. And came even before the kings gate ] The gate entring into the kings court is here meant; and thither he came, that fuch as passed up and down thorow that gate, might make it known in the court, that fo it might come to the kings car : or rather, that the Queen might have fome intelligence

for none might enter into the kings gate clothed with fathcloth? This may be taken, either as a general ordinance at all times: because in the kings court they used to be gorgeously attired and to be in mirth, so as they would have nothing to damp the fame; or it may be a particular ordinance for this time; that after the publishing of the bloody decree, none should come into the court with sackcloth, lest passion might be moved thereby in any of the Courtiers; or that be a means to make a complaint thereof to the king.

V. 3. And in every Province whither/sever the kings commandmest and bis decree came ] All went in the Kings name, and that under an express command; and that by an irrevocable decree which went throughout the whole kingdom. All thefe are great aggravations.

there was great mourning among the Jews This mourning was mixed with prayers to God. and fasting ] To testific their unworthiness, and to tharpen

their prayers, See 1 King, 21.27. and weeping and wailing ] These were ourward evidences of inward gricf and forrow

and many lay in fackcloth and ashes] Heb. sackeloth and ashes were laid under many, Sec v. I.

V. s. So Estbers maids The rumour of the bloody plot V. 5. So Ejiotra maida J nie rumour or the bloody plot fill'd every onces mouthes; so as the very maids, that came but out of the Queens chamber, heard it. and her Chamberlains Heb. Eunnebs. See I King. 22.9.

came, and told it her] Both maids and chamberlains had a free access to the Queen; and thereupon, opportunity to tell her any news. That which specially they told her, was

tell her any news.

I nat which specially they told her, was Mordecal's clothing, and crying, v.t.

then was the Queen exceedingly grieved. It appears by that which followes in this and the next verse, that it was Modecai's case that so perplexed her; for he was dear unto her, and highly efteemed by her, chap. 2.20. fhe yet knew nothing of the publike calamity.

and [he fent raiment to clothe Mordecai] Such as might be fit for him to come into the court withal; yea, and unto her

and to take away the fackeloth from him] See the reason heref, verf. 3. but he received it not ] For that raiment which was fent, was

but hereceives it not I for that raiment which was lent, was not futable to Mordez also present condition.

V. 5. Then called Esther for Hatach This was a man whom the Queen had found faithful, and whom she durst trust in a

matter of screey,
one of the kings Chamberlains Heb, Eumachs, Such an one, as they were, whom the king fent for Vasthi, ch. 1. 10.
whom he had appointed to attend upon her] Heb. whom he had fet before her. For, they who attend to perform daily fervices upon any, use to be in their presence; and in that respect. are faid to be before them

and gave bim a commandement to Mordecai] The commandement was a strait charge, and it was rather to the Chamberlain, for him to do his message, then to Mordecai to do what she required.

to know what it was, and why it was] She was desirous, both to understand the matter that so perplexed Mordecai, and the reason why it so perplexed him, V. 6. So Hatach went forth to Mordecai] The Chamberlain

did his duty, and obeyed her commandement, nute the street of the city ] That is, an open spacious place be-

which was before the kings gate] See Neh. 8. 16.
which was before the kings gate] See v. 2.
V. 7. And Merdecal told him of all that had hapned unto him] This hath reference to his refusal to bow to Haman; and to the complaint that he made against him, and to the decree that paffed thereupon.

and of the fum of money, &c. ] Chap. 3. 9. V. 8. Also be gave bim the copy of the writing of the decree] That decree lay as a publike Record, for any that would, to read it, and to take a copy of it.

That was given at Shufhan to destroy them ] See chap. 3. to free it unto Efther] This he commanded to be done, that the might have affurance of the truth of the thing, and also be the more moved therewith.

and to declare it unto ber ] That is, to make known the cause of that decree, and the fearful event that might follow there-

Chap.v.

poted that the would be loth to do that; and thereupon maketh use of that ancient authority that he had over her;

and layeth a strict charge upon her.

and layeth a trice earge upon ner.

10 make [upplication used bim] Supplication, properly fignifieth adelire of having an evil removed. See 1 King. 8.18.

and so make requeft before bim, for her people] These were
the Jews; and now he was willing that the should make known to the king, of what stock and nation she was: though, formerly, he thought it not meet that sho should so do; but now necessity required it. They are called her people, because she and they were all of one, and the same flock; and that she might the more tender their present

V. 9. And Hatach came and told Efther the words of Mordesai] He delivered his message faithfully; and therefore it is here only in general implyed; reference being had to Mordecaies own words

V. 10. Again Efther (pake unto Hatach) This word, again, v. 10. Again hipter jeage unto raiseo j 11st word, again, hath reference to verf. 5. where first she spake to him. and gave bim commandement unto Mordecai ] See v. 5. V. 11. Allibe kings (cruants] Such as attend upon him at

and the people of the kings provinces do know] This, that the fpeaks of, was fo notorious, and well known, that none that lived in the kingdom, though in the remotest parts thereof, could be ignorant thereof.

that who over | Except those who are said to see the kings face, ch. 1.14. Yet thefe also had a general call; that is,

leave and liberty to go to the king.

whether man or woman? This diffinction the makes, because the was a woman.

[ball come unto the king] Some take this as a new law made for that time; and that through Hamans policy; left any should attempt to alter the kings minde. But histories shew, how this hath been an ancient cuftom among the Perfians, for their kings to be retired, and to have none to come to them, but they whom themselves would; and that partly for state and honour; and partly, for security and safety.

into the inner court? There was an outward court, where arthe court, might come freely: but the inward court was, immediately, before the house, where the king, in his own

person, had his residence, ch. 5. 1.

who is not called I t was supposed, that there might be a necessity for some to come: and there might be some in whose zompany the king much delighted; therefore this caution

shere is one law of bis ] Among other laws ratified by the king this was one. Or, this was an established law, and not to be reverfed.

to put him to death | This first penalty was put upon the Law, to make men the more carcial to keepir, and after the control of the control

except fuch to whom the king shall hold out the golden Scepter] The Law-makers would have it in the kings power, to shew mercy to whom he would; especially, in this case that concerned himfelf, and approaching into his presence. The fign first, turned the kings heart to her, ch. 2, 17, might again do theilike in this cafe.

that he may live ] That is, not be put to death upon that

but I have not been called to come into the king ] This made the danger feem to her to be the greater.

these shirty dayes ] This was a large time for a beloved wife, living so neer her husband, to be absent from him. Many imagine, that his minde was to fatisfie his luft, at this time, with some of his concubines, or with others: and some think, that he had taken some distaste at Esther. But his ready time in mad taken some durance in either. Dut in Steady manifelting his loving affection to her, fo foon as he faw her, implyedt the contrary. She her felf doth not alleady any didaffection in the king to her, by way of excufe; which, certainly, the would have done, if the had differend, or

fuspected any such thing.
V. 12. And they told to Mordeesi Eftbers words] It may be Supposed, that Hatach, and some others with him, were Esthers meffengers, and faithfully related her words.

V. 13. Then Mordecai commanded to answer Efther] The matter was of very great consequence, therefore Mordecai would accept of no excuse.

shink not with thy felf] It was Gods, and the Churches cause, remptory with the Queen.

Annicotations of the state between the fine state of the state of the

more then all the fews ] The law was general, without ex-ception of any, chap. 3. 13. and therefore the was included

V. 14. For if thou altogether holdest thy peace Heb. if holding thy peace thou holdest thy peace, Of this kinde of Hebraism, for

at this time In this great danger, and hazard of the whole

then [hall their enlargement] Heb, respiration. Now they were fo filled with grief and forrow, as they could fcarce take their breath (fee Job. 9. 18) but their grief and forrow should pe removed, and then should they have a breathing time, or a time of fweet refreshment.

and deliverance arife to the Jews from another place] This is spoken in reference to the Queen, and the place of her abode. She refusing to do what lay in her, for their deliverance, God himself would, elsewhere, raise means for delivered to the contraction of the

but thou and thy fathers bouse shall be destroyed] Hereby he sheweth, that her refusal would be so displeasing to God, that in delivering his people, he would fend fome fore judgement upon her and her kindred; especially such as were with her. Mordecai,herein, shews great faith and confidence in God; in that, though some plotted against the Church to destroy it, and others refused succour to the Church in her danger, yet God would not for fake her; nay, he would judge them that should for fake her. Not to afford help to Gods people in their need, is much displeasing unto

and who knoweth That which men do not conceive, may be an especial end that God aimeth at,

DE AM CEPCHAI END CALL GOOD AIMENT AT, WHITE AS THE AS THE

former answer of Mordecai to Efther was very powerful, both in the manner of framing it, and also in the matter whereof

it conflicte) and answerably it wrought upon Either,
V. 16. Goguber togather all the Few that are profest in Shuflast] See ch. 15. The Queen, being periwaded to do
what Mordeau required, ploudly and prudently, sufeth means
to obtain Gods bleffing upon her indeavour. A most effectual means is the prayer of many of Gods people, affembled together : and for this end her defire is, that all the Jews there hould be affembled.

and fast ye for me] Fasting is an especial help to prayer.

tries they might fast three dayes, as well as we, two, in these cold climates: and yet may we eafily, without impeaching

bodily health, falt fo long.

I also and my maids will fast likewise. She imposeth upon the people, no more then what the her selfs is willing to unof the kings pleasure to show sayour, was holding out his seepen to them. She should have hoped, that God, who at deego. She undertakes not onely for her self, but for her maidens also, as Josh. 24. 15. Certainly these maidens were Jews; (for her keeper Hegai, gave her fuch maidens as were Jews; (tor her keeper Hega, gave ner tuen maidens as were meet for her, ch. 2. 9.) or, the had influcted them in the true religion, and brought them to fear the true God. and so will I go in unto the king.] The blessing of the Lord

being first fought, the would, with confidence, use the means, whatfoever the iffue were,

which is not according to the law This is added, to demon-firate her courage, and faith in God. She could not be ignogant that Vasthi was put away for transgressing the kings commandement; yet through confidence in her God, the would adventure upon a transgression.

and if I perift, I perift] This phrase implyeth, a relignation of her felf wholly to the will of God ; the difcerned the cause to be just and good. The end she aimed at was the preserva-tion of Gods people; if it were the will of God, that in this cause she should lose her life, she was ready, willingly, to

lose it. See the like phrase, Gen. 43. 14. V. 17. So Mordecai went his way] Heb. passed. He passed from the fireet before the Court, verf. 16. into the city, to affemble the Jews together.

and did according to all that Efther had commanded bim? He discerned that the course, prescribed by Esther, was a pious courfe, and requifire to be ufed ; therefore, though it were

CHAP. V.

Verf. 1. Now it same to pa[s] In this chapter is fet forth, a profecution of the means for delivering the people of God, from destruction intended against them.

enthethird day ] After they had fasted two dayes. The Jews continued to fast on this day : for the charge was, that they fould neither eat nor drink three dayes, ch. 4. 16. Efther purposely chose this day to adventure upon the means for the Churches deliverance, that she might have the benefit of the peoples extraordinary prayers.

that Efther put on her royal apparrel ] Such apparrel as a Qucen ufeth to wear, even when the fets her felf forth in her greatest majesty. This she did, the more to allure the king to like her. and to accept of her.

and flood in the inner court of the kings houfe Of this inner

and flood in the insure rans of the kings bou[6] Of this inner court, fee chap4,411, sour-against the Kings boule | She flood over-against the Kings houle, that the might be before the face of the Kings, in the fight of the Kings; loss he might each his eyes upon her, and the king lie upon his regardations? She chole fuch a cime when the king face upon his throne, to be feen of many, that the might have the more face case the significant of the might have the more face continued.

the might have the more free access unto him. in the royal house The kings Palace is here meant; and that part thereof where he himfelf did most reside,

over against the gate of the house By this means might the king be the better feen of those that were in the court, in that he fate over-against the gate : by which they went into the

V. 2. And it was [0] It was by the Divine providence fo ardered.

when the King sew Esther the Queen standing in the Court]
He lifting up his eyes saw her standing, as ready to present some petition unto him.

that file obtained favour in his fight] The king was fo far from being offended with Esthers coming to him, not called, as his heart was set upon her; and he was resolved to do what kind. ness he could to her.

and the King held out to Efther the golden Scepter] See ch.4.11. Hereby the king giveth evidence of that loving respect which he bare to her.

he bare to her.

- that was in his baha! For Kings do use to hold Scepters, which are the figns of their royal dignity.

6 Eshber drew neer! She stood before in the court, vers. 1.

Now the approacheth into the house where the king was, and to the throne whereon he fate : being emboldened thereto by the kings own invitation, teffified by holding out his Scepter

and touched the top of the Scepter] Heb, the head. For the head is on the top of a thing. In testimony of her gratefull acceptance of his kindness, and of her humble reverence and

obedience to him, the doth this.

V. 3. Then [aid the king unto her] The king every way by fign and word manifesteth his fayour to her.

what will thou I Her approaching to his prefence, did de-clare, that she had some request to make known unto him: therefore he defired to know what it was,

Queen Effber] This is a familiar compellation, and a testi-mony of that high esteem he had of her, and entire affection that he bare to her,

and what is thy request ] By doubling this question , he cmboldeneth her the more to manifest her mind.

it [hall be even given thee] He promifeth to grant her defire, to make her the more free and forward in making it known. to the balf of the kingdom This phrase is not literally and simply to be taken, as if indeed he intended to have given her half of the Kingdom, if she had asked it; for it is not in the power of a King to give away any part of his Kingdome : but it is a kind of proverbial speech, used by Kings, to shew a readiness to grant what shall be defired of them; though it be great in the kind, and may feem to be fome prejudice to him that grants it. I find it three times used by this King, as here, and v. 6.& ch. 7.2. It was also used by Herod, Mark 6.23. V. 4. And Eftber answered] Efthor quickly makes use of the Kings kindness.

If it [cem good unto the king] See Neh. 2.5. let the king and Haman] She joyns them two together, that Haman might be the more convinced of his cruelty in the

Hamanumput be the more convinced of an extent in the prefere of the King, come this day arms the basques! First the takes time, in expectation that God, by his wife providence, would afford some fit opportunity for her to discover the milchief of the plot to the King: and the invites to a banquet, to ingratiate her felf the more to the King, and tomake him the more ready to hearken

awomans advice, and the advice of one that had been under his tultion, yet he yields to it, and obeyeth it as a command-family which were plous. Gent a day or two before in fatting ment. Good countel is to be hearkned to, from whomfoever and prayer; yet the had others that might prepare this barned.

V. 5. Then the king faid, Caufe Haman to make haffe By this it appears, that Haman was not by the King at that time when Either fift approached to the King, v. 2. It also appears, that this banquet was neither a dinner, nor a supper; but a ban-

quet of iweets betwixt dinner and supper. that he may do as Efther bath [sid] Or, defired. Namely to

for the handuct.

for the King and Haman came to the banduct. The King came in a good relipect to his Queen. Haman came in pride, accounting himselfmuch honoured thereby.

to let that pass, now the banquet being at an end, the King is mindful of the Queen: and it may be, that having well drank wine, his heart was the more fet upon her.

What is thy petition, &c. ] The King continues in the fame mind to Either wherein he was before: and manifesteth his

mind to Etther wherein ne was before; and manifeleth his affection to her in like manner, as before, v. 3.

V. 7. Then answered Esther, and faid, My petition and my request bis she expresses the minde in the same words that the King put into her mouth, v. 6.

V. 8. If I have found favour in the fight of the King] The Queen having difference evidences of the Kings favour to her, makes use thereof, and layeth it down as the ground of

and if it please the King ] Heb. and if it be good to the king. It is in the Hebrew, the very same phrase that she used v. 4. to grant my petition, and to perform] (Heb, to do) iny request] Because the King had promised so much; she makes his promife also a further ground of her boldness.

Let the King and Haman come to the banquet that I (ball prepare

for them] See v.4.
and I will do to morrow as the hing hath [aid] She did not obferve opportunity good enough as yet, to make known her defire; but the hoped that by the next day, the might find a better opportunity. Certainly there was an over-ruling providence herein: and the was carried by fome inward inffin? and motion of the Spirit, to put off the business. That which is noted ch. 6. 1, &c. giveth a plain demonstration hereof.

V. 9. Then went Haman forth that day josful] That conceie

which he had, that the Queen had him in as high effect as the King, made him to joyful. Seev. 12.

and with a glad beart Of these two phrases joyned toge-

ther, fee I King. 8.66, Vain conceits work on wordly minded men, as much as real matters do on believers, Efther, 8;

but when Haman (aw Mordecai in the kings gate] Mordecai did either now purposely come thither, because he knew Haman would come that way; or elfe he continued there, notwithflanding the Edict made against him and the rest of the Jews. Both these argue a strong faith, and great courage.

that be stood not up, nor moved for him] It is observed, what

that he flood noung, nor moves for sum 1 it is opicities, and Mordecai doth now reflifie left refpect to Haman then he did-before. Before he refufed to bow, and do reverence, chi:24: Here he will not fo much as stand up, nor move hat, or hand; or any part of his body for him. Hamans malice did no white: affright Mordecai.

he was full of indignation against Merdecai] This implyeth are increase of his rage. See ch. 3.5.
V. 10. Neversheles Hamau refrained himself] From offerings

any present violence to him. Wicked men that intend the untermost mischief that they can do, may for the present forsbear, that afterwards they may do the more mischief.

and when he came home, he sent and called for the friends I Heb.

caufed to come. Such as he supposed might help him to invent and work more mischief, are here meant; even such as are called Wife-men, chap. 1.13.

and Zeresh his wife] It is probable, that he used to advise with her in his weighty affaires; and that she was a prudent woman. See ch.6 13.

V. 11. And Hanan told them of the glory of his riches Of that great wealth which made him glorious. Kings favourited use that power which they have with the King, togather great flore of wealth together : and nothing makes men more glorious in the eye of the world, then ftore of wealth; and the multitude of bis children Ten of his fons were reckond

ed up by name, ch 9.6,&c. It may be he had other fons and daughters alfo; though there be no mention made of them. Хуууу

Many children were, of old, counted a great honour.

and all the things whereas the king had premored him ] The
great offices which the king had conferred upon him, might
be here meant.

and bour be had advanced bim about the Princes and fervants of the king | Of this advancement, fee chap. 3.1. Of the difference betwist Princes and kings fervants, fee ch. 1.3.
V. 12. Hamen and moreover He heaps up all that he can fay of hunfelf.

Yea, Efther the Queen did lat no man come in with the King] For it was a matter that was not fuddenly to be divulged abroad; at least before the had obtained of the king a grant

unto the banquet that fhe had prepared] Sec v.4.

but my [elf] This he reputes amongst his honours; and indeed it had been a great honour, if the Queen had done it in an honourable respect to him: but he was much deceived,

and to morrow and I invited unto ber alfo with the king ] That which most rended to his diffrace and danger, he, thorow ig-

which more tength to me and the honours.

V. 13. Tet all this quality me satisfied Malice and revenge take away all the comfort that a man can have in any our ward honours.

fo long as I fee Mordesai the Few fitting at the hings gate ] It was not fimply Mordecai's fitting there; but Mordecai's refufing to rife up and bow to him, that damp't all his joy, and wexed his spirit. This thews, that the reckoning up of all his forementioned honours, was to lay the greater load upon

his torementioned announce, was to my the greater not upon the Mordecai, and to aggravate his offence.

V. 14. Then fail Zerifb bit wife, and all his friends unso him]
Seev. 10. Wife and fitenals, who fear not God, are ready to put on revengeful perfons, in their pride and revenge; and thereby to add fewel to a flaming fire.

thereby to an argue to a naming me.

Let a gallower! Heb. tree. See ch. 2.23.

be made of fifty which was teventry five foot high. Of a cubite, fee i king. 6. 2. A wonderful great height. They must be very great posts in compass, and set firm in the carth with high braces, that could stand so high. This was done, for the greater disgrace of him that should be hanged thereon: and that he might be feen hanging far and neer.

and that he might be leen hanging far and, neer.

at le merry fleat that use of king! As they would not
attempt for thange a high without the Kings leave; so they
make no doubt to hig sym:

that Mercket may be bagged thereas! Nothing but blood,
and they ignorminously saken away, faither envious and
missions minds. So they dealt with Christ, Matth. 27.

missions minds.

then go thou in mergily, with the king unto the hanguet ] Malice, envy, and revenge, keep mens minds from reft and mirth but execution of revenge, makes fuch men merry.

and the thing pleafed Haman Heb. was good in the eyes of

Haman. See chap. 1.21. Evil counfel being agreeable to a

mans humour, feemeth good to him. dy to put cruel projects into execution.

CHAP. VI.

Verf. 1. O'M that night] Here the wheel of Gods providence begins to turn apparently to the deliverance of his Church: for in this chapter, the means and man-er of advancing him to honour, that was devoted unto a fhameful death, is fer down. This circumftance of time fhewerh, that God taketh the most seasonable time for bring-

ing things to pais.

could not the king fleep] Heb. the kings fleep fled away. There
is no need of fearching after external reasons or occasions of
fleep departing from the king: the circumstances following, do apparently demonstrate, that God, by his special provi-

dence, took away his fleep.

and be commanded to bring the book of records] Heb. the book of remembrances. That book wherein the memorable acts concerning King and Kingdom were registred. See ch. 2.23. of the first book of Chronicles. This is here fet down by way. of apposition, or exposition: for the book of records was a

book of Chronicles, and they were read before she King ] That the King might the better pass over the night time; or that he might be brought to fleep thereby; for reading to one a bed, makes him fleep

V. z. And it was found written | Not by turning to that place purposely; but by Gods secret providence directing him that read, to that story.

shat Mordecai had told of Bigtbans ] Or, Bigtban, chap. 2 and Terefb, &c. ]. See chap, 3, 21.

the Keepers of the down Heb. shreftold. See 2 Chron, 22.

yers. 4.
who jeught so ley hands, &c. ] See ch. 2. 21.
y. 3. And the king faid, What benow and dignity hath been
done to be orderally to the 2 ] Kings that have had any humanity or courtesse in them, have used to reward such as have been or courterie in tent, have intended to tended until as have seen a means to fave their lives; but it appears, this, as yet no reward was given to Mordecai. God by his providence for ordered it, that Mordecai might in this feafonable time receive a great reward; and be advanced as he was.

cenve a great reward; and be advanced as he was, then juid the Riggs ferovant that miniffered anno him? Thefe were fuch as were called Ennuches, or Chamber lains, chap. 1.10. We call them, Gentlemen of the bed-chamber.

There is nothing done for him] This answer implyoth fome good respect that these Officers bare to Mordecai, Otherwife Haman being fo great a favourite as he was, they would

have put the King in minde of his decree against the Jows.

V. a. And the king (aid, Who is in the court) It was by this time, morning; and the king supposed that some of his coun-fel might be come to attend upon him. He used to do great matters by the advice of counsel: and herein he would the rather take counsel, because he intended a great and royall reward to him.

now Haman was come into the outward court of the kings boufe]

now Haman was come uno me unwara cours of the hingh thought of the distinction of courts, see ch. 4.11. 10 fpc.k to the King, to hang Mardecail Because it was not only a natter of death, but of a publike execution, he durst not do it without the Kings leave; and to get leave, he is up betimes, that the deed might be done before he went to the banquet : that fo he might go the more cheerfully, when he, whom he mortally hated, was executed.

on the gallowes that he had prepared for him.] See ch. 4. 14.

V. 5. And the kings fervants faid unto him] See v.3. hehald, Haman flandeth in the court? For he might not go in-

to the Kings prefence till he were called, ch.4.11. and the king faid, Let bim come in] For the King meant to ask his advice.

V. 6. So Haman came in ] He came in readily, not suspect-

ing any such matter as fell out.
and the king said unto him, What shall be done unto the man whom the king delighteth to honour] Heb, in whofa bearur the king delighteth. This phrase importeth a great readiness of mind to do what he doth: and the phrase is here used, to stirr up Haman to think of the greatest honour that could be done to a fubicct.

now Haman thought in his heart] Heb. said in his heart. Secretly reasoned within himself.

To whom would the king delight to do benout, more then to my [elf?] The Kings former favours to him, and that high dignity whereunto he had advanced him, makes him imagine, that the King would prefer none to him; but rather confer all honour upon him.

V. 7. And Haman answered the king Haman conceiving that the matter concerned himfelf, quickly returned his an-

for the man whom the king delighteth to house Heb. in whose houses the king delighteth. See v. 6.
V. 8. Let the Royal apparted be brought Hob. Larthembring

the royal apparrel. Let the Keepers of the Kings Wardrobe bring forth the Kings most sumptuous apparrel.
which the king useth to mear ] Heb, whereaith the king clotheth

himfelf. Namely, when he fitteth in State.

and the brife that the king ridath upon Kings used to have beafts to ride on, proper and peculiar unto themselves. See

t King. 1.33.
and the Grown-Royal which is fet upon his head ] If this be means of the Kings own Crown, as the other things are, it implyeth of the Kings own Crown, as the other trings are; it implyes monaftrous ambition; namely, to be fet out every way as the king himfelf. Surely he was beyond meafur ambitious. Some, to mitigate the marter, fay, that there were crowns which great Monarchs ufed to fuffer fuch to wear, as they made to be rings under shem : (The great King of Athur faid, Are not my Princes altogether Kings ? Ifa. 10.8.) and that fuch 2 crown is here meant. But the phrase here used will hardly admit fuch a limitation

V. 9. And let this apparrel and horfe] That that is before menrioned.

be delivered so she hand of one of the kings most noble Princes] This adds much to the honour; that such worthy persons (not mean ones) should do all fervices to the mean that was o be honoured

that they may array the man withat] That is, put it upon him the best manner that they could. whom the king delightesh to bouque ] See v.6.

and bring binian ber chack | Heb. canfe bintaride, therem the firett of the city] That open place where most men ufe to be gathered together; that fo all forte might fee Chap.vi. and proclaim before him ] By some publike Herald.

thus shall it be done, &c.] See v.6. V. 10. Then the King said to Haman] This charge that is given to Haman, was that which cut him to the heart most

make haffel He giveth him no time to deliberate about the marrer

and take the apparrel and the horse as those hast said \ See v.8. and do even [o] Do thou thy felf in thine own person.
to Mordesatthe Jew] Though all the Jews were by decree to be defroyed, chap.3.13. yet must this Jew whom Haman

that fitteth at the kings gate ] This is added, that Haman

that piteth at the tring garej I his is acaca, that reaman might not have any precine co niditate the man. the subting fait] Heb. fuffer not a robit to fait. of all that then haft forter. Thus is she taken in his own words, and the king leaveth no means of evafion.

words; and the king leaveth no means of evalion.

V. 11. Thistick Hassas the appara(§.cc.] See v. 8, 9. In this verie is diffinelly flewed, how Haman observed every particular below, by himself expecified, and that to him whom he most of all hated; so as he could not but do it with much regret, and against his stomach; but he durst not transgress the Kings charge in any circumftance; the rather, because he himfelt had advised all that was to be done. Behold here how God can clean crofs mens purpoles. Haman is forced to do the greatest honour to him, to whom he intended greateft dilgrace. There is one circumstance left out in the kings charge, which is expedied in Hamans advice; namely, that the Crown Royal thould be ferupon his head, v. 8. It may be, that the King himfelt thought this too much; and therefore enjoyns it not,

V. 12. And Mordecai came again to the hings gate] Namely to the place where he was before, when Haman came thus to honour him, v. 10. Thither he went, to thew, that he was ftill the fame man, that he was before. That extraordinary honour had not puffed up his mind, nor altered his disposition. Belides, he had thereby better opportunity to enquire

after Efthers proceedings.

but Homan haffed to his houle] A man that is confounded in himfelf, for doing that which he takes to be a great differace unto him, will, to foon as possibly he can, retire himself. where he may be most private.

mounting ] Or, being inwardly perplexed, and fretting in him felf, that he had been so foolith as to prescribe such honour to a man, before he knew who the man was that should be to honoured

and baving his head covered [ This was a gesture of old used by fuch as were throughly grieved and perplexed at a thing,

2 Sam. 15.30. Jer. 14.4.
V. 13. And Haman told Zereso bis wife, and all his friends] Such as are mentioned, chap. 5.10.

everything that had befain him! How the king asked his ad-

vice, but concealed the person about whom the advice was asked. How free he was in giving of his advice, and what followed thereupon.

Then [aid his IV see seen] He being a mighty prince, next to the king, he was not without learned and prudent men to give him advice, at leaft, in weighty matters. Of Wifemen. ice ch. 1, 13.

and Zeresh his wife unto him] She also was a prudent woman.

See ch.5.10.

if Mordecai be of the feed of the Jews] Of that flock and

before whom thou had begunto fall | In that another was advanced above him, that was before advanced above all others. he that was before advanced, may well be faid to fall : because he is made inferiour to another. Besides, the rise of a new favourite hath alwayes proved to be the fall of an old

shou shals not prevail against him] A declining favourite hath no hope to prevail against him that by the king is preferred

but shale surely fall before hire ] Heb. falling thou shale fall. Of this Hebraifin, fee I King 8.13. This they conclude from the ordinary custome of rising and falling favourites. Yea. they might also infer it from that which they had heard of the fall of enemies of the Jews, (who were the people of God) before some eminent persons of the Jews; as in particular, of the fall of those Princes before Daniel, who plotted Daniels death, Dan. 6.4, &c.
V. 14. And while they were yet talking with him? If we con-

fider the time wherein the king and Haman confulted about the kind of honour, and the time that must needs be taken up in executing that counfel: and also the time wherein Haman and his friends were confulting together about what was done; we may well infer that it was time for Haman to be with the King, to go to the banquet.

same the kings Chamberlains | Such as are noted, ch. 1.10.

and hafted to bring Hamaii] For it niay beither the king tar-

unto the banquet that Efther had prepared | This is the fecond banquet whereunto Either had invited the king and Haman; Of the first banquet, see ch. 5.5,8cc:

## CHAP. VII

Verf. 1. So the king and Haman same to banques 1 Heb. to drink. Because wine was especially prepared for that time, and it was that wherewith they did conclude; (Ice ch. s.6.) therefore they are here faid especially to drink, So Gen. 43.34. In this chapter the hiftory of taking away the

Gen. 43.34. In this chapter the initiary or taking away the great enemy of the Jews, is fer down.

with Efther the Queen] For the had invited them, th., 5.8.

V. 2. and the King fall again to Efther This hath reference to chap. 5.6. where the King once before faild to Efther, what

on the [seemd day] The day after the first banquet. That was the first day; this the second. Therefore on that day, in relation to this day, Esther saith, 10 morrow, ch. s. 8.

at the banquet of wine What is, &c. ] See ch. 5.6.
V. 3. Then Efther the Queen answered, &c. ] See ch. 5.7.8. Let my life be given me any petition.] The word in Hebrew translated life, fignifieth foul. For the life of the body confilteth in the union of foul with it. She accounteth her felf in the number of those that were devoted to destruction, because she was a Jew; therefore the begs her own life. Life is the greatest thing that in this world concerns one, Job. 2. 4. the greatest thing that in this world concerns one, Job. 2. 4.
This she mentioneth, to shew the great cause the had to adventure to come to the King Though not called, (as ch. 5.2.)
and also to be so earnest with the King as she was. Yea also the more to move the King, whom the knew loved her, to grant her petition which was of fo great concernment,
and my prople as my request ] She calls the Jews her people 4

because they were of the same stock and nation whereof she was. See ch.4.8. Hereby the implyeth that to have her life was. See ch.4.8. Hereby me implyerit, mar to mare nor me ippared, would be but a final comfort to her, if the whole nation whereof he was, were clean deftroyed. The few of hings, Fifth, her own life; Secondly, her peoples prefervations, were very great ones; and the doch thus briefly, in the head of her petition, fee them down, to work the king the more readily to bearken to her.

V. a. For we are fold] In this verse the doth much aggravate that which at the first hearing was so great, as is before mentioned. She maketh mention of felling, in relation to that fum of money which Haman offered to the king, ch. 3. 9. and also in relation to that grant which the king made to Haman, ch. 3.11, For as things fold are at the pleafure of him that buyes them; fo the king gave Haman the Jews, to do with them what he would.

I and my people] See v 3.
to be destroyed, to be slain, and to perish] Heb. that they should defiroy, and hill, and cause to perish. She useth the very words of the decree, (chap. 3.13.) to aggravate the matter, and to

work the greater compation in the king.

but if we had been fold for bond-men, and bond momen] This had been a very great mifchief. For bond-fervants are at the pleafure of their lords; and that (as of old the custome was) even to take away their lives; yet that power was rarely used: and bond-servants by their good service, might win the favour of their lords; but now they were absolutely adiudged to death: and that all of them, without exception of any one, chap 3.13.

I had held my tongue This she addeth, to shew, that she was

now necessarily forced to make known her case to the King. although the enemy could not countervail the kings damage IEffher hereby implyeth that the lews were very ufeful and profitable to the King and Kingdom; and that not only by the fitblidies. customs, tolls, and taxes, which the King had from them : but alfo by their skill in many works; by their industry and pains; by their valour in war; and by their fidelity in all things committed to their charge. If they had been utterly deftroyed all this had been clean loft : and if they had been fervants. the king could not have had the benefit of their labours than would have redowned to their particular lords, whose bondfervants they were. She inferreth, that this damage to the king would have been fo great, that all which the adversary was worth, or could do would not be a fufficient recompence and that therefore the ten thousand talents of filver which he proffered, ch. 3.9. was not comparable to this damage.
V. 5. Then the hing Abasucrus auswered, ecc.] The Queens

petition, in regard of the matter, and manner of delivering it, feemed to the King to be of fuch weight, as he was much mo-

ved : and therefore further enquires into it. who is he, and where is he] This doubling of the question, implyeth great passion; and a strong resolution to be revenged of him, who oever he were, or where foever he were.

**Ту**ууу з

Annotations on the Book of Esther.

that durft presume in his beart to do fo] Heb. whose heart bath ; filled him to do fo. When men are let upon a mitchief, their heart is so filled with thoughts thereof, as nothing else can abide therein. If a veffel betull, whatfoever is poured into ir, runs over. In this respect, Satan is said to fill mens hearts, Act. 5.3. yea, men are faid to be filled both with evil and good. as Act. 5.17. & 13.45. Rom. 15.14. 2 Cor. 7.4. Phil. 1.11. Act. adventure to do it, whatfoever come thereof. Our English therefore hath here well explained this Hebraifin.

V. 6. And Efiber faid, The adverfary ] Heb. The man adverfary. That is, that man which is the adverfary.

and enemy] She useth these two words, the more fully to fet forth his malice and hatred. The former word importeth an oppreffor: the latter one that is ready to do all hostile acts.

is the wicked Haman] The Queen observing the kings in-dignation against that horrible fact that she complained of, is encouraged plainly to name the man, and that with a brand, though present, and the Kings favourite. And indeed, this was the very end of inviting Haman with the King to the

then Haman was afraid before the king and the Queen] Or, at the presence of them. He observing the King to passionately offended at the fact: and the Queen, whom the king fo inourndeaut the fact: and the Queen, whom the lang to in-tirely loved, involved in the danger, he was confounded in himfelf, and feared the loss of his own life; as appeareth in the next verse. Thus we see how suddenly wicked ones may be cast down,upon the discovery of their wickedness.

V. 7. And the king arifing from the banquet of wine in his wrath] Certainly the king differned his own folly in yielding fo fuddenly and rashly, as he did, to so horrible a fact; and is much incensed against the author and contriver thereof; and there-upon, suddenly rifeth up, as a man much disquieted in his

mind, and in great rage.

went into the Palace-garden That there he might fomewhat refresh himself, and consider what now was to be done in that case, for redress of the mischief,

and Haman [food up] He was before fitting at the table, or on a bed, which in those dayes was instead of a table; but now the King rifing up, as he did, and gone away, he also standeth up; for he well discerneth, that the Queen could

not account him a fit gueft, to fit by her.
to make request for his life to Esther the Queen That she would

mediate with the king, to spare his life, at least,
for he sew that there was evil determined against him by the king] The Queens declaration of the cruel plot, The Kings enquiry after the authors thereof: The Queens plain naming of him , The Kings fuddain rifing from the table , That evidence of indignation which appeared in the Kings countenance, could not but make Haman fear an heavy judgment : yea even to fee death before him.

V. 8. Then the King returned out of the Palace garden] After he had there walked a while, and meditated on the matter. unto the place of the hangues of wine] Where he had left the Queen and Haman rogether, with the servants attending up-

on them.

and Haman was fallen upon the bed whereon Efther was ] This King differens, that he was by marriage allied unto him; and was fuch a bed as is mentioned th. 1.6. and it was that bed or thereupon, is the rather moved to advance him to such honor, table whereon the banquet was fet. The Queen fitting here- as he did. upon, Haman fell prostrate upon the same, in an humble manupon, Haman fell profitzet upon the fame, na numoue muse, to obegin the Queens favour: for having flood up a while, which Haman kept till the kings wrath againth him was manianthe Queen on thearking unto him, he profitzets him-felf before her: and, as is fuppoled, claff a her feet in his felf before her: and, as is fuppoled, claff a her feet in his felfedore her: and, as is fuppoled, claff a her feet in his felfedore her: and, as is fuppoled, claff a her feet in his felfedore her: and, as is fuppoled, claff a her feet in his felfedore her: and the figure of the his felfedore her have been described by the figure of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure, and took away other figns of the his figure. till he found some favour from her, See the like, 2 King. 4.27.
Then said the King, Will be force the Queen alfo] The King

beholding him in great wrath, turns all things to the worst; and taketh the means which Haman used, of supplicating mercy, to be a means of forcing and ravifning the Queen. Thus he that unjustly accused the Jews, (ch.3.8.) is here mif-judged himself. This was just with the Lord; though the King did mif-interpret what he did.

as the word went out of the kings mouth ] That is, prefently,

fuddenly, without any delay, or stay.

they covered Hamans face] When a king was angry with any, fo as he was not willing to look upon him, not he worthy to behold the Kings face, such as stood by, instantly covered his face. Thus is this phrase taken, Job 9, 24. Ifa. 22.17.

V. 9. And Harbonab ene of the Chamberlains ] Heb. Eunichs.

[aid before the king] It is probable, that this was one of those Chamberlains, who was fent to bring Haman unto the banquet, chap. 6.14. and that there he faw the gallowes that was made. It was such an extraordinary thing, so famous in the kind of it, and so famous in the end of it, (see ch. 5. 14.) as every one had a mind to fee it.

Bebeld, alfo the gallowes, &c. ] Heb. wee. See ch. 5.14.

which Haman had made for Mordecai ] To hang him thereon. who had floken good for the King] Who had made known that which was benchcial to the king, and tending to the prefervation of the Kings life, chap.2.22,23.

flandeth in the bouse of Haman ] Or, by the house of Haman. There Haman crected the gallowes, that himfelf might be an eve-witness of Mordecai's disgraceful death, if at least Haman had had his will

Then the King faid , Hang him thereon In those dayes the Kings word was warrant enough to put a man to death. See

I Ring. 2.25,31.

V. 10. So they hanged Haman on the gallowes that he had pre-pared for Mordecar] I hat pit which he had digged for another, he falls into himself, and is taken with that inare which he laid for another, chap. 9.25. Pfal. 7.15, 16. & 9.15, 16. & 35.8.

Then was the kings wrath pacified] If executing unjust revenge may make a man merry, (fee ch. 5.14.) much more executing just and due vengeance upon a cruel, blood thirsty person, may slake wrath, Ezek. 16.63. Zach. 6.8. By this effect following upon this vengeance on Haman, it is manifest, that the heart of Ahafuerus was utterly alienated from Haman: otherwife, though on a sudden he commanded him to be executed, he would have been disquieted in his minde for what he had done, and lansenged Hamans death. That God, who turned the heart of this King to Efther, (ch. 2.17.) and to Mordecai, (chap.6. 10.) now alienated it from Haman, and pacified his spirit, after execution was done upon Haman; that not only the affaires of the kingdom might the better go on; but also means for the preservation of the Church, and for the peace and prosperity thereof, better succeed.

## CHAP. VIII.

Verf. 1. N that day This hath reference to the histories of the former chapters, which were all on one day; namely, the Queens banquet: her petition: the kings grant : and the execution of Haman. On that very day, did the King ampliate his favours to Efther and Mordecai. In this chapter, a further profecution of the Jews deliverance,

did the King Abasuetus give the bouse of Haman] Under this word, bouse, Hamans goods, chattels, tenements, and heridi-

taments are comprized.

taments are comprized.

the few namy | Secch 3, 10.

name Effber the Quen | All by the execution done upon

Haman, escheated to the King: and in reflimony of his good

acceptance of that which the Queen had moved against Haman, he giveth all that Haman had, to her.

and Mordecai came before the hing] He was fuch an one ac they who are faid to see the Kings face, chap. 1. 14. The phrase here used, implyeth, that Mordecai was admitted to be of the Kings houthold, one of his privy Counfel, and an

for Efiber had told what he was unto her ] How neer of kin he was to her, even her coufen-german, chap. 2.7. By this the King discerns, that he was by marriage allied unto him; and

V. 2. And the king took off bis ring which he had taken from

and gave it unto Mordecai ] In testimony of that favour which the King bare him, and of the honour he did him; of the authority he conferred upon him, and of the confidence he placed in him: for by this ring Mordecai might feal any thing in the Kings name. Others take this, not to be the feal-ring, but fome other special ring , which the King gave him, as a pledge of his favour: as Gen. 41.43. Of further evidences of the Kings favour, and of the honour that the King did him,

fee v. 15. ch. 9.4. &t 10.3.
and Efther fet Mordecai over the boufe of Haman ] She made him chief steward, to have the ordering and disposing of that great estate; and to take care about the rents, and other emouments that might be thence raifed for her ufe,

V. 3. Aud Efther fake yet again before the king ] She had once (noken to him while he fare upon his throne, (ch. 5.4.) and the second time, at the first banquet, (ch. 5.8.) and a third time, at the second banquet, (ch.7.3.) and now again at this

and fell down at his feet ] This is more then yet we read done by her. It was an humble getture whereby the monifested her lowly mind, and earnest desire. So Abigail, & Sam. 25. 24. and the Shunamite, a King.4.37. and the fervant in the parable, Matth, 18.19.

and befought bim with terry ] Heb, and the west and be- , and it was written according to all that Mordecal commanded ] fought him] These tears show her deep compassion, for the For the king had given as large a commission to him, as he danger of her people; though the king had given unto her had done to Haman, ch. 3. 12. great occasion of rejoycing; yet her sympathy of the Jews distress, turns her joy into tears. See Neh. 1. 4. Her tears are an evidence of the earnestness of her defire. Heb. 5. 7.

to put away the milchief | By mifchief is here means a malicious plot that was mischievous to the Jews, ch. 3. 13. and to the king, ch. 7. 4. By putting it away, is meant a prevent-ing of the execution thereof, as v. 1 r.

of Hamanthe Agagite] See ch. 3. 1. and his device, that he had devifed against the Jews] Utterly

to destroy them all, ch. 3. 13.
V. 4. Then the king held out the golden Scepter towards Effher] See ch. 5. 2. By this it appears, that Efther again adventured to go in to the king, while he fate in counfel.

(a Either erele) For the had caft her felf down before at the

kings feet, v. 3.
and flood before the king ] This testifieth her reverence to the

king, and readiness to make known her defire. V.5. And faid, If it please the hing, Sec. J Sec ch. 5. 8.
and the thing seem right before the hing ] This she addeth, to

thew, that the would not abuse the kings favour in an unjust matter, and that the defireth it no other waies to be done then might stand with the law of the Medes and Persians. See ch.

and I be pleafing in bit eyes] She knew that the king de-lighted in that beauty which God had conferred upon her; and therefore the prefleth this in her just fuit.

Let it be written to reverfe the letter] Heb., the device. For the

device was fet down in writing, and fent up and down by

devised by Haman the son of Hammedatha the Agagite ] See ch.

3. 1,9,13. which he wrote] Or, who wrote, Esther ascribeth all to Haman, and giveth no hint of the kings name used therein. to destroy the Fews, which are in all the kings provinces | Sec

ch. 3. 13.

V. 6. Fer how can I endure to fee] Heb. be able that I may fee. the evil that [hall come unto my people] Her glory, and fecurity in the kings Court could not fettle her minde, nor quiet her spirit, so long as they of her own nation, were in sear and danger.

or how can I endure to fee the deftruction of my kindred ? ] She urgeth, both the general relation betwist her and the Jews, (they, and the, were one people; ) and the particular relation that was betwirt her and many of them involved in this danger : they were of her kindred.

V. 7. Then the king Ahasuerus faid unto Efther the Queen

See ch. 7. 5.

and to Mordecai the few] Either Mordecai fate in counsel with the king, before the Queen came in, or elfe he came with her: and the king knowing that they were both Jews, meer allied, and of one minde, he directs his speech to both.

Behold, I bave given E fiber the house of Haman Sec. v. 1.

and him they have hanged upon the gallowes \ See ch. 7. 10. because he taid bis hands upon the Fews | By laying his hands on them, he meaneth, a destroying of them. See ch. 3. 6.and 6.2. Hamans plot and endeavour to destroy the Jews, is here set

down as an act of his; for in his mind he had destroyed them. V. 8. Write ye also for the Jews; Without a simple disantling of that which was written before in his name.

as it liketh you] Having given them a general hing of that courfe which they should take, he refers the manner of profecuting it to their discretion.

in the Kings name, and leal it with the Kings ring ]Sec ch. 3. 12. Thus the king makes that which Mordecai should do, as authentique, as that which Haman wrote.

for the writing which is written in the Kings name, and fealed with the King sring may no man reverfe | Seech 1.19. This the king addeth; first, to shew why he did not make an absolute null of Hamans Letters. Secondly, to make them the more confident in the fuccess of that which they should write.

V. 9. Then were the Kings Scribes called ] See ch. 3. 12. at that time | Even fo foon as the king had granted them

the fore[aid liberty, and authority.

in the third maneih] This was two moneths after the grant

given to Haman, fee ch. 3.12.

that is the moneth Strans This is a Chaldee name. Sivan, among other things, fignifieth, a cap, or, court. It answered to the third moneth of the year, which we call, May, and began about the eleventh of our May. That moneth migh fitly be called, Sivan, because the earth is then covered with variety of flowers, as it were with a cap.

on the three and ementieth day thereof | This was ten dayes a cree went out on the thirteenth day of the first moneth, chap. | revive and cheer them, 3. 13.

muto the fews]. That they might fee that the officers pen-

the letters might have been concealed by others. and to the Lieutenants, and the Deputier, and Rulers of the provinces ] Thefe, in hebrew, are the same names, which are wied.

ch, 3.12. only in English, they, who are here called, Deputies, are there called Governours. The same kinde of officers, are meant in both places.

which are from India unto Ethiopia, &cc. ] See ch. I.I. unto every province according to the writing thereof, &c. ] See h . . .

and to the Fews, according to the writing, and according to their snguage | Because the matter most concerned them, therefore they are particularly named.

V. 10. And he wroze in the king Ahafucrus name, and feated it with the hings ring ] See ch. 3. 12.
and font letters by Poste ] See ch. 3. 13.

on horfebach They are fwifter then Foot-pofts. and riders on mules] Of Mules, fee 1 King. 1. 33. Thefe

were counted fwifter then horfes. camels 7 Sec 1 King, 10, 2,

and young dromedaries Of dromedaries, fee 1 King. 4. 28. That thefe were fwift beafts, is evident by this phrafe, Then art a fwift dromedary, &c. ] cr. 2. 23.

V. 11. Wherein the king granted the fews ] The king is faid to grant that which follows; either because it was written in

the kings name, and fealed with his ring; or because, it being thewed to the king after it was written, he yielded to it. which were in every city | Heb. city. city.

to gather themselves together] This they might not do with

is gamer insulver ingener 1 his they might not do with force and arms, without special license.

and to stand for their life 1 To preserve it against such as should seem to take it away, Pfal. 94, 16. to destroy, to stay, and to cause to perish ] Of these phrases. see

all the power of the people and province that would affault them]
The power of destroying was not simply given to the lews.

against any of the kings people; but in case of assault, and that for defence of themfelves. both little ones and women] This is added, First, to shew, that the kings grant to Mordecai, was as great as his grant to Haman. Secondly, to make the enemies fear to fet upon the

Jews; because, thereby they did not only endanger their own lives, but also the lives of their wives and children, and to take the spoyl of them for a prey ] See ch. 3.13. This also

ans to take two goods of the commy.

12. Upon one day, in all the provinces of king Abdueva. Re. ] This very day was appointed for their defiredion,
Efth., 13. therefore it is allo let down for their defence.

V. 13. therefore it is allo let down for their defence.

and that the Fews should be ready against that day, to avenge them (elves on their enemies ] This is to be taken of fuch enemies. as would obstinately perfist in secking to destroy the lews.

V. 14. So the Pofts, &c.] This is answerable to the execution of the charge which Haman gave, ch. 3. 15. Thus there are some, as ready, to execute decrees made for the preservation of the Church, as others, for the destruction thereof. V. 15. And Mordecal went out from the presence of the king]

For he was with the king, when he made the fore-mentioned great grant, v. 7 in royal apparel] Such as beseemed a kings favourite, and

one advanced. of blew ] Or, violet. and white ] See Nehem. 2, 16. (on this word, Nobles.) All

thefe colours were fuch, as Kings, Princes, and other great ones used to wear. and with a great Crown of gold This was not the kings

Crown, called the Crown-royal, ch. 6. 8, but another Crown which Princes, in great place, wore.

and with a garment of fine linnen | Such garments courtiers used'to wear, Matth. 11.8.
and purple] This also was for great ones.

and the city of Shuftan rejoyced and was glad | Under this word, city, the inhabitants thereof are comprized, and among others, the Jews especially; yet also such as having any hu-manity in them, were troubled at the bloody edict of Haman. (See ch. 3. 15.) they, observing the case to be altered, much rejoyced. It is said, that upon the coming out of Hantans decree, the city Shushan was perplexed: here now their case is clean altered. Thus God can turn mourning into dancing, Pfalm 20. 81.

V. 16. The fews had light] As light coming into a place which was dark before, doth much revive, and refresh those bove the two moneths, before mentioned : for Hamans de that fee it : fo the alteration of the case of the Jews, did much

and gladness, and jey] They were not only outwardly affect-

ed, but also inwardly in their spirits. and benour | Most men had them now in high account. and boson! Moft men had them now in high-account.

I. And in every previous, and in every first. Heb. prevines, and prevines, city and dity. This extent of joy the week, that the former verte is, in special, to be applyed to the Jews at Shuthan. white the first was distincted in the deep example in the first in called the kings commandement and decree, in the same

fence, wherein the former was fo called, ch. 3. 15.

she Jews bad jes and gladusses ]. See v. 16.
a feast ] Occasion to featt together, in the testimony of their rejoycing, ch. 9. 17.
and a good day | Good is here put for joyful and comfort-

able. A day wherein they had just and great cause to praise God, for his goodness to them. As a good day is joyned with feafting, chap. 9. 19. so it is opposed to mourning, ch. 9. 22.

A good day is also put for a leasonable time, wherein there is abundance of that provided which is needful, and u[eful, 1 Sam. 24. 8.

1 Dam. 25. 0.
and many of the people of the land ]Throughout the whole kingdom of Persia; and all the provinces appertaining thereto. became Jews] Professed the Jewish religion; subjected themselves to the rites and ordinances thereof; were circumcifed; became Profelyces; and affociated themselves with the Jews, in all friendly and familiar manner. It is probable, the fews, in his second y and rammar manner. It is producely did many of the people, did to only in flow, and outward appearance: yet we are not to doubt, but that others of them did it very heartily, being wrought upon by a divine finit, for the fear of the fear fully doubt them.] God flruck the hearts in partie par of 100 gent jou upon 100m J God litrice; the nearts revenge nis dearn, being put on 0 give ten ions of ramath, of people with flock affect of the Jews, that they durift not obey the edict that came from time Haman; but trather flomick, that put them on to tife up against the Jews, not-yielded obedience to that which came from Mordecai; for by withflanding the kings last decree, (ch. 8, 11.) and Mordecaile. yielded obedience to that which came from Mordecat; for by that which they had feen, and heard, of Hamans fearful end, that which they had teen, and mean or rannant remunche, and of Gods turning the kings heart, they feared that the Jews would be the ftronger party, and would prevail againft all that should oppose them. See Gen. 35. 5.

at that moute oppose term. See Sen. 5; 5.

CHAP, IX.

Verf. 1. Again to the swelfth mouth, &c., 1 The moneth and appointed for executing Hamans edite, daps, 3; 3; 1 the shapet, the full defluxion of the enemies of the Jews, the full deliverance of the Jews, and their preferr and future thankfulled for the family, if e.d. 4.

Market and the second of the Jews, and their preferr and future thankfulled for the family, if e.d. 4.

when the kings commandement and decree drew neer to be put in execution] The decree which Haman obtained; and also that execution] I no decree which I saman obtained; and allo that which Mordecia obtained, were both to be put in execution upon one day, M. 8. 13. But yet this decree, here intended, hath fpecial refpect to that which Mordecia procure, is the day bette beceming the fuer bayed to have power over shem] God can dilappoint the hopes of the enemies of his

Church. This day was conceived, by the lots which they cast, to be a lucky day to them; but it proved an unlucky day. Trust is not to be placed in vain lots.

though it was turned to the contrary ] The divine providence,

that the fews had rule over them that hated them ] By reafon of that affiffance, which the Rulers of the provinces afforded the Jews, v. 3. and that fear that feized on the hearts of their enemies; they prevailed against their enemies, who are here faid to hate them: for so do enemies, especially of Gods people.

V. 2. The Jews gathered themselves together in their cities]

In those cities where they dwelt: and this they did, to unite forces, and to make themselves the more strong. They had warrant thus to do, from the king, ch. 8. 11.

throughout all the provinces of the king Absfuerus] For the de

to region at use pointed you can be received as feet to all, the 8.9. 2.1. & 3.6. & 6.2. to by band on fact) See the 2.21. & 3.6. & 6.2. to by band on fact) See the rot will them, or to fool them of so faughts the bard | Ethicar co kill them, or to fool them of their goods, or to do any thing elfe prejudicial to them. and so man could with fland them.] Some durth not appear and so man could with fland them.] Some durth out appear and some could with fland them.

and no man cout a winipant them.] Some durth not appear againfit them, others that did rife up, were deftroyed.
for the fars of them fell upon all the people? See ch. 8. 17.
V. 2. And all the Tulers of the provinces, and the Lieutenans,
and the Dequire! Of the fee, fee ch. 8. 9.
and officers of the king] Heb. those which did the buffues that

belonged to the hing.
belonded the Jews They that had any authority under the

output toe #ems] they that had any authority under the king on had any fiscal dependance on the king, and bufinels to do for him, oblerving how the kings heart was turned towards the Jews; in their refors to the kings, (though they bare no [rood will to the Jews,) afforded what help they

because the fear of Mordecai fell upon them] They did so dread that power which the king had given him, that they durft not do any thing that might displeade him. See ch. 8. 17. V. 4. For Mordecai was great in the kings boule? He had

great authority and command in the court. He was much favoured by the king, and honoured of all the courtiers.

and his fame went out throughout all the provinces ] The report of that favour which the king flewed him, and of that power which he had conferred upon him, was divulged, and made

known far and neer. mown mar and neer.
for this man Mordesai] There is an emphasis in this phrase, this man. It hath relation to his former meannels, and prefent greatnefs.

waxed greater and greater] Though in the beginning he had been very mean, and adjudged to the gallows, yet he was not only for a time made great, but still encreased in honour, not only for a time made great, out this entereate in nonour, dignity and power, more and more. This is noted in opportion to Haman, who was foon cast from his great estate, Plalm 1.3.4. & 37.37.38. & 99.7, 9.10.12. V., Thus the four investal their menters? All such enemies as role against them.

with the fireke of the fword, and flaughter, and defirution] This variety of phrafes implyeth an uter destruction of them all; either by the lword, or some eather way, and did what they would I lieb, according to their will. For

they had the kings warrant to do what they would, and there was no power against them, able to restrain them, unto the star hated them. This is a description of their ene-

mies, See v. 7

V. 6. And in Shuffan the palace ] Shufhan is here put for the city; and the name palace is added to it, because the palace was in that city.

the Jews flew and deftrojed five hundred men] Thefe questionless, were of Hamans faction, and combined together to revenge his death, being put on by the ten fons of Haman, cai's great authority, and multitude of Jews, that were gather-

cai's great authority, and multitude of Jews, that were gather-ed together, and well prepared again their enemies, v. 2, 2, v. 7, 8,9. and Parfaerds/fas, &c. ] In this, and the two next veries, there are ten names, all Perssan names, which are found in no other part of facted Scripture. They are names

of Haman fore.

of Haman fore.

I have the first of Haman and the were a great many fone: but yet quefficiels he had more, for he had fuch a multimude ashe bondled of them, 6, 5 12. But it inay be, that thefe only were of age; yer at leaft, thefe only were to shufting and often pain hold it manner against the glows and therefore they only here reckened up, the food framendation of the manner against the glows and therefore they only here reckened up, the food framendation of the food framend

the Amalekites, Exo. 17. 14,16 Deut. 25. 17,19. 1 Sam. 15.3. but on the fpoil laid they not their hand] They took not away,

but on the post that they not their nama! I they took not away, for fipoyl, any of the goods of Hamans sons, or of any others that were slain by them. By the kings grant, they might have taken the spoyl, chap. 8.11. but they did it not, that it might appear, that it was not a coverous defire of enriching themfelves by other mens goods, that made them deftroy their enemies; but meer necessity to preserve their own lives. When their enemies were taken away, they left the goods, either for the children of them that were flain, or elfe for the kings

V. 11. On that day ] Whereon the destruction of the ene-

the number of those that were slain.] For an exact account was taken of them; and they were put into the publike records, in Shufban the Palace] See v.6.

in ongless not reased ) see v.o.
was brough ] Heb. same.
before the sing] I was particularly made known to him:
and a register of them put into his hands.
V. 1... And the sing said anto Esther the Queen ] He knew that

this would be acceptable news unto the Queen, and there-fore he himfelf would be the messenger to carry it to her. the fews bave flain,&c.] Sec v.6,10.

what have they done in the reft of the kings provinces? ] Though Shushan were the royal city of the kingdom, and a fair and populous city, yet it was but little in regard of all the cities and other places, throughout the hundred and feven and twenty provinces: therfore it might well be inferred, that the number of those that were slain in Shushan, was but small, in compari-fon of those which were slain throughout the whole kingdom.

to not mote where were nan throughout the whole singdom, now what is the petition, 8cc. | Secch. 5.7, 8cc. | Sec. would yet have more. A loving heart is never fatisfied with

would yet have more. A loving near is never jutined with doing good to fuch an one as is entirely loved.

1. Then faid Effher, if it pleafe the king | See ch. s. a, 8. let is be granted to the Jewn | They durft go no further then they had express warrant for from the king.

which are in Shufhin] Which have their habitation there. | Sec.] His defire was, that they should all agree together about to do to morrow alfo] This hath reference to v. 6. and it unplyeth a defire to defroy more of their enemies.

Chap, ix.

according unto this dayes decree ] He meaneth the decree which is mentioned, ch. 8.11. and which was executed, v. 6. It is probable, that, though five hundred were flain, v.6. yet many escaped who bare a deadly harred to the Jews; and might feek an opportunity to revenge the blood of Haman, his fons, and the other that were flain. Therefore, to prevent that mischief, the Queen desireth leave for the Jewsto destroy fuch enemies as had escaped,

and let Hamaus sen fons be banged upon the gallowes \ Heb; upon the tree. This may have reference to that very gallows whereon Haman was hanged, ch.7. 10. This she defired, to bring the greater ignominie on his flock, and to make them feem the

more vile, and to be the more difrespected, Note the fand to be the more direspected.

V. 14. And the king commanded it fo to be done] His love to Ether luffered him not to deny her any thing, and the decree was at Shufban] As it was there made, fo it

was there published and proclaimed,

and they hanged Hamans ten fons ] Namely, on the foremenrioned gallows V. 15. For the Jews that were in Shufhau] This is added, as

V. 15. For 100 years that were the onlyone 1 into a duction an effect whereby the kings grant was rathfield.

gaibered themicluse sugarbir 3 Sec v. 2.

on the fourteenth day also of the moneth Adar This was the

morrow which the Queen intended, v.13. the day after five hundred were destroyed, v. 6.

and flew three hundred men at Shufhan Thefe three hundred are over and above the five hundred mentioned, v.6. So as eight hundred in all were flain.

but on the prey they layed not their hand] See v. 10.

V. 16. But the other Jews that were in the kings provinces] Scattered up and down in the hundred and feven and twenty

gathered themselves together] Or, had gathered themselves together. For this hath reference to v. 2.

and flood for their lives ] According to the decree, ch. 8.21. and had rest from their enemies 7 After they had destroyed those that are next mentioned

and flew of their foes feventy and five shouland | Befides the eight hundred, intimated v. 15. Though these considered in a number, were very many; yet the whole kingdom compared to Shushan, they were but few, in relation to them that were flain in that city.

but they laid not their bands on the prey Because this is a memorable matter, it is now the third time fet down, as v. 10.

V, 17. On the thirteenth day of the moneth Adar ] The day of deliverance and on the fourteenth day of the [ame ] Heb, in it. Namely, in

reflect they ] This is spoken of the Jews abroad in the Provinces. On the 13. day they began their reft, in that their danger was removed by the destruction of their enemies; but on the fourteenth day, all their enemies being the day before

destroyed, their rest was compleated.

and made is a day of feasiting and gladness. This setting a day apart, shews, that as their deliverance was extraordinary, so was their praise. They fee a day apart, to spend it therein, and to cheer up their spirits the more, they seasted therein. For feasting is as proper to thankesgiving, as fasting to humilia-tion. See Neh. 8.10. Feasting and gladness are joyned toge ther, because the one sweetnesh the other

V. 18. But the fews that were at Shufhan a Bembled together on the thirteenth day thereof ] This was their first meeting together. verf 6

and on the fourteenth thereof ] This was their fecond gathering on both thefe dayes they destroyed their enemies? While the lews

in the country were feaffing, the Jews in Shuihan were de-firoying the remainder of their enemies. and on the fifteenth day of the moneth they refled &cc, ] As their

brethren in the country had done the day before, v.17. V. 19. Therefore the fews of the villages that dwelt in the un walled towns | Up and down in the country. Gods providence

was to them a wall of defence. made the fourteenth day of the moneth Adar a day of gladness and feafting] Sec v. 17.

and a good day ] See chap 8.17.

and of fending portions one to another ] See Neh. 8.10.

V. 20. And Mordecal wrote thefe things] This may be taken of the two dayes which the Jews at Shuthan fpent in deftroying their enemies; and that as a reason of the different day of feating which they kept: Or it may be extended to all the circumstances about the Jews deliverance from Hamans conspiracy against them. Or further, it may be extended to this

and fem letters unto all the Jews that were in all the Provinces,

the time and manner of praifing God.

V. 21. To chiabliff this among them. As a law so be observed. vear after year

year after year, that they fibe fourteenth day and the fifteenth day, &c.]
Though at the first, the Jews in the country kept only in the fourteenth day a stast, & the Jews in Shushan, in the fifteenth day only : yer in succeeding times, year after year, he would have all of them, both in country and city, keep both dayes, to thew, that we ought mutually to rejoyce one with another,

Rom. 12.15.
V. 22. And the dayes a berein the Fews rested from their enemies} After they had vanquished them. The dayes of memorable deliverances are to be remembred, Exod.13.3.

and the moneth] It will be an help to remember the particu-lar day, when the moneth also in which that day fell out, shall lar day, when the moneth and in which that day rell out, that is remembred, Exod. 12.2. &c.

which was turned and them, from forew to joy ] Thus God can turn the flate of his Church, from the world to the better.

and from mourning, into a good day ] See ch. 8. 16, 17. That they should make them dayes of feating and joy. See v.17.

and of fending portions one to another, and gifts to the poer | See Nch.8.10,12. V. 22. And the Fews undertook to do as they had begun They

undertook for themselves, as long as they lived, and for their posterity after them, annually to keep two dayes of seasting, as they had when they were first delivered from their enemics. and as Mordecai had written unto them] See v. 20,21.

V. 24. Because Haman the son of Hamedatha the Agagite | Sec chap.3.1.

chap 3.1.
the enemy of all the Jews ] See chap 2.10.
bad devijed againft the Jews 10 defires them ] See ch. 3.8,9,12.
and bad self Pur ] (that it, 120 See ch. 3.7,
18 confume them ] Heb. cruft them, as a thing crufhed to pieces.

and to destroy them ] See ch. 3.13.
V. 25. But when Esther came ] Heb. when she came. Esther

v. 25. Bit were apper same, letter per great per came. Either pering mentioned before, the is here understood, before the king. This hath reference to chap. 5. 3, &c. be commanded by letters. Those letters which are mentioned

chap. 8. 10. &c.

chap 8.10,80c. that his wided device] Namely, Hamans plot, which be devised against the ferri] See ch. 3.8. flouid return upon the sum bead] And the head of all that took part with him. This we read accomplished, v. 6.15,16. and that he and his four sound be banged on the gallower] This

was done at two se yeral times, v.14. ch.7.10.
V. 26. Wherefore they called these dayer Purim, after the name of Puri That is, Lot. Pur is the singular number, and Purim, that is, Lots, the plural. There may be memorials of wicked plots and practices, as well as of good: as Babel, Gen. 11.9. Taberah, Num. 11.3. Hormah, Numb. 21.3. The valley of Hamon Gog, Ezek.39.11. For such memorials, cause suture ages to detest such wickedness. As for this name, it puts a brand upon that evil custom of casting lots, for lucky dayes: and withal, it puts them in minde of Gods wildom, in turning

fuch lots to contrary iffues, and making them vain.

therefore for all the words of this letter ] This hath reference to v. 27. In regard of those things which Mordecai had written in his letters, v. 20,21. the Jews undertook yearly to celebrate a memorial of that deliverance, which he mentioneth in his letters

and of that which they had seen concerning this matter] They had feen Haman and his fons hanged; they had feen other of their enemies deftroyed; they had feen the Oueen and Mordetai, both Jews, to be highly advanced: For these things also, they would keep an annual memorial.

and which had come unso them] Namely, to their ears, by report; as Efficient supplicating for the Jews; the kings reading the Chronicles; the advice that Haman gare, whereby Mondecaiwas advanced. These, and other like things, came to

decail Measurement. I here, and other has things, came to them, by report from others, V. 17. The fruit ordained ] Upon the fore-mentioned grounds, all forts of Jews affembling together, in their feve-ral places, by a joynt common confern agreed, and fet down that which followeth as a law.

that which followern, as 21aw.

and took upon them, and upon their feed ] See v. 22. They engaged themselves for their own persons, and for their posteries,
and upon all such as joyned themselves unto them ] Hereby are

an apon an poor an poor an open an open an another ment further meant furth as are fail of become lews, 6.8. 17.

6 s is it flouid not fail] Heb. pafs. The meaning is, that this refolution of theirs, flouid not pafs away, without due performance. It should be as an invisible law.

that they would keep thefe two dayes] The fourteenth; and fifteenth day of the twelfth moneth, fee v. 21. according to their writing | Even that which Mordecai had

written, v. 23, and also that which themselves had written : for, questionless, that which they ordained for an annual obfervation, was registred.

and according to their appointed time every year ] Namely,

Chap, i.

in the accustomed revolution of the year, should come.

V. 28. And that these dayes should be remembred] It was ufual with Gods Saints, in all ages, to keep remarkable de-liverances in perpetual remembrances. Most of the feasts that the Ifraclites had, tended to this end; as the Passover, Exod, 12. 17. Feaft of tabernacles, Levit. 23. 43. For by memorials of mercy, the memory of mercies is kept fresh; and men thereby are the more, and oftner ftirred up to praise God for them. Yea, by this means Gods mercies, manifested God for them. Yea, by this means Gods mercues, manuscussion one age, are propogated to many ages: wherever many in a fact that a they decreed to praife God on the fourteenth ages have matter of praining God ministred unto them; and ages have matter of praining God ministred unto them; and the state of praining God ministred unto them; and the state of th ot believing in God; and of hoping for deliverance in their

and kept throughout every generation] Heb. generation, and generation. By this means, the everlasting God is perpetually prailed, by mortal creatures: in that, as one generation paffeth, the fucceeding generations, one after another, continuc to praife him.

every fami y, every province, and every city] Heb. family and family province and province, city and city. All the Jews, in their feveral provinces, cities, and families, were devoted to defirmation, ch. 3 8,12,13. The deliverance therefore was of them all: and equal it was that praise should be given by all, and that these days of Purim.] See v. 26.

and that these dayer of surms. See v. 26.

fould not fail. Heb. pdf. See v. 27.

from among the fems. That that people should never forget the deliverance, but ever remember it.

nor the memorial of them prifts from their feed. Heb. be ended

for their feed. That is, their posterity. See v. 27.
V. 29. Then Efther the Queen, the daughter of Abibail ] See ch. 2, 15.

and Mordecai the few] This title Jew was given to Mordecai, not only through foorn in his low efface, by his adverfa-rie, ch. 5. 13. but also for honour to his nation, when he rie, ch. 5, 13. but also for nonour to its nation, which the was highly advanced, ch. 8, 7, and 10, 3. These two Either and Moredeai, do joyn together, to add the more force to this ordinance: for these two were the highest in dignity among the Jews; yea, what these two did, was accounted to be done

the Jews; yes, what their two did, was accounted to be done in the kings natherity] Heb, all firength. They, in their Jetter, did pele that high dignity whereunto the king lad advanced them; the power that he had given them; the favour that he did bear to them; yes, they perfeld the equity of the matter, how acceptable; it would be to God; How God of the matter, how acceptable; it would be to God; How God. himfelf had commanded as much in like eafes: and upon these grounds, they did not only advise, and with the Jews to observe what was written; but they laid a charge and command upon them, fo to do. This was to write with all au-

thoray. to confirm the [econd letter] This hath reference to that first letter, which Mordecai alone wrote, v. 20. It is probable, that Mordecai wrote his letter about the time that the first feast was kept; and that this was written when the year came about, upon fear that they might be backward in observing it, year by year: left they should exasperate many of the heathen, by observing it.

of Purim Or, voncesning the feast that carried that name, in memorial of their deliverance. See v. 26.
V. 30. And be sent the letters unto all the fews] That all of

them might observe the contents thereof.

to the hundred twenty and seven provinces of the kingdom of Abssurers | See ch. 1. 1. Judah is here included; for that was a province, (Ezr. 5. 8.) and one of these hundred seven and

with words of peace and truth] With fuch words, as gave them affurance that they should live in peace, without fear of their enemies; and that they should enjoy their religion: Or, with kinde and loving words, and fuch as were in truth, com-ing from his heart: or, words whereby he enjoyned them to keep peace one with another, and hold the truth: Or, words of congratulation; congratulating that peace and quiet which they had, and their faithfulness to God, to their pro-

fession, and to those that were over them.

V. 31. To confirm these dayer of Purim! Which were first enjoyned, v. 21, 26, and now again confirmed to be yearly

in their times appointed] Sec v. 27.
according as Mordecai the Few and Esther the Queen had enjoyn-

and as they had decreed for themselves ] Heb. for their fouls ; that is, for their perfons, Gen. 46.16. and for their feed | See v.27.

and jos were feed ) See v.27.

the master of the fastings, and their cry ] Heb, the words of fastings, &c. That Hebrew word is oft put for things also; and is here well translated matters. By these matters, he meaneth the occasions that were given to fast, and earnestly pray unto

tien - tilli

when the afore-faid last moneth, and the two dayes therein, | God, ch. 3.8, &c. and the manner and time of using those du-God, cit.3, 3, sec. and the manner and case to using twoir educing cit.4, 16, and the conficuences that followed thereupon. This is here fet down, to fiew, that they ought the rather to be more zealous in pairing God, and that time after time, becaule that for which they praid God, was a blefine distinct with long fatting and throng cryes: and questionately aimed with long fatting and throng cryes: and questionately. they did, in their dayes of humiliation, vow unto God to praise him, if he should hear their cryes : for this was ever the cufrome of Saints in their great diffreffes, Gen. 28.20. Jonah 2. 9. Pfal. 56.12,13. & 61. 5, 8. & 116. 14, 18. Others take this claute of faltings and cryings, to be a matter of their deand intention dayes of the monetin Adar 3 to allo they decreed to fall and pray the day before: namely, on the thirteenth day, in memorial of the fafting and prayers mentioned, ch.4.

16. and Gods gracious return thereunto. For confirmation hereof, they fay, that the Jews use to this day, to fast on the thirteenth day, and to feast on the sourceenth and fifteenth of the twelfth moneth.

V. 32. And the decree of Efther confirmed these matters of Purim | Her decree made it to be as an inviolable law, which was observed generation after generation; and, as it is said, is kept to this day.

and it was written in the book ] Hereby is meant, fome publike record which the Jews had to keep in memory such great and weighty matters, as fell out about them.

### CHAP. X.

Verf.t. And the king Abajurus In this chapter, is fucmade of his high advancement; and that for the benefit of

List a pribate upon the land] Namely, upon all that part of the world which was under his jurisdiction.

and upon the Iflet of the Stel Such as were inhabited by people, whereof many were within his dominion. This is here feetdown, as one evidence of that good which Mordecai did for the Jews. For it is faid, that he got an exemption for the Jews from this tribute. Other histories make mention of this Jews from this tribute. Other histories make mention of this tribute, namely, to maintain war against the Grecians, who were then grown mighty; and this Ahaducrus, who was by the heathen called Xexxes, did raise the hugest host of men that extuen caused Nerves, and raue the hugeft host of men that ever was heard of. We read, that at the marriage of Effher, (chap. 1.18,) rhis king made a release to the Provinces, which is taken to be a release of the occustomed tribute, for that sea-

is taken to be a releate of the occurronned tribut, our hand care fon; and that now that cuftom was revived again. V. 2. And all the All of his power, and of bit might] This hath reference to Ahasuerus, who was a mighty Monarch, and much enlarged his dominion.

much entarged his dominion.

and the declaration of the greatness of Mordecai's
greatness imply confidered in it self was admirable: he was
made greater then ever Haman was, and more steddily continued therein. But if the mean chate from whence he was raifed, be duly weighed, his greatness will appear to be much more admirable.

whereunto the king advanced him] Heb. made him great. It was God that turned the kings heart to Mordecai; and that

for the good of his Church. are they not written] This is here brought in as a reason, to thew why there was fo little spoken thereof in this book; as if he had faid, What need more be faid thereof in this place;

is the mad land, when seed more we said thereon in this place, feeing so much is written thereof in other records? in the base of the chronicles. Heb. words of dages. See the title on the first book of Chronicles.

of the stage of Media and Pethal Of joyning these two together was the stage of Media and Pethal Of joyning these two together was the stage of Media and Pethal Of joyning these two together was the stage of Media and Pethal Of joyning these two together was the stage of Media and Pethal Of joyning these two together was the stage of Media and Pethal Of joyning these two together was the stage of Media and Pethal Of joyning these two togethers.

of the string, of the string of 1971mg there are the string of the string, ch. 6.1. The Chronicles here meant, are fuch as were brought to the king, ch. 6.1. V. 3. For Merdeai the Spec Sec ch. 9.29.37. When the string Abajurtas] He was advanced above all

the Princes of that Monarchy, and great smang the few links account, and great smang the fews In high account, and great repute

ama greas among 100 sjems 11 m mgn account, and greas repute amongth them; even as if he had been their proper king. and accepted of the multitude of bid breibren? All forts of lews; great and mean, did well account of whatfoever he did, or

faid unto them. feeking the wealth of his people] Heb. feeking good for his peo-ple. He endeavoured every way to do them all the good he

and [peaking peace] He promised all manner of prosperity unto them, and was courteous to them, speaking gently and meekly; yea he also took all occasions to speak to the King for their prosperity : and ordering and decreeing all things that might tend thereunto.

to all its feed ] To all that were of the fame flock whereof he was; even to all the Jews.

ANNOT-

## 

# ANNOTATIONS On the Book of 70B. By France Taylor

## THE ARGUMENT

The Argument of my Book is like the Chiffset as Parth, or a poor resultation. Tifling call next vito Embrydritts; which do not as I confirm what it under them, but for them off, and indeed of plaining heatings. It might be subject, that we could give you furth the Parth to and fact a transform on this book, then which meet in all the holy Palamos himself of the provide the could give you furth the Parth to and fact a transform on the holy for the which meet in all the holy Palamos himself of the provide the provide the fact of the provide the provide the fact of the provide the fact of the provide the provide the fact of the provide the provide the fact of the provided of the holy fact of the provided of the provided

CHAP. T.



Here was a man in the land of Uz, whose name was Jab: and that man was perfect and and that man was perject and upright, and one that feared God, and efebrived evil. In this fielt verse, the principal object of the enfuing Hiftory, is fet forth by his na-

ture and fex, A man. By his habitation; In the land of

There was a man] The word is used sometimes onely to diffinguish the male from the female, as Gen.2.23. where the name of woman is given to Eve, because she was taken out of man. Sometimes it fignifies not an ordinary man, but a great and famous man, where it is opposed to, or distinguished from Adam; as Plal.49.2. & Plal. 62. 9. where it is expressed by Adam; as Pinaa9.1. & Pina. 62. 92. where it is expedied by mins # flips degree. And finch a man was Job, the greateful all the men of the Enfl, verf. 3.

In its land fext ] A part of the country of Idumes, as Lam.
4.34. fo called from Vz, the fon of Dishan, the fon of Seir,

Gen. 36. 28. mentioned, Jerem. 25. 20. Or; a part of Arabia, bordering upon the land of Edom, as others conceive, because his nabitation, in the tand of the places from whence you triend came, were successorated the profession, aprighting, aprighting, aprighting, aprighting, aprighting, aprighting, aprighting, aprighting, aprighting, and case to decid coil.

the places from whence you triends came, were successorated of the perform and mentioned in Scripture; by the mane of the profession the places from whence Jobs friends came, were thereabouts

ing themselves in those parts. ng themewes in those parts.
whose name was Fob] This shews, that this Book contains a rue History, and not a mere Parable, 22 some would have it. For his name is here fet down, and mentioned alfo, Jam. 5. 11. ror nis name is nere let down, and mentioned allo, Jam-s. rit, and joyned with Nosh and Daniel, Ezek. 14.14, whole little-ries, without doubts, were not parabolical, but rue and real. Allo his country is named, and the country of his friends, and the places one neer another. It feems he lived before the Israelites planting in Canaan: else he would not have offer-Itractices planting in Canaan: elie he would not have offer-ed factifice in his own country, but gone to Jeruslalem, as was comanded. Neither would Job have offered factifice himself, verf.f, but have brought it to the Priefls, who used to offer it in the land of Canaan. And there is no mention of the dein the land of Canaan. Our titlet is no mention of the de-liverance out of Egypt, and wonders in the wildernelle, which many other Books of Canonical Scripture, mention, and night upon feveral occasions have been mentioned here, if they had been done before this time.

and that man was perfect.] He was fincere, without fraud or diffimulation, Pfal, 32.2. & 18.23. Joh. I.47. A fincere heart

diffinultation, Pial. 33.1.6 oc 18.35. Journ. 47.
is the root of all piety, Gen. 69.5 dt 7.1.
sand apright? Just in all his dealings towards men, verf. 8.
chap. 3.3 oc 8.6. 6.8 33.3. v., upright in his waters, Chap. 4.6.
Prov. 29. 27. Pill. 15.2.33. ss appears at large, Chap. 39. & 31.

and one that feared God ] One that was truly religious, and made conscience of duty to God, as well as to man, I King. 18.

made contenent or duty to God, as well as to man, 1 king, 14.

12. Nehem 5.15. & 7.2. Act 10.2.

and estimate out ] Evil of sin, the cause of all other evils; and schemed cuil B vil of fin, the cause of all other vulls; as P613,34.4.8.37.27.161. 1. 75. 27.27.1. Novel here as an effect of the fact of God, Poor 8.1.2. 8.16.6. All this was the more commentary and unjust dealing of the Edonites, among when the lively lutrifined likes a fix among then, in poly & rightcoulonel, then if he hid to lively in a bealumn Edy of the Schemes. mily or among the litaclines; as it was to Noah to be upright in the old world, Gen. 7.1. to Lot in Sodom, 2 Pet. 2. 7, 8. to

Joseph in Egypt, Gen. 42.18, Phil. 2-15.
V. 2. And there were born nute him seven sons, and three daughters] Here is fet out Gods bleffing on Job, in giving

kim fo numerous a posterity.

See [603] Sons and daughters have their name in Hebrew from Joons and danguiers have then name in reparents, and build up the family. Job had more fons then daughters, and his name and family was likely to foread fo eaugnters, and mis name and mining was increase to much the more, whereas daughters are translated to other mens names and families. The names of families are preferred in males, extinguished in females. Hence 77, amale, from לשות, memory: שוא, women, from נשות,

three daughters], God shewed his bountie to him, in giving him iffue of both fexes.

V. 3. His substance also was seven thousand theep, and three V. 3. His fablance all o was fecus bendans beets, and lives the fall casels, and for bandered seed of exes, and the be harded for fifty, and a result handhold; fo that shit man was the fulfy, and a row of the fulf. He proceeds to the description of lobs great and prosperous clause, large enough to the other was the fulfy that the proceeding the full than one of the fulfy that the profession of the great was the fulfy that the profession of the great was the fulfy that the profession of the fulfy that the profession of the fulfy that the ful

his pulpaged 1 his condern and names are accident to commend his virtue in his prosperity, and his patience and confiancy, when God had taken them from him. By substance is meant cattel, which were their greatest riches in those times. And so the word is translated, Exod. 12, 38. Gen.4.20. & 26.

14. and may be here. feven thousand sheep] He begins with his sheep, because they were most in number of all his cartel. The word signifies leffer cattel, as theep, and goats; especially where it is opposed to greater, as Gen. 12.16. Levit. 1.2,10. Such ferved for food

and clothing.

three bon/and Camels The Seripture restites, that there was much use of such cartel in the Hastern countries to carry burmuch use of such cartel in the Hastern countries to carry burmuch use of such carry burmuc dens, Gen. 37,25. They were strong cattel, and had some two bunches on their backs, fome, one; fit to keep their burdens fettled; and one on their breafts, which they leaned on, when they couched down to receive their burdens.

five hundred yoke of oxen ] These were of great use for plowing of the ground, verf. 14. 1 King, 19.19. Amos 6.12.

Eve hundred fie affes | Or, affes ; without diftinction of fex. for all his cartel are fet down, and there is no diftinction of fexes mentioned in his other cattel. And so the word is tranflated, verf. 14. Gen. 45. 23. The the-affes are expressed that the were kept most frequently for breed. Such catalogue the were kept most frequently for breed. Such catalogue flate girls on the farmer. Under the such catalogue flate girls on the farmer. tel they used to ride on in those parts, Judg. 5. 10. and Judg. 10.4, and to carry burdens alfo, Gen. 42, 26, & 44.13.

and a way great basshod! Abundance of fervants imployed hams brother by his wife killeth Gen. 2.2.1. The third, the by him. His children were reckoned before, verf. 2. The hams brother by his wife killeth Gen. 2.2.1. The hamsbronnet ov his wife solitean cen. 32. 31. In timing, the or Dilhan the fon of Seir. Gen. 36. 28. From whom the word context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord context from \$\frac{1}{2}\text{3} a fervant: Or, over much bushed; by ord co

must be many fervants. must be many servante.
the greatest of all the men of the Egst The richest and powerfuleft, and most famous for wealth and honour, of all those that Deut. 8.11. -17. & 32. 15. 2 Chron. 26.16. Prov. 1.32. and Deut. 8.11.—17, 86, 32, 15, 2. Chron. 26, 16, Prov. 1, 24, and 5 to make way for the praife of his tunner partience, in cleaving to God in the tollow of for great per feet. Fig. 44, 17,—12, 10 God in the tollow of for great per feet. Fig. 44, 17,—12, 20, 40 God in the tollow of the great per feet. Fig. 41, 25, 26, 40 mol large feet. Marian, Judg. 63, Genn. 39, 11 King. 49-Eaftward in representation of the control of the co

F. 4. And bis fons went and feafted in their houfes, every one bis day, and fent and called for their three fifters to eat and to drink wis any and jew. and these a jew ever some places are as and to so sing with them.] Way is now made to the enfuing Hifton of the great croffe, that fell on Job by the lofte of all his children.

his fens ] His daughters did not make feafts, nor invite their bis [ms] His daughters did not make teaus, our myter that brethren, for that might have feamed an immoself asf, not be-feeming virgins; neither had they any conveniency to do it, not having houses of their own, but living in their fathers not naving notice of their own, out tring in their factors house, as the manner of virgins was, Judg. 11. 31. 2 Sam-

went and feafed] That is, no more but made feafts. No journey here is intended. So, Go tell thy lord, I King. 18.18. choice wines and drinks, were a principal part of their feafts, Gen. 43.34. Ezek, 1.8.

In their houses] Every one in his own house, according to

bis day] It may be each on his birth-day, which used to be his day j at may be each on his birth-day, which used to be kept in those parts, Gen. 40. 20. Matth. 14.6. and it may be Job kept his before, which soon after he curfeth, Chap. 3.1. Or on fuch a day, as by mutual agreement, came to each ones turn to

invite. and called for their filters Des first from to call their filters. fort and called for their filters, and beheaded John, that is, he fent one to behead him; as Mark 6-17. See more of this phrise on verify. They neglected not their filters, though their forters, they may be their filters, though their invited not them, but item terms to invite them, and termed upon them, theming hereby the Joring respect they have to other filters: Yet no doubt there was a special hand of Contact any such consideration of their filters. Gods over-ruling providence in it, that Job might be the more fully tryed, by the loffe of all his children in one day.

fully tryed, by the loffe of all his children in one day, to est, and to drink with them? To este with them, as Eccl. 14.4 Lika.13.2 Lika.12.19 to est, and to first with the estendance of their felling were gone doors, that fry falls have been sufficient them, and refe up can't in the morning, and the first man and the first according to the number of plants and the first according to the number of plants and the first according to the number of plants and the first according to the number of them all of the first strength and the first strength and the first strength and the forest strength and the first strength and the strength and the first strength and the strength and the first strength and the first strength and the fer down by many particular circumftances in this verle; which shall be expounded in their order.

which man be expounded in their order, about.] When all where the days of their feeling, were gon generally. When all their unns were over, before they began to feat again. Or, if there were more dayes then one of feating in one houle, Job there were more dayes then one of feating in one houle, Job might offer factifice after every feveral turn. This flews his great care of them, that would not defer the work any longer,

then the end of their feating.

Jobsent and santified them] He sent messengers unto them to require them in his name to prepare themselves (as verl. 4. to require them in his name to prepare themselves (as veft. 4, fee there) in an holy manner to joyn with him in offering a facifice to God for them next day. This he doth as a father, and likewife as a mifter of a family, and Prieft of God for the next day. family. This did further fer our the care that Job had of his childrens spiritual good. The fanctification here spoken of contains an expectation of a facrifice, and readineffe to attend upon it at the time appointed : Asin Numb. 11.18, the people are bidden to fanctifie themselve against to morrow, that is, to expect fieth then to cat, and to be ready to receive it. Also it may contain a legal or ceremonial kind of purging and clean-fing themselves by washing their clothes, abstaining from the marriage bed , and fuch like ceremonies. As the people of that our capacity may be able to understand that which is spo-lfael are commanded to do against the receiving of the Law, ken of him. And has Angels are likened to great officers, that Ifract are commanded to do against the receiving of the Law, Bod-19.10,14.15. I Sam. Inc.f., Joh. 11.55. Or, by prayer and fasting the day before, and humbling themselves, they were to six themselves for the factistice, that to might be accepted: and above all, by internal and spiritual means, as mortification, good meditations, Gen.35.2. repentance of their erneuron, good medications, econy, i.e. repentance of the ter-rours in their feafts, feconcilement to one another; that with-fometimes to ungodly men, who shew themselves enemies to

Chap. i.

and stift up canly in the magning.] A fine further insultrates job the Devil, who is the greatest enemy the people of God have, fatherly case of his children, in that he would not put it off any longer, but the next day in the merning, and that stifing Review and is therefore called the acculer of the betchten, early as loon as light affords conveniently for fach fervice. A light conceivable harded, but allo labours by accusing them to Safty as soon as igns amons conveniency for tuch fervice. A received hing need in Scripure, as a fign of fedulity in any imployment, 2 Chron. 36.15, 191.101.8. Jer. 37.4. & 2.9.19. Hof. 5. do food fervice, when men were frethert, before they were engaged in their wordly bufnelines. Therefore that time was choicin by godly wordly bufnelines. Therefore that time was choicin by godly when the second of the s

worting bunnenes, a necessor enact time was enoten by goury men for prayer, Pfal. 3.3. & 63.1. and offered burn-offerings] Of which himself might take no part, but they were all offered in fire unto God, and passed part, out they were an outcast at the sunt of the part of the good of men, I of its stand ever turned into on the ... on a many in findee, and were turned into on the ... of ... of the good of men, I of its stand ever ready to further & 3.7, 20, offering in Hebrew, is lifting up, because the Prieft his malicious plotage in them. Neither came he for good, 8.37.40. outering in recovery, a minus up, occupie me triest, instructions prosting mixturem. Neutrer came he tor good, lifer is upon the falter to she burnt, and it mounts upwards in as the angested id, but prefents himfelf impudently to get a funder, and the people lifted up their hearts and eyes after it.

fpeech of the mind; as words, of the tongue, pfal.39.1. & 14.
1.& 32.5. Gen. 20.11. I thought. Heb. faid. See on Chap. 16.1.

It may be that my font have finned] See his godly jealousic over his children, that though he knew no hurt in their feasts, nor had heard none by information, yet confidering how ready mans nature is, especially in his youth, to offend at such times, he suspects the worst, that they might be guilty of immoderate mitth, immodeft geftures, prodigality, abuse of Gods gifts, for-gestulnesse of the poor, and other sins of carnal incogisancy. Or, thought unfilly of God, as followes.

Or, thought unnity of God, as followes.

and surfed God] In Hebrew it is, bleffed God: as I King, ±1.

10,13. Job 1.11. & 2.5.9. Because the crime of blasphemy at that time was effected to enormious and exectable, that men could not endure to hear it called by the proper name, but alcould not endure to hear it called by the proper name, but al-though they had a word to expresse it by, yet they so detested that sin, that they called it by the contrary. So a Sodomite and a whore, have their names in Hebrew from holinesse, being both most unholy, Chap. 36.14. Gen. 38. 21,22. Deut.

in their hearts ] Job thought his Children might have some irreverent thoughts concerning God in the heat and liberty of their feafling. For had he known they had openly blasphemed God, he would never have endured it, but would have forbidden them those wicked feasts. Yet knowing evil thoughts 2 King. 5.25. of God to be finful, he offers facrifice for them.

Thus did Job continually] Heb. all the dayes. Either after each feast was ended, or after the courses of feasting were all gone once about, and before they began again. The latter is most agreeable to the beginning of the verse, unless each bro. ther feasted more then one day at one time.

V. 6. Now there was a day, when the fons of God came to pre-fent themselves before the Lord, and Satan came also among them. Here begins the history of Jobs troubles, which are faid to take their rife from Sarans malice.

They use a day [That is, a certain time.

They are Gold: The good Angels, Job 38. 7, Luk.30-5.

They are Gold: Children by creation, according to God;

Ithey are Gold: Angels, Job 38. 7, Luk.30-5.

Hing a field of Carlother by creation, according to God;

Ithey are Cold and the Carlother by Carlother by

came] From doing Gods Will on earth, they returned to heaven. Or, Appeared before God, for the end follow-

33. Because our infirmity cannot comprehend God in his ver. I. and here repeated, Majefly, he is fer forth unto us as a King fitting on his Throne, We him] That is, equall to him. For, no doubt, there were

at certain times appear before Kings, to give an account of their

at certain times appear perior a inigs, to give an account of times imployment. See the like, i King 22.19.

Satan] Heb. The adverfary. The article intimates a principal adverfary. As, the Sow of man, Matth, 25.31. That is, the most excellent fon of man. This title is in Scrip; are attributed routs in their teaths, teconocisement to one another; that with our undefannels they might be parakets of the action, and benefit of their fathers facilities offered for them.

Saturi in the meaning This further illustrates Joss and rofe up casty in the meaning This further illustrates Joss the Devil, who is the greatest enemy the people of God bare, God, to make him their adversary also, Zech.3.1. So the font of God, are sometimes men , but in this verse they are An-

came also among them] Heb. in the midst of them. Not into heaven; for being once cast our, he can some no more there. But it is a similitude taken from earthly Courts, where advocates and accufers come all together; and it intimates unto us; that as the good Angels are ready to go forth at Gods com-

spall tail.

V.7. And the Lord faid muto Saten pheno come thou 2 The Saten adjusted the Lord and faid, From coing to one for in the caughters also, who might to get themeleves, and offend God in their mirch, as well as his form; he offered for every one of them an offerior conclination, which declared his Religion toward God, and care of his Children. See Levit.

1.10. now he plots how to do it by advertitys

the Lord faid to Satan] He made his intention known to him

by some spiritual way unknown to us. So angels speak one to another; and as men speak to God in their hearts, Exod. 14. 15. 1 Sam.1.13.

Whence comest thou ? ] This question is asked after the manner of Judges, who are to find out mens faults by inquiry. See the like Gen. 3.9. & 4.9. For God knew well enough where Satan had been , and what he had been doing , and that he came with an heart full fraught with malice against Job. an[wered] See on Chap.16.1.

From going to and fro Zech. 1.10,11. & 6.7. 1 Per. 5.8. Satan hath no legs to go to and fro, yet he removes from one tan harn no tegs to go to and tro, yet he removes from one place to another in a spiritual manner, as Angels do. He is sometimes in one place, sometimes in another: he is not every where like God, nor unmoveable like a tree, though he every where IRE God, nor unmoveaue like a tree, though ne cannot go as men do. Herein is deferibed the nature of Sa-tan, who is ever ranging for his prey, as one unquiet, feeking always to do mifchief. Yet Satan did not intend fo much in this phrase, for he would not accuse himself to God, but he sought to keep himself from giving account of the hurt he had done; as if he had faid, I have been doing no harm, onely I have walked up and down in the world, which is permitted to me ; like Gehazi his excuse , Thy fervant went no whither ,

in the earth] For he had nothing to do any more in heaven. See the Notes on ver.6.

From walking up and down in it] He lets a good face on it, as if the earth were the place of his delight and full liberty, which is the place of his banishment and restraint, till he receive his lasting damnation, Luk. 10, 18. Rev. 12, 12, Joh.

V. 8. And the Lord faid unto Satan, Hast thou considered my fervant Job, that there is none like him in the earth ; a perfect and an upright man , one that feareth God, and efcheweth coull? ]

s, Haft thou throughly observed his whole conversation > So Hag. 1.5. Exod. 9.21. 1 Sam. 4.20. & 25.25. A fit queftion, for Saran ufeth throughly to fift Gods people, Luk. 22.31.

heaven. Or, Appeared seriore God, for me and tollow. Statin utent introugnly to introduce people, Like 2.3.2.1 and good men in a first first possibility of the control of the first possibility of the control of the first ferrice more prefer than the first first possibility of the first ferrice more prefer than the first first form on earth for the good of his people. So God examines all yields for the first ferrice more prefer than the first first first form of the good of his people. So God examines likely for the first first first form of the good of his people. done on cartif of the good of his people. So Good examines a larity to myted in noty writ, whom Good doublands in this him their fervice in fome peculiar bufinefie; as a King, Number 1.67, Deut 3,47, Deut 3,47 Refrective Lord J Or, Br. or, nor the Lord. So the word is rendeed, a King, 23, 19. Zech, 44, 4, Gen, 13. 3. They that fland because he worthipped the true God, though he lived among on the right hand, or on the left, stand not before, Marth, 25. Idolaters, or else because of his eminent graces mentioned

Zzzzzź

wany good men alive, who were like Job, although they came | hath, end be will curfe thet to thy face.] As if he flould fay; thost of those excellent graces that were in him, in regard of Thou halt bleffed him indeed abundantly, but thou halt not fhort of those excellent graces that were in him, in regard of; I how natt betted him undeed abundantly, but thou half nor degrees. So the word nutled, I Kings 8, 33, & 21.25, full tred in wet. Lay four according upon him, and if then he do 68, 8, Deut. 33, 54, 25 am, 7. and Exed. 15, 11. bit. 7, not openly dishonour thee, I should very much marvel.

So the word is used, for a particular region, ver. 10. piat. 101. continues. Gen. 12.1, 6. Jer. 5.30. & 12.4, 12. & 23.10. a pafett, &c.] The following words were all expounded God.

Verte 1. V. 9. Then Satan answered the Lord, and said, Doth Job sear God for neught? Then Satan answered the Lord] Satan had no wickednesse to

accuse Job of; else no doubt he would have done it. Yet he will accuse him of hypocrisie, although he could not possibly

know his heart. See Sarans great malice.

Delb Job fear God, &c. ] He propounds it by way of question in a kind of admiration, as wondering that God should speak so well of Job, who might serve God for by-ends, as many

rewate or pay, annete, and went-9215, Excalling 11. Some to mente and precess must times, without causic, or wongfully as job 3.3 Pd.3.57.1. Sam. as job, 4.8.531. Sometime without causelie, or in vain, as and theweth how casie it is for God to defroy the creatures. reward or pay, as here, and Gen. 29.15. Exod. 21.2, 11. Somo-

Ezek.6.10.
V. 10. Hast not thou made an bedge about him, and about bis

Haft not theu, Rc.] Now he goes about to prove his former acculation, that Job did not ferve God out of love, but onely for reward. Because he knowes that thou useft to work wonderfully for him, which he perceives in the mighty protection of him and his, and encrease of his cattel, therefore he doth all thefe righteous actions.

tele rightcom actions. made an hedge about him] A metaphor taken from a field, of wineyard fenced round about with a ftrong hedge, that no cattel or wild beafts or theeves come in to do hurt there. See cattel or wild beauts or theeves come in to an nurrenere. See Pfal.80.12,13. Efay 5.25. Hereby in Scripture is intimated Gods special providence defending his people from all evil. This is their safeguard. This is sometimes for our by a wall,

which is the fafety of the houle, Ezra 9.9, Zeeh. 2.5.
and about bis boufe] Thou haft not onely protected himfelf, and about the voyles 1 non near not onerly protected numeri, but alfo his houle and dwelling place, or rather his houfhold, children, fervants, his whole family. So the word is taken, Zech.13.1.2 Sam.7.16.25. & 6.12. Gen.18.19. Joh. 24.15.

Gen. 39.5. Luk. 19.9. Act. 16.34.

and about all that he hath 1 His cattel, and goods. Such things

1.31, 38, 839.5. Deut. 7.13. Sucrin nere imports, at appears [Pial. 89.35, & 95.11. Elsy 5.9, & 21.14, & 14.24, ] Jer. 15, 11-by the next words. And it is not likely that Satan, who would not acknowledge those graces, the God himself profifed to more chirally experted, as a Kingga. 22, 35, and forectimes it is not likely that Satan himself of the satan himself of

be in Jobyet.s. would nonour than to allustic so them under a general term of belifting.

the work of his hands? Thou hast made all his schions to profere, Pisl. 128.1.5. and to hast enriched him, Prov. 10. 12. and his jobiance? Or, jo hast his jobiance. Thus this particle is translated, Chap. 7.15. And it thews what was the fruit of Gods bleffing on his labours, and that not his labour, but Gods benediction, gave him all that increase, Gra. 33-

the fields could not hold them, nor they could not be kept ran should give so much power to him over all that Job within their wonted bounds, but they must break out, and feel for food abroad. It is like the bursting out of the prefies

God.

But pue forth thine head now] Verf.12. God hash no hands

like man. It is therefore a fimilized eather from man, who

conceines puts forth his hand for Good to others, as Prov. 32.

20. by giving to the poor. So aliG God opens his hand of

teed all living centure, Pfal. 143. 8. 24 14. 16. 26.

ver his from their enemets, Pfal. 133-7. 8 14. 17. And 50.

Sometimes for hut; Either when our not a fareth hands out to Sometimes for huit: Einner when men put meir hands out to faite on firike others to their hurt, Efr. 6.3. I Sam. 16.9 or for lay hold on them to imprion them as a 16.1. I Sam. 16.9 or to lay hold on them to imprion them as a 16.1. I Sam. 16.9 or to lay hold on them to imprion them as 16.1. I Sam. 16.9 or to lay hold on them to imprion them as 16.1. Sam. 16.9 or to lay hold on them to make the manual to hurt men by taking away their other rich men did.

for nonghi! Without an ample reward, out of pure love:

for nonghi! Without an ample reward, out of pure love:

for nonghi! Without an ample reward, out of pure love:

for nonghi! Without an ample reward, out of pure love:

for nonghi! Without an ample reward, out of pure love:

for nonghi! Knod y. of feet. Pill 166.36

for nonghi! You without the nonghi! You without the feet. Pill 166.36

for nonghi! You without the no

wife. No man muft fo much as touch them under pain of V. to. Hall not thou made an bedge about him, and about his wife. No man mutte much as south them under pain of house, and desast all that the baths as every find 2. Thou has the high data the two of the house, and his lighbanes is inserted in the two of the house, and his lighbanes is inserted in the house of the house of the high state of the high st might be laid on him by God. But the contrary appears by the words following. And the word is put for a harder stroke,

the words to how me. And the words put for a barder work, verfix, by finiting; and also Chap. 19.21.

All that he bath] It seems by this translation, that the Devil intended not a light lost, but much mischief to loot, that he should lofe all, and he made a begger. This is confirmed by Gods large Commission granted to him, ver. 12. And by Satans felarge Committion granted to him, ver.12. And by Stans fe-scention in the verter following, 1 staing away all his children and carred, and leaving nothing but a feveral mellen-ger of each file to getree him, and a bad miter over a him-cipate to the large properties of the best of the con-plete to the large properties of the best of the con-vention of the large properties of the large properties and large properties of the large properties of the large properties of the never felt the leaft lafe. Lay but fome light loft on him, and he will curse thee to thy face. Satans intention was to prove Job an hypocrite. Now a good man might fall into impatience in the loffe of all poffessions. So the word used for any, and that without a negative particle added, Job 8,12. it withereth before any other herb. And it may be fo tranflated. Gin. 2.16. Of any tree of the garden thou maylt freely eat.

as he hash abroad in the fields.

on every field 3 So that no hurt, no not the leaft, can come to survey field 3 So that no hurt, no not the leaft, can come to survey field 3 So that no hurt, no not the leaft, can come to survey field 3 So that no hurt, no had not leaft for much as a gap for any enterprise come in we but thim, or his, so cought he hath.

Those hash field Of 10, stab delighed. So that the whole verife the may go on by way of queftion. Gods belifting fometimes in many for the properties on the selded by other, relates all the first fightruist or temporal; as year, 12.2. & 24-4, pfal.1.1. & 118.1.2.4.5. Sometimes finitual to make y. as the selded of the penalty of the party frack fulfy, is left to God to chooke, and to infinite. This floor found fiptch is often as 18.1.1.1. & 118.1.1.2.1.3. Leads as 18.2.3.4. Gen. 12.3.8. & 29.5. Deut. 7.1.3. Such there imports, as appears 19.1. Pfal.2.3.5. & 29.5.1. Ea.3.8. & 29.5. Deut. 7.1.3. Such there imports, as appears who would be excited the penalty first properties of the penalty of

more fully expected, s. 1. King. 19.22. 1 Dan. 14.44:

outfetted) See on Verf. 5.

to by fee? J Openly, publicly, impudently, boldly, without tham out feer, or any regard of thy Majethy. If thou touch himple will be apply with thee, and diy in thy feee. So, To the feet of the feet Sain north the vice whereinto men are commonly fubject, that is, to hide their rebellion, and to be content with Gods dealing in time of profestive, but in time of advertity to curie God openly to histor, Eigh 39.11. Rev. 16.21.

V. 11. And the Lord field auto Sates, Behold, all that he betth in they power out, you have highly and offer thinks hand. So Sates went forth front her yollow of the Saint Committee it.

And the Lord field revenue and for linear them.

And the Lord Jan unto Satan) Here Strain Communo is fee down in plain term, and fo limited, that he may not paffe it to do Job any further hurt, till God give further leave. "Bebold" A note of admixtant as at Hab. 1.5. And indeed it might feem very firange that God at the fifth motion of Sa-tantian strains.

all that be bath] All his goods moveable and immoveable All defects. It is not use our ownering our of the printer with new wine. Prov 3-10, which argues great plenty. See all the prefer of the property of the provided by the prov in the tand] See Notes on verf.8.

Y. 11. But put furth think then God grants more v. 11. But put furth think the cody grants more v. 11. But put furth think the very light lotte will make him curse me to my face; but thou shalt and him so well | fob, clop, t. 3. Lie likely that Abraham children, planed settled, that the loss of all will not make him to do it. We may themselves in the East one near another. There is another his Commission, and he might have destroyed them as well as the reft, and as much as the cattel, all which he took away.

Surely it was not out of love to Job, but for his own ends, that by the bad tydings of the one, or bad counfel of the other, he might be drawn to curfe God.

Chap.i.

is in thy power] Heb. in thy band; as Gen. 16, 6, & 29, 8, Exod.4.21. Joh.3.35. Satan defires God to put forth his hand and imite Job in his possessions. Now left Saran should cavil and fay, that God fmore him too lightly to make a thorow tryal of his fincerity, God bids him to take his possession into his hand, and dispose of them as he pleased. Yet God gave not Saran this power to gratific him, but to declare that he hath no power over the creatures, further then God gives him

from the presence of the Lord ] Spoken after the manner of men, for he could go no whither out of Gods presence, Pfal. 239.7, &c. The phrase fignifies fometimes to go out of the places 133.7, Xe. The parase agoines formenties to go our of the place of Gods special protections, as Gen. 4.16. or from the place where God had appeared unto any, Jon. 1.3. Here it is a meraphot taken from a servant, who having received a command from his Mafter to do some special piece of service, leaves his mafter, and presently goes about it; as Zech. 6.5, &c. Mat. 4.22.

V. 13. And there was a day when his fons and his daughters were eating and drinking wine in their elder brothers boufe] Here were esting and divident wint in their ideal winters but[7] Here begins the particular enumeration of lobe calamilies. Saran begins with lighter troubles, goes on by degrees, till he come orthe greated, hat it light one could not prevail greater might. He brings them all fuddenly, one in the neck of another, that 30 builgit have no breathing time.

And three was a day 11 might well be the fift day of the re-nwing of the courfe of their families, for it was in their elder brothers boute, where in likelihood the course began. As the fift place a Table was situally given on the deler brother the fift place a Table was situally given on the deler brother.

by way of honour, Gen. 43.33. fo very likely was the first turn

in their mutual feating, such as you was the mit turn in their mutual feating, when his form and his daughters! See on ver. 4. were cating and drinking wine! Sometimes this phrase argues riot and exectle, as Prov. 31.44Math. 437. But here it feems onely to import drinking of wine for cheerfulnesse, which was utial in fealt, ER. 1.7. Hence a feat is called a banquet of nine, Eth. 5.6. & 7.2.7,8. However, it came in a time, when Job and they leaft fulpefted it, I Theff. 5.3. etdeft brothers] Heb. fift bown brothers.

eldid brokers | Heb. Jirl born kvolters. V. 1.4. And thore came and Jirl some man full sign dat faid, The own were plowing, and the fill a feding biflet born. And the work and the broker that do writing, wherein the flory is not first fed own, and sixtwards a mediage fore; as 25 man 18.1.19.2.1 and cliember, but for broving ble, the thing is included in the report. This mellenger feems to be one of Jobs fervants, that attended upon the catted, as ver. 15, that was an eye winch of the calamity, and could fee it out the more passionately to trouble Job the more. And for that end did Satan spare him, when the rest were slain. The same did Satan in every calamity, that Job might quickly hear of ir by one of his own fervants.

The ourse verse plossing.] See on ver. 3.
the offers! Heb. the lite-effer. These being taken away, all hope of breed was gone. See more on ver. 3.
bifdet them! Heb. at their hands. Neer them in place; as

hand of the Ethiopians.

V. 15. And the Sabeans fell upon them, and took them away; yea, they have flain the fervants with the edge of the fword, and I onely am eleaned alone to tell three. ] This is the first meffage of ill tidings that comes to Jobes cars, and makes way for the reft. Satan begins low with oxen, and affee, but means to go as high as children.

The Sabrans, ] Heb. Sheba. That is a company of robbers out of that place. It is conceived, that the opping of too be of the place. It is conceived, that they dwelt in Arabia the Defart, and were a people given to pillage. Afterwards they were called Saracens, nor from Sarah, but from Sarae, torob; It is likely Jobes country was near them, for these make the first booty of him. They were the posterity of Shebs, the fon of Jokihan, the fon of Abraham by Keturah, Gen. 25.1, 2, 3.

marvel, why Satan having los amples Commiffien, would Sheba the lon of Rasansh of the pofferity of Class. Getting the planted themselves elsewhere and it not possible themselves elsewhere and the possible themselves themselves elsewhere and the possible themselves themselves elsewhere and the possible themselves the possible that the possible themselves the possible themselve therefore that these Sabeans came of them,

therefore that their Sabeans came of them, fell upon them, I Ametaphot from hunters, who when they have a wild beaft in a gin, or floot, and laid a long, fall down upon it, to lay faft hold hold on it. When Jobes fervants feared no fuch thing, but were quietly working with the Cattell, or attending on them; ver. 14. then the Sabeans came suddenly and unexpectedly upon them, and flue them. This made the croffe the greater. Such an unlooked for calamity, this word fignifics,verf.16.

took them away. ] For a prey, or abouty, from the right owners.

owners, yes they have flain. ] Heb. finiten. The word fignifies varioully according to the feverall words joined with it, so to sinite with blindnesses to make blind, Gin. 19. 11. To sinite with no Status use portion power over the creatures, further then Moo getter to hort them, Marth, 8-31.

I leave to hort them, Marth, 8-31.

Onthy apen hissife [] Hurt not him. Do nothing that may endanger his bodily health and fatery. All that belongs to him are in thy power, but not his person.

partner feath hime hand! See Notes on veritt.

John Martin for the More for troiting elic, but a complete the more partners of the state of

for fuch as go beyond others in years, but for the most part for fuch as are above others in office. Hereby the youngmen are meant the fervants who attended on the husbandry and cat-

tell, as Auth, 2. 9, 15.
with the edge of the [word] Heb, the mouth because it devours while the lagge of the word just, the mount occasion it devours and defining men as the mouth doth meat, Datt, 32. A lamely. ] This he adds, that Jobe might not confort himfelf with the hope of any remaining to fulfain him; therefore Job faith he was naked, that is, definite of all hopes of fulfcanace,

am escaped alone. ] Onely and alone. Two words of one fenfe to flew the greatnesse of the flaughter, fo that it was a wonder that one could escape, and allo to they that no fur-ther proof was to be expected, but his message to be credi-

ther proof was to be expected, but nis meltage to be credi-ted, who onely of all the fervants there prefent was remaining-to till thee. ] I suppose God would not have left me neither alive, unlesse it had been to bring this fad news unto thee, which otherwise thou couldeft not so foon have known.

which concrine into couldethnot to foon have known.

V. 16. While he was yet freeding, there came also another and
faid, the five of Gad hath fain from heaven, and bath hurned up
tis finep and thy fervants, and hath confined them, and I only am
escaped alone to tell thee. ] This is Johes second lotte, the former fell upon the plowed grounds, this upon the passures, that he might cave no hope of bread or meat hereafter.

while he was yet fpeaking. I Refore he had made an end of his bad tidings. The loftes came to thick on Job, that there was no space left between to mourn for each loffe, nor to comfort him-

[space lick between to mount for each loff, nor to confort himself or get fireingh by godly mediation to bear the enfluightiff, got liberty to breath between them.

It by fire of Gad. That is a very great fire, fo great hils are estiled the mountains of God. Fil. 3c. 6. Ninnevech a City of God Jon 3., 3c. great writinging, writinging of God 3ra 3. 8. or a fire coming from heven as follows, and Gran 3.9.4. and for for hyd God and not kindled by men, as I King 18. 38. Numb. 11. 7. So fire inputs for fieltering, Fil. 148, 8. and 1. 1. The soft of the common form the common form the common form of t former, and brought about by Sarans power and policy that Job

tornier, and prought about by satans power and pointy that you night think God his enemy, as well as men.

It falu! See on ver. 15.

From beaven! Out of the air. Pfalm 79. 2 with Matth. 6,26. the [beep] See on verf. 3.

the fevants See on v. 15.
confuned them Heb. Eaten them up. As if the fire were hungry, and had a mouth to car, and abelly to receive the cremures it destroyes. See this phrase, Deut. 4. 24. and 9. 3. Ifai.33. 14. Heb. 12. 29. There might be some hope of reco-Neh. 3.2. &C. 2 Chr. 21.16. where in the Original it is, at the vering the other cattel carried away, verf. 15. but these were quite gon, and burnt to afhes.

And I onely, &c. ] See the Notes on v. 15.

V. 17. While he was yet speaking, there came also another, and faid, The Chaldeans made out three hands, and sell upon the Camels, and have carried them away yea, and flain the fervants with This design of the fund, and I and am flenged along is the time! This is Jobs third loft, which depived, thin of all hope of flubfill-ance; for now all his livelihood was clean gone. While he was yet speaking! Secon v. 16. the chatdard A people that lived on fooil, and wied not,

nor knew not how to till the earth; They were called Cafdim in Hebrew, from Chefed Nahors fon, from whom, it is likely, they descended, Gen, 22, 22.

three bands | Heb. heads : So called, because every Troop mentioned, Exik. 27. 23. Ifa. 60. 6. Jer. 6. 20. Pfal. 72. 10. had a feveral Head, or Commander. See Judg. 7.16, 20. and For they are faid to be fent Eaftward, Gra. 25. 6. and fo near 9. 43. 1 Sam. 11. 11. & 13. 17. They had one troop to flay

Chap, ii.

the fervants, another to drive away the Camelra third, to op- 14.31. I Eing. 21. 18. 2 King. 1. 3. thing 12. 3. the fervants are loss in mostled Tore his upper garment, which men and rent his mostled Tore his upper garment, which men pole fuch as would refeue them. So that they came not ac-

V. 18. While he was yet speaking, there came also another, and faid, Thy fons and thy daughters, were eating and winking wine in their eldest brothers boufe] Here is Jobs greatest losse fet down. their easts protects while I rieces poss greatest one let down.
He might have hoped for forme comfort from his children,
(who lived fo lovingly together) when all his cattel were gon:
but now that hope faileth him alfo.

while he was yet speaking ] See the phrase, Prov. 8.26. Joh. 4.
2. Look on the Notes on v. 16.

Thy fons and thy daughters, &c. ] See on v. 13.

an jons and top dauguters, oct. Joec on v-13.

19. And behold there came a great wind from the wilderness,
and smote the four certers of the house, and it fell upon the youngmen, and they are dead, and I only am escaped alone to tell thee] The manner of the death of Jobs children, is here fet down, which might be the more troublesom, because it seemed to be done by the immediate hand of God, and men had no hand

Behold A note of admiration is fet before it, First, to thew the great and formidable force of the wind. For the word the great and tormidable torce of the wind. For the word ufeth to be added, to the up admiration of the greateft things, Gen.6.17. Ifai.7.14. Secondly, to thew, that as this was the laft, foir was the greateft plague: for no behold is added to the there came ] A metaphor from living creatures: for the

wind cannot come of it felf. As if fenfleffe creatures had confpired against Job, and came of their own accord to do him a

ipires againt 100, and eache or their own accord to our and a mildiref. See the like of the Sun, Pola. 19-5. a great wind.] The wind is powerful in it felt; but there necessed an extraordinary wind to do what follows-from the wildernelf.] Heb. from side, or, from beyond, or, from over the wildernelf. It may be the houses of Job, and his chileur its wilderseiff. It may be the houtes of Job, and his childaren were not far from defare places. Yet thofe trees could
not keep the wind off from them. Or, fram sheiters the region of the wilderseife, next Job
found. So the words uted. Noths, 3.v., and not of Syriaor
bouts. So the words uted. Noths, 3.v., and not of Syriaor
befined Syria. For norm this defense beyond the Sea; it they
came out of the wildermelie of Edom, 2 King 3.8. or Arabis
dietar. Or, from the tails. It als, 6.11. It can. On Lum. 1.1.
dietars. Or, from the tails. It lafs, 6.11. It can. On Lum. 1.1.
dietars. Or, from the tails. It lafs, 6.11. It can. On Lum. 1.1.
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dietars. Or, from the tails. It lafs, 6.11. It can. On Lum. 1.1.
dietars. Or, from the tails. It lafs, 6.11. It leaves of the tails. Or laft of the tails. Or laft of the tails of the tails. deferta. Or, from the plain, Ilai. 63.13. Jer. 9. 10. Lam. 4.19.

and 5, 9.
and fmote] Heb. toutbed. See notes on v. II.
the four corners of the boufe] A strange wind to blow so many
several wates at once; This shows it to be an extra ordinary

wind, Dan. 7.2.
and it fill Matth. 7.27. Satan doth not take away Jobs
children, in an ordinary way by fickneffe, one after another;
but all together, by a violent and fittange death, that Job might

as formerly, ver. 5.
and they are dead If they had been onely wounded, or fome of them dead, the trouble had been the leffe, but the loffe of all

together was gricyous, 2 Sam. 13.30, 32, 33.

and I anely, &c.] See on the lifteenth verse. The Jews have an opinion, that this meffenger fell down dead, as foon as ever he had delivered his meffage, as if he had been kept alive, onely

till he might tell Job this sad tidings.

V. 20. Then Tob arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped ] Job bare the former troubles without any complaint, nay without uttering any word at all: but this last and greatest trouble,

makes him to expresse his grief in words. Then] As foon as he had heard of the loffe of his fons.

(1873) In 1991 in the manners of the cone on the 1991. The third is a contract of the first of t 

slight next more stilled with the folior of his children, then ideal the creft. The Devil leep the greated how sill used in the control of th

used to do, in times of great heavinesse. Some think it to be a stately robe, which men of great honour used to wear. This tor that very end.

| fil wyse the Genetical Like robbers to take a prey. See more | do then, that his heat was true within him with greit, or yet. I.f. as alloon all the words following, to the end of or vert. I.f. as alloon all the words following, to the end of the like did men at funerals, 2 Sam. 3, 31, Or upon any fundam

the like did men at runerats, 2 oama, 3,1,0 r upon any luddain news of evil to themselves, Gen. 37. 34. Or fight of great calamity fall no their friends, Job 2.12. 2 Sam.1.11. John. 6. Or in fign of forrow for their own fins, or the fins of others, 2 Chron-34-19. Joel 2.13. Ezt. 9.3, 5. Or in deteclation of blasphemy; as it their hearts were rent within them, by

The word is used as well of shearing sheep, as of cutting hair,

The word is used as well of meaning morphogonal form 38.12. I Sam. 35.73. Sam.13.33. and [Edward Is all as a second of Saling of Morphogonal form of Scripture, is used as an outward gefuture of worthip, Dut. 9.18. 2 Sam.13.16. 2 Chron.20.18. Matth. 2.11. & 4.9. Pfal. 72. 11. Rev. 7.11. Yet worthip was done formettines by Randings, 1 King. 8.22. Vet worthip was done formettines by Randings, 1 Saling 2 Chron.6.12. By fitting, 2 San. 7. 18. By kneeling, Ifai. 45. 23. Rom.14.11. Phil. 2.10. 2 Chron.6.13. Pfal. 95. 6. Dan. 

civil worthip, due to Superiours, as Gen. 18.2. & 23.7. & 43-

who was fo far from curling God, as Satan confidently affirmed he would, verf. 11. that he, after all his loffes, gives praife and

Naked came 1] Not without clothes onely, but also without cattel, possessions, children, or any wealth. So the wife man expounds it, Eccl. 5.15. and the Plalmist, Plal. 49. 17. and the Apostles, I Tim.6.7. by being destitute of all worldly helps, or

bur all rogether, by a violent and strange death, that Job might think God was very angry with him.

\*\*Maps they super mad Job foras, \$5 man 13, 23. including the death of the graph members mome? Job foras, \$5 man 13, 23. including the cannon mother, whence man was made at first, Genn. 27, & 3. including the substance man graph members returning thinker and they conceived the medicine returning thinker and they conceived the medicine of the super members and the substance of th thers womb, out of which he was born, and give other inter-pretations of the words following.

and naked Or, therefore naked. So this particle is used, Job 21. 14. Gen. 3.10. And I was afraid; that is, therefore I was afraid; To wir, because I heard thy voyce, Isai. 43. 4. Because I came in naked into the world, therefore must I go out of it so. And the reason confists in this: That we being born naked, our goods are not our own, but lent us for our use, while we live here, and therefore we cannot look to carry them away with us: as a fervant that wears a Lords Livery, must wear it no longer, when he is put out of service. Thus Job comforts himself from the common condition of all men, who must, one time or other, part with all they have. Or, it may be, he looks upon his own particular loffes, as if he should have faid, I thought my prosperity would have lasted till my

the lower parts of the earth are put for the gave, P[h] 6; 9.9 (7) and the tracif did unto Staten, Itali thus completed by foatlo for the wombs, P[h] 1; 9.9; 1.7 (2) and the tracif did unto Staten, Itali thus completed by foatlo for the wombs, P[h] 1; 9.9; 1.7 (2) and the tracif did unto Staten, Itali thus completed by foatlown the carte, a which has been added that thirds; 10 is this earth. If the noticely light integrity, attempt better unto the foatlook of the cartest of the light was spoten of before, but to form ene thing, intervening, preferenced to the feeling, or understanding. There; that the land of the cartest of the light of the cartest of the longer of the cartest of the longer of ther dead men use to go; the grave, a place well known, and therefore needed not to be named.

the Lord gave | The cattel and children which I had. Gen. 33.5,11. Joh. 24-3, 4. Job comforts hitafelf with Gods providence, looking up to him in all things, and above fecondary

caufete.

and the Lord hath taken away It is likely, that Job had no
knowledg of Satans commission, but he knew that men shad
unjustly taken away some of his goods, yet he attributes all unto God, by whose permission he knew it was done, and that he to God, by whofe permiftion he knew it was done, and that he inght julity steel all things from him, when he jeleafth, who had given him onely the ule of them, during his pleafure, but had kept the right in hintelf, a such Lord of all, Mono 3. 6.

2 Sum. 16.10. Gen. 45.7. King. 1.2.15.

2 Sum. 16.10. Gen. 45.7. King. 1.2.15.

3 Sim. 16.10. Gen. 45.7. King. 1.2.15.

4 Sim. 16.10. Gen. 45.7. King. 1.2.15.

4 Sim. 16.10. Gen. 45.7. King. 1.2.15.

5 Sim. 16.10. Gen. 45.7. King. 1.2.15.

praifich him for affording them so long unto him. God bleffer eth us, by making us happy, who were unhappy before, and enriching us with gifts of wealth, or greecog glory, Gen. 14, 37, 8.26.11,31, Eph. 1.3, Math. 37, 34. We bleffe him by praifing him, and acknowledging, and making known those excellences that are in him, Pall, 32, 34, 8 to 41, 3, 8c. And by giving him thanks, for all the favours we receive from him, Gen. 15.20. 2 Chron. 31. 8. Dan. 2.19. Matth. 14.19. Pfalm

the name of the Lord God himfelf,Pfal.44.5. & 48. 10. and 72.18,19. Dan. 2.19,20. So names are put for persons, Act. 1.
15. Rev. 3.4. When the name is put for the thing it self, there is an oriphalis in it ggnifying the excellency of the thing, and that it is most worthy to be named. So that by Gods name, here, is meant God himself, who is so glorious, that his goodneffe and wildom, and greatneffe deferve to be proclamed, far

and neer, by men and angels.

V. 22. In all this following not, nor charged God foelifby.]

Here God cleeres Job for his carriage hitherto, which proved contrary to Sarans expectation.

In all this]. In all these calamities and miseries that befell In all this]. In all their casamites and mileres that perell hin, though they were very great. Yet afforwards he failes, in conference with his friends; though never so far as to blaspheme God, as Satan supposed he would.

Job simula no!) Not in word or deed alone, as chap.z.to.

but did not yet fe much as enterrain an hard thought of God or of his providence in his heart : But thought well of God:

or of his providence in his neatt: But thought well or woas goodnels notwithstanding any evill that befell him. More charged God foodfoly] Or, with felly Heb, nor attribu-ted felly or, unfac wines to God. The word signifies that which wants due or right temperature. As any kind of meat not well feasoned, chap. 6.6. untempered morter. Ezek. 13.10.11, 14. his heart was so well seasoned, that he had no unsitting thoughts of God and his providence, that might be unbecom-ing Gods justice, or displeasing to him, as unsavoury mont

#### CHAP, II.

Yetl, 1. A Gain there was a day, when the font of God came
earne alfo among them, to prefent himself before the Lord,
againg Spran could not prevail against Job by his former

good Angels, Chap. 1.6. but not of Satan till now. Some think he was summoned by God, to give an account of what He will part with all, not onely to fave his life, as before skin. he had done against Job, and to be directed for time to come. for skin; but he makes so light account of cattells, servants, But it may be the came voluntarily with a malicious intent, to get a larger commission against Job, because he saw he could not hurt him by the former.

And Satan answered the Lord, and faid, From going to and fro in ease on him. Here Satan accuseth Job of unnaturalnesse and the earth, and from walking up and down in it.

And the Lord said, &c. ] God asketh the same question, and

Add ight and faid, 8c. I God skeeth the fame question, and
the Devil had no other universe give, then he did, Chap. 1. [46], and ke will early the to thy fate I Saran now defires leave
g. Hereby Saran was the more confounded. See Notes on to make a further trial I O b, a so bodly plagues loid upon

in the earth] He had no power in heaven, where all is pure, and no liberty of temptation.

would confesse his errour. See Notes there.

and fill be holderb] Or, and fill beldeth. So all may go on by way of question to the end of the verse. This is added, to flartle Satan the more, and to put him to new refolutions.

Neither could this be affirmed of Job before, because he was

Nether could him be annimed of job actore, because he was not tryed formerly. Doft, not thou fee the netwithstanding all these grievous calamities, he holds fast this integrity? fast bit integrity? Notwithstanding all these lostes, whereby thou didd intend to get it away from him, and fasts the would forfake it, when all was taken away, he laid fast hold on his innocency, and would not let that go, though he parted wil-lingly with the reft. He held fast by it, as a man in the water holds by any thing that may fave him, and will not let it gos Or, as a fouldier holds fast his meapon or buckler, because his life lyes upon it.

thou movedft me] a metaphor taken from men ; for God ia toou moveagiese; I antesphor taken from men; for God in immoveable, Thou endeavouredly to fit me up by colourable reasons to destroy Job, 2 Chr. 2.1... to destroy bins! Heb. to swallow bins up. A mersphor from will beafts, Evod, 7.1.2. Pol. 1.4.3... without cause? Nor for his former sinsul! course or wicked

life, which he was not guilty of, though he have humane infirmities, I Sam. 19. 5. Job. 16.17. 6.c. Thou haft not brought hrmites, 1 Sam. 19-5, 100; 16.17.04. Thou had not brought any weight secution of any critice, for which he flouid be deftroyed, onely a malicious fulpicion of thise ewn of form; this return the flouid center of the control of the c See notes on chap. 1.9.
V. 4. And Satan answered the Lord and faid shinfor shin, and

all that he hath will a man give for his life.

And Satan answered the Lord and faid. ] Now Satan vilifies And Satan on were the Lora ma Jail. I Now satan vances those things he had fet to great price on before, that he made full account they would force Job to curfe God. See chap. 1. 11. As if Satan flould have faid. Job hath loft his goods in-deed, and children, but feeing himself fafe, he makes no great account of their loffe.

shin for skin ] Any skin for his own ; outward things that squir for high A may skin for his own: outward timpe this concern not his own hody are too light to try him withill. A proverbiall speech signifying that Job cared not for the loss of Cattell, not servants, nor children, so he might keep his own skin whole; his own life was dearest to him. He could well be content they might all perish so he might escape; let all the resign which way it will. He would give not onely his cattells, and servants, but his sons skins also to save his own. Or, skin upon skin, 2 King, 4.5. He will give the skins of all that belong to him, rather then be hurr himself. So some underfland John 1.16. Grace for Grace, that is Grace upon Grace, abundance of Grace.

And or Yea, as Prov. 30. 18. for it encreafeth the fignifica-

ME that a man bath] All his goods, garments, hangings.
Such were then for the most part made of skins, Gen. 3.21.Levit. 15.17. He will not give fomething onely, though ver procious, but all. As it Satan should have faid, have gone to the uttermost of my Commission, Chap. 1. 12. Give me a larger

exme die asseng tisten, to prefent immigle leigher the Lord, degail S stars could not preventil again it look bit former Commillition is, now God is compared to a king, that appoints a fecond meeting, wherein a fecond Commillion is granted to Saan.

Saan letter was a day, &c. ] See on Chap. 1.6.

to prefent bimigli before the Lord ] This was affirmed of the complete the lord of Saan letter was a day, &c. ] See on Chap. 1.6.

The prefent bimigli before the Lord ] This was affirmed of the complete the lord of Saan letter was a day, &c. ] See on Chap. 1.6.

The prefent bimigli before the Lord ] This was affirmed of the look of the lord of Saan all looks. See the lord Saan letter was complete the lord of the of man, Gen. 12.5. Exod. 1.5. and then the fenfe is more full, yea, and children alfo, that he would rather loofe them all. then expose his own person to the enduring of pain. And this ot hure him by the former.

V. A. And the Lord faid unto Satan From whence comest thou? for then how could be accuse God: but to lay some fore diffelf-love.

put forth thine hand now and touch ] See notes on Chap. 1.

and he will curse thee to the face ] See on Chap. I.II. V. 6. And the Lord faid unto Satambebold be is in thine hand

but fave bis life. And the Lord [aid unto Satan ] God is content to give Satan a larger Commission, that Job may be further tryed.

Behold he is in thine hand ] Before God gave all Job had in-

to Satans hand, but not his own person, he might not touch him, Chap. 1.12, now he may. See notes on Chap. 1.13. But] or Onely. A term of diminution, limiting Satans Com-

mission, so that he might not take away Jobs life,

Save 1 Do not destroy his life. So God is said to quicken Save J Do not detitoy his lite. 30 God is taid to quicken men by keeping them alive, and reftoring them to health, when they are in danger of death, Pfil. 119. 15, 88, 109. Afflice his body as much as thou wilt, fo thou kill him not. Thus God fets bounds to evill fpirits, Mat. 8.3. Rev. 20.2. Maimony inter-prets it of not troubling his mind, nor depriving him of his

prets to the troubling his minn, had a specing him to interesting him to interest the life ] Heb. his faul, See notes on ver. 4.
V. 7. So went Satan forth from the prefence of the Lord, and fonce Job with fore balls from the fele of his foot, anto his Crown] This ver, thews us, how quick and tharp Satan is, in profe-cuting Gods fervants when he can get leave.

So went Satan forth from the prefence of the Lord ] See notes

on Chap.t.12.

finate feb ] Saran, though a fpirit, yet can work upon our bodies, and infile fores if God give leave, yet the way how, is not fer our unto us.

with fore boits | These fores were most vehement : with such

muts jere vous: 1 notes tores were most venement: when then God pisqued the Egyptians, Exod. 9, 9 and threatned to punish the rebellious people, Deur. 32.7, fo that this tempurism was most giveous to fi to ba had nearlored Gods dipleasing by the greatness of his disease, he might have thought that

by the greatedisc of his slicele; he might neventure for God hid edit him quite off.
From the fale of his fore unto his Crem?] All over his body leaving him no clear place. A Proverbiall speech, 16.1.6.
V. 8. And he took him a prisheard to forage himself without and he fate down among the affert.
A prisheard to forage himself! J Herein is fer out the greatest of light himself. His singers in likelihood were so forage. that he was compelled to make use of some other thing-

fate down I Intending to abide there, ver. 13. 6.8 2.1, let. 37.12.8 39.14. Like a mourner; this posture was a fign of forrow of old, Chap. 42.6. Ionas 3.6. Est. 4.1.3. Isa. 61.3. Mat. 11.21. Luke 10.13. Sometimes they putafhes on their

heads, 2 Sam. 13.19. V.9. Then faud bis wife unto him; deeft thou fill vetain thine

inscerity ? Curfe God and die.

then faid his wife unto him ] A temptation greater then the difease, that his wife, who ought to comfort him in his mifery, should prove an adversary to him, and affist Satan against him. Saran useth the same instrument against Job, that he did against Adam Gen 3.6.
Doll thou fill Or, doeft thou yet. After so many fad things

befaln thee, notwithstanding thy integrity; and, it may be, for

retain thine integrity ] What gainest thou by serving God, seeing he thus plagueth thee, as though he were thine enemy. This is the most grievous temptation of the faithfull, when their faith is affailed, and when Saran goeth about to perswade them, that they truft in God in vain, Chap. 21.15. Mal. 3. 14. Or, Doft thou continue ftill in maintaining thine integrity , when God hath discovered thine hypocrifie ? See Chap. 1. 1,

Curfe God and dre Heb. bleffe. Bleffe God, though thou dye. Because thou are so ready to praise God, even in troubles, as thou didt, Chapt. 21. go on in that way, and fee how God will reward thee with a painful death, which thou can't not avoid. An ironical fcoffe at Jobs piery. Or bleffing is put for curfing. See Notes on Chap. 1, 5, 11. Get that benefit by blaspheming God, which thou canst not get by serving him, that thou mayest dye by his hands for cursing him, and so be freed from these pains. Or, Cursa God once before thou dyeft, that thou mayeft be revenged on him for dealing thus unkindly with thee.

V. 10. But be faid to her, Thou speakest as one of the feolish women speaketh: What? Shall we receive good at the hand of God, and shall we not receive evill? In all this did not Job six

But he faid to ber He holds not his peace, although he were forely afflicted with his difeafe, but reproves his Wife for her

bit bent and bit fleft] His body, which is made up of them

Fine Lufe, 24,39, Lay pain and weaknedie on him, fo that not

bit bent and bit fleft] His body, which is made up of them

want out of the state of the fallip wasten] As a woman that

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want out of the fallip wasten out of t fignifies, Pfal.14.1,2. Prov.1.32. & 7.22. & 9.13.

What? Or, Alfo. Shewing, that he doth not only reprove her, but also give a reason of his reproof,

ner, out and give a reason of his reproof.

Shall we receive good, &c., ] That is, if we be content to receive good from God, we must be content to receive ever lasto. So Mals. 14. They shall said, &c. that is, if they build a support of the state of t they build, I will throw down. See the like phrase, Pfal. 109.
28. Isit fit we should serve God hitherto in our great prosperity, and fall from him, now he afflicteth us? This fully anfivers Satans two Charges, Chap. 1.11. & 2.5. and his wives objection, vcf. 9, of this Chapter, and flews the fincerity of Jobs heart, that he ferved God out of true love. By good and

evill, is meant prosperity, and adversity, as Ifa. 1. 19. Amos 3.6.

In all this idea to Joh ful. Now inhitanding the force of his diffuse, and tentation of his wife. See Notes on Chap. 1.2.

with his life! In his freeches, as afterwards he did in the following Chapters. It easy be the now began to free inward-ly, which he did not, Chap. 1.2.2, yet broke not out into limpatient words for the prefers. He fo briddeh his affections, that his ongue through impatience did not murmure against God. July 1.2.1. 1.2.2.2.

God, P[21.39.1. ] am. 3.2. V.11. Now when Jobs three friends heard of all this evil that was come on him, they came every one from his own place, Eliphaz the Temanite, and Bildad the Shubite, and Zophar the Nasmathite, for they had made an appointment together to come to mourn with bim, and to comfort bim.

Name when A new tentation of Job by his friends, who

some no confort him, and almost deven him into defpair.
Jobs three friends! It feems thefe were the chief and choice of Jobs friends ipoken of by number, as if he had no more from difficulty in Hebrew is detived from [7,17], to feed. For

tiends often eat together, Pfal.41.9.
bested of all this cuild Of all Jobs losses. See on vers. 10. Great and famous mens troubles are most noted and talked of, that was come on him] Actions of living creatures are often that was come on him; Actions or living creatures are often by way of metaphor attributed to liveleffe things. So troubles are fail to come on men, and to find them, and to compafie them about, and get hold on them, Chap. 31.29. Pfal. 116.3.

Jon. 2.3,5. See Notes on Chap.1.19.
they came [ Without fending for, as friends use to do in time

of selverifity

growf from his complete] Out of the region where he
dwelt, for they dwelt not far off in Idunes, a place famous
for wife may deal to far off in Idunes, a place famous
for wife model, wars. Ite, a place, "findes the fire friends of
John weet," a elle in fome bordetting plar of Arabia, which was
noted in forman. Effy a 11, 31, 41 Or, from his own place,
from his own houle; for they might awell night one
mother in the fune region. Elfe hardly would there have
been for the friendly becreen Job and them, had they lived
for fon, or easily have vificed Job in his afficien. So place, is
for for habitation, or a bailing, Caphe. 6.1, 8, 7, 10, a and put for habitation, or abiding, Chap. 6. 17. & 7. 10. and

Eliphez the Temanit?] One of the polletiny of Teman the fan of Eliphez the Ion of Elin, 6m; 36:10;11. Or an Inhabitant of Teman, which fome think to be in Arbita your of Elipy at. 33,144. Others, in Edom, out of Jer. 49. 7. Amos at 1. Olsel, verif.9. However, it was a place of choice wife men. In Individual Common Control of the Common Control of Common Com Eliphaz the Temanite] One of the posterity of Teman the fon

rrom 100s.

Bildad the Shuhite] Of the posterity of Shuah, Abrahams son
by Keturah, Gen. 25, 1, 2, 1 Chr. 1, 32.

Zaphar the Naamathite] Of Timnah; one of Essus posterior

Zaphar the Natamethiel Of Imman; one of Flats potents, as force think, Gen. 36.40. Others think him to be of Nasimh, a Towe in the Tribe of Judsh, mentioned \$60.13.41. But neither time nor place fuit well with this flory. Both are too

they had made an appointment together ] Or, they were gathered together.

to come] See notes on this verfe before,

to come; see notes on this verie core; to motor with him] NA,3,7. Elay 51.19. Or, to have compassion on him, as Psi-169.20.

and to comfort him] By thewing themselves sensitive for the corroves, which is a great comfort to one in misery, Rome. 12. 15. V. 12. And when they lift up their ejet afar off, and hiem bim

Chap, iii.

Annotations on the Book of Sec.

And when Here is fet out the cause of the aftonishment of Tobs friends.

Jobs friends.

they life up their eyes afar off ] Spying a man far off , fitting in a fad condition, they fixed their eyes upon him, and having forms furfation it might he Job, because they had heard of his grouble, they viewed him the more earneftly to fee whether it were he or no, and whether it were as bad with him, as they were informed

and knew him not] His boyles had fo much altered his countenance, they could not know him at first fight, Lam, 4.

they lifted up their voice and wept] When they came neerer, and faw it was he indeed, and how much he was altered, they fet up a loud lamentation for him, that even pallengers might take notice of the depth of their forrow, Gen. 50.10, 11. 2 Sam. take notice of the depth of their lorrow, Gen. 50.10,11. 2 Sam. 18.33. Effh.4.1. Judg. 2.4. This was the fift gefture and fign of forrow in them, Gen. 22.16. & 237.35. Ruth. 1.4. and they cont every one bit matule.] This is the fecond mourning

ing gesture, Gen. 37.34. John 7.6. Est. 4. I. Gen. 44.13. Judg. 11. ing getture, ven. 37,34. joun. 7.0. Eu. 4.1. ven. 941. 3. juog. 12. 35. Secon Chap. 1.20.
37. Secon Chap. 1.20.
and Third lead auft upon their heads? The third expression of their great fortow, Josh. 7.6. Lam. 2.10. Ezek. 27.30. Nehem.

9.1.
towards beaven] Throwing it up in the ayr, so as it might fall on their heads. See on Chapt. 16.
V. 13. So they sate down with him upon the ground seven days,

V. 13. So they face down with him upon the ground fever day, and feven nights, and none fpake a word unto him. for they faw that his girl was very great.

So they face down with him upon the ground ] Here are two

So they fate corns with him upon the ground 1 stere are two other outward expressions of their forrow. The one is sitting on the ground by him, Elay 47.1. Lam.2.10. Neh. 1.4. They fate with him, to shew that they bare part of his sorrow with and none [pake a word unto him] The last note of their for row

is filence. They were fo grieved for him, that they could nor Speak a word to him, Lam. 3.28. & 2.10.

for they faw that his grief was very great None of them would speak to him for fear of troubling him, Sick persons love would speaketo him for fear of troubling him, ore keperions love quietnesse. They came prepared to speak, very likely, but were astronished at his misery, sinding it far greater then they expect-ed, and slaid till Job should offer matter of discourse, that they might know, what was fit to fay to him, Exod. 6.9.

## CHAP. III.

Vetf. 7. After this 500 opened his mouth, and comfed his After this] Having face to many dayes fill, and no words paffing from his fixeds, his choler breafs one into impattence, A frange change. He that in the fift Chapter bleffed God after his loffer, and in the fecond fchooled his wife for ill fiper-dies, now (peaks ill himfelf. Ye che curfeth not God, and fo proves Stann a liar, and his wives counfel foolith. For he had lo foreted wives, Chapt. 11, at 2.5-1 and the had exhorted him to it, Chapt. 9. He curfeth his birth day, like one launch yellow the county of the county of the curfeth his birth day, like one launch yellow the county of the curfeth his birth day, like one launch yellow the county of the curfeth his birth day, like one launch yellow the curfeth when the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the curfeth his birth day, like one launch yellow the launch ye ced by the Chirurgion, who dares not curfe him, but curfes the

knife,
Jöbopard bis mouth] A man may open his mouth, though
he speak noe. But opening the mouth Scripture phrass, is
put of speaking; as Poll, 38, 13 I mus at a dawn must that
apenth has bis mouth; that is, that speaked noe: for a dumn
must can open his mouth, but not speak this decreed by the
must can open his mouth, but not speak this decreed by the
page of the vericle of held put that beards now. So Pfall.
The speaking of t 39.9. Prov. 8.6. Pint Pint 79.2. To open the mouth in a par-rable, is to unter parabolical speeches. Opening the mouth then, is beginning to speak. It may be these friends of Job knowing him to be wise, looked upon him in filence, observing

phorming must to be wise, looked upon him in filence, observing which he would move his higs, and begin to fpeak, and curful J syste lightly of tit in contemptuous words, according set he Original of the word in Hebrery, Lev. 10. 9, a Sun 16.4, so A Hagu despited her militedle, Gen. 16.4, and all all briefs, S. Santh 2 at. See 18.30. 3.20. We fleek ill of J and the Contempture of the Contem fing, nor curling; yet out of the abundance of his grief, and pain, he curleth it, and wisheth ill to it, as appears in the verses following.

following.

his day I he day of his birth, verf. 3. Hof. 7.5. Jer. 20.1.4. See on Chapt. 4. or, I his fad day, on which all these heavy things befell him. Jer. 17.17. Obad. verf. 12.

V. 1. And Jos Dage and Jail A preparation for Jobs suture discourse to move expectation, and win attention.

not, thy tifted up their voice and supt; and they rent turny one in filence; and hearing nothing come from him that might but mantle, and Hrinkled dust upon their leads toward bins. give them an hint what to fay to him, asked him in few words, what he aid. To which there cucfifion, though not recorded, Job gave this following antiver. So they, conceive of that in Deur. 26.5. Then finals speak, Heb. answers that the Prices asked the man, what he had in his basker, and thereupon he should

answer, in the words ensuing.

and faid The doubling of the word may fignific Jobs care. and fand 1 The doubling of the word may lightle Jobs ear-nefine is in freaking, not the weight of the matter worthy to be often repeated, as fome would have it. It was rather worthy to be all buried; for it was very finful.

to be all buried; for it was very findu.

V. 3. Let the day prifty, when in I was born, and the night, in which it med faid, There is a man-wild continued. An hyperbolical epperfition of his great infelicity, in his apprehending type the without much impartnere: a sit the half all, I am the unhappied? man alive. Let there be no yearly remembrance of my birth, as of great mens, for it repents me that ever I was

my outs, as green mens, sort repents me that ever I was born.

Let the day! I may be Job was born in the day; or by the day may be meant, the time, fimply. It called the birth day that let the birth day that let the strain of the mens of parties, but affect fitted from the repent of the fill. He fill the first of the strain of parties, but affect fitted from the fight. The Hebrews have no Opative, but affect fitted from repoyee. He he final little. They shall keep to 0, 0 that the day bad prilled i ac Chappelled. They shall keep to 0, 0 that the day had prilled i ac Chappelled from the day of the latter of the shall have felt this milety. Or, let it be pir out of the day administration of the men forgotten, and there never had been such a day. For this first open openits, which is out of all temperature of the first of the first openits, which is out of all temperature of the first of the

numbred. He was to begin his dayes again, Chap. 10.18,19.

Iterma.10,1,E.C.(1.3.;

who win I was born! See on Chap. 1.4. Or, in whith I was
to be born. For its the Gaute in Hebrew.

and the might! Or, or the night. See and for or Exod. 21.15,

16, 17. & 2a. 3. So he would be face to curfe the sime
he was born in, urrest after or ingles.

16, 17, 6c 23, 32. og ne woute us tutte to strite time he wai bern in, været id ap or night.

involich it nær fich! Heb. he fridt! In wit, the melfinger, who brought endings hereof to my father, to make him gled.

So Gen. 48. 1. He fald to Joseph, that is, One toid Joseph, the control of the string of the str

a man could reco, aman. A name taken tron strength and prevalency in the Original. The news of men-children is more welcome to parents, or friends, then of daughters; I Sam.419, Gen. 30-23, 24, Jen. 20.15. Not onely because the male is the principal sex, but also because the fathers name is preserved in it. See nores on Chap. 1. 2. He meant himfelf; In which I was conceived. As no doubt, Chap 7.1. and 14. 1. speaking of mans miseries, he had an especial eye to

his own.

conceived] Or, born. Or, brought forth. For the time of
his conception could not be known, nor any report brought,
whither a male or female were conceived. So the word is

winder a man. on tenate truth under 1 miles (1 miles of the miles of the miles of the miles of the miles (1 miles of the miles (1 miles (1 miles (1 miles) (

fication of an unpappy asy. Let the unationed up the central darkingfles, at unworthy to have, or give light, that no futch unhappy day might be in the world.

Let that day be darkingfled Let it be darkingfle it fell; that it is mod dark it. Let not the Sun give it any light at all jordet it be clean taken out of the world. Either he without it had been o at first, or may be so in the yearly revolution of It would lo at trift, or may be to in the yearty revolution of a trivelum be a great a flonishment to men, to look for a morning, and find it night (lil, like the thice dayes darknesse in Egypt, Exod. 10.13) Or, the Sun darkness in his triing, I fai, 13.10. A sel thing, when after darknesse light is expected, that darknesses should continue; as it were comfortable for the Sun to con-Inould continue; as it were comfortable for the Sun to con-tinue at exening, when men look for darknesse, Job 11, 17, Zech. 14,7. Marth. 6,23. Thus he expounds what he means by perithing, ver 3. that it should loofenll light, and become

without from new amplitations.
datwiff(2) See actes on ver. 4
helplatmof databl Or. 4 deadly fleide. An augmentation
adding weights to the former word. The most fad, incurable,
deplorable darkneff, funds as feixeth on the crys of dying mon,
whole eyer deaths ready to close. Or, further is no
deadmon in the grave, where no light comes at all. I dead
mon in the grave, where no light comes at all. dead men in the grave, where no light comes at all. I here-fore Gods fervants, in danger of death, pray him to lighten heir eyes, Pfall-13-0. Or, the greatest darknesse, which puts a man in feet of and brings, him into danger of death, and might ill one with the horriblenesse of it. Where secret states are laid for him in the dark, that cannot be feen, or prevented. Where whatfoever men fee, feems to present death unto ly fladows, dangerous darknesse, fearful fights. For the phrase, fre Job 16.16. & 38.17. Pfal. 23.4. & 44. 19. Ifai. 9. 2. Marth.

fixe Job 16.6.6. 8.38.17. Ph.13.34. 6. 44-19. 10.19.

14.6. 17. Or, defigit to, regularis it. Dark hours in a day, flain 17. Or, defigit to, regularis it. Dark hours in a day, flain the light-sil, flower in a well coloured garment. So the world is when the light-sil, flower in a well coloured garmen. So the world is when the light sile is the were considered which is in the redeements power. So the Ruha 4. It flow with changes is as a thing belonging to thee, redeem it. Or, be kindma 16.11. Abdical senses with it, as it they were of one family, as it they were of one family, as they were of one family of the last 18. Rod 19. So Clouds and destruction at 19. Clouds and destruction of the last 18. Rod 19. So Clouds and destruction of the last 18. Rod 19. So Clouds and destruction of the last 18. Not perfectly the last 18. Rod 19. So Clouds 18. Rod 19. So Clouds 18. Rod 19. So Clouds 18. Rod 19. Rod 19. So Clouds 18. Rod 19. Rod 19

Clouds and darkneits are payred, Pill. 18.1. 16. 267. 2.

dwell pass if] Abde long, or be much upon it. Not peffle
sawy, as cloud are carried up and down with the winds.

Dwelling, is abding long in place. So the word is transferby long, and not fix one gluther that it might be cloudy all day
long, and not fix one gluth that it might be cloudy all day
long, and not fix one gluth printing it. It black vapours, or

It the Machine of some out of the water and earth, and
thick and dark once, one of the water and earth, and
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ments on men "military at holy who have a hitter day.

Or, Let them traffic it at holy who have a hitter day.

Or, Let the prints of let any traffice. Let those they have believe and dailinguish dayes note it for a terrible day.

V. 6. As for that might, the confess fift in upon it, let it use to prived unto the days of them of the day and then might, mentioned, were, in the traffice with a day and then night, mentioned, were, in the traffice with the day and the might, mentioned, were, in the traffice with the day and the might, mentioned, were, in the traffice with the day and the might, mentioned, were, in the traffice with the day and the might, mentioned, were, in the traffice with the day and the might, mentioned, were in the traffice with the day and the might, mentioned, were the might be a first the day and the day and the might be a first the day and the day and the might be a first the day and the day and the might be a first the day and the day and the might be a first the day and the day and the might be a first the day and the day and the might be a first the day and the day and the might be a first the day and the day and the might be a first the day and the might be a first the day and the day and the might be a first the day and the day and the might be a first the day and on the day, and now he begins to curfe the night.

on the day, and now he begins to curic the night.

As for that night! Of his conception or birth, fee ver. 3.

tet daylarife fire upon it! Perpetual, and unufual darkneffe;
fo that men may take special notice of it. No signe of Moon or Stars, Act. 27.20. See ver. 9. and notes on ver. 4.

or Stars, Act. 27.20. See ver. 9. and notes on ver. 4.

11: it is to keep and state its days of the part. He natural days confifting of twenty four hours, whereof the night is a part,
Gen. 1. 5. But the artificial day it opposed to the night.
Phil. 74: 16. 10. 11. 19. 10. 29. 4. Or, Let it warright it foll attempts the days of the part. So the word fignifies, Exod. 18.6.

Let I not be failed the it is excounted account the days of the Let it not be glad, that it is accounted among the days; of the year. A metaphor.

let it not come into the number of the moneths] Heb. of the moons. For the moneths were reckoned according to the motion of the moon. See notes on Rev. 11. 3. & 13. 5. He wifheth this night had never been, or might never return, but be taken out of the catalogue of the nights, Pfal. 69.28. See notes

on ver. 3.
V.7. Lee, Let that night be falleary, and no joyful voyee come threem] Job goes on, in spending his passion upon the harm-

Lee Because he witherh new, and greater evils to it, he Let ] Because he wineth new, and greater evisit on; ne adds, Let, as anote of admiration. See on Chapt. 11, 249.

Let that night be [alitary] Or, deflate, Ili. 49.21. So that men meet not in it for buffelle, or mirth: a follews. and go juffal coilet cope therein] Lee no men make merry in

it. Let there be no banquets, nor fongs in it. Fealts were wont to be made in the night, and therefore are called suppers,

Lun. 14. 16. 14. Rev. 19. 9, 17. and marriage feath especially.

Therefore were lamps used, Matth. 15. 24. 16. the light of a light, when I safe aut of its best 2.] His prilion was fact, conside, popula with the voice of the bridgeroom and the bride, Rev. 18. 23. See notes on Matth. 15. 1. and on Revel. 18. 13.

reife up their momming.

This fende agrees with ver. 3, and ver. 6.

This fende agrees with ver. 3, and ver. 6.

This fende agrees with ver. 3, and ver. 6.

Let then curfe it] He thew the bitternesse of his passion in that, the not onely curfes the innecess right himself, but would have others to do it also as any person would have others mitter fat the light sime agon it To diffinguish it from the to be angry allo with those, with whom themselves are

mitted to the light spin a paper 1/3 to autorgamentific See notes on this verte should be death spin it. Let a write it is and a state be dead point and the shadow of the day striple it.] Out their own birth-day of the day of their rouble. See on wet., the shad a striple it, it is the shadowly of the day striple it.] Out their own birth-day of the day of their rouble. See on wet., the shad a striple it is the shadowly of the day of their own birth-day of the day of their rouble. See on wet., the shadowly of the shadowly of the shadowly of their own birth-day of the day of their rouble. See on wet., the shadowly of the shadowly of

who are ready to raise up their mourning ] Who are as ready to weep as if they had tears at command. Or, who have so many troubles, that when they have done mourning one hour. ny toubles, that when they have done mourring one hour, they are ready to begin again the next, and fo by manifold complaints and lamentations renew their grief. He conceives it an eate and usual thing for those that are overwhelmed with grief, to be over-ruited with paffion, to free and to curfe. Or an allufion to fuch as were hired to mourn at Funerals. We or an altunon to luch as were mice to mourn at Funcial, We read of mourning women, Jer. 9.17. 2 Chr. 35.25. They were hired to be leaders of the mourning. There were also men mourners, Amos 5.16. It may be these used in their lamentamounters, Amos 5, 16. It may be thete used in their laments, and the birth! 493, or death-493 of those for whom they mourned; and therefore are fummoned by Job to curie his night. Others read it, who are ready to ratif op Devaulte his night. That huge fish mentioned Chipa, 41.1. Pfal-74.14. & 10.4,36. Ifa.27.1. Such as can raife Sea monfters by enchantments. Or Mariners, who in a ftorm ready to be cast away, when the Whales rife up, and are ready to devour them, curse the day

Whales ife up, and are ready roderout them, cutie the day late ever they came into the finity.

V. Let the Ber of the troilight thereof be dark; the it look for high high these now; are the life the darwing of the day). Let it have no light in the evening, night, or morning; let italways to right and no day follow the contribution; let it always to right and no day follow the the evening flar, and fact others as the for fine before it, be quite dark, which being great flars, the light remaining in the conclusion of the day,

with her eyes, when the lids are open ; for no man would be in love with the eye-lids thut. The fence is, Let it never be day nove mit me eye-mas mut. Inesente is, Let it never be ady more. Let not the night ever fee the moraling open her eyes. Let there he no light foregoing the fun-tifing; nor no fun-beams to forceall the approaching of the Sun. This is the greatest evil that 7th without the night yet. So extreme are men in their passions, that they know nor where to end, till all

end.

V. 10. Because it sout not up the doers of my mathers wome use bid forces from mine get ] Now he shows the cause, why he curied the day or night of his birth.

curied the day or night of his birth.

Betaplei J The night had no power to flut his mothers womb, and hide forcor from him. But he speakes like a dif-contented not hen sight, and the day next, not daring to carrie God that hadit. See Notes on ver. 1. Oz. Betauf the Town, God who hath power to open or flut the womb. So Gent, oo. 8.6. they embelmed him; that is, they that had the skill and used to do it.

Shut use up the doores ] So that my mother could not have conceived me. So all the wombes in Abimelecks house were flut up, Gen. 20.17, 18. And Leahs womb opened when the mus up, ucm. 60.17.18. And Leans womb opened when the conceived Gen. 29.31.23. and Rachels, Gen. 50.28. It feetings not to be meant of fifting in the womb, and denying pallage colife by birth; for that is mentiosed, vers. of any positive resembly Helds of my belly. That is, of the belly

nor bid forrow from mine eres Kept me not from feeling pain. So feeing good or evil, in Scripture phrase, is experimental polletting of it, Pfal. 34.12, & 46. Mat. 5.8. Ifa. 65, 16. Pfal. 228. pourting of the residual states and the residual forces & Co. 5,6, 106 33.17. Or, That is wight have hidden forces &C. So this particle sufed, Chaps, 11. Or, Then it had hidden &C. as Chap. 3.2. & 10. 14. I had not then lived to have been

V. S. Let them curfe it, that curfe the day, who aversady to 110.3. Erom the mombof the morning; that is, as foon as it

begins to be light, Chap. 10.18. For dying when he came out | V. 16. Or as an hidden matimely birth, I had not been, as In-

Chap, iii.

it, and turns Gods bleffings into curfes.

Why was 1 not interest to 1011 on the ground, and by entere i account as trust troom arree, between the ring feeder dill 1 died je Exch. 4.64.6 f. died. 2 if the midwife would fave my life, yet why had not my mother dry breath, that I might not have fuckt? and then I should not have lived a mighant I should not have lived a mighant I should not have lived.

to have felt these miseries, Hos.9.14, 16. to have tele their mileries, Hol. 9. 14, 16.

V. 13. For now should I have size slien slill, and been quiet, I should have step, then had I been at res. He showes the cause of the former exposulation; namely, desire of escaping his trou-

have had no cause nor power to have made these sad complaints. This is the first act in bed, to lye ftill, and compose us to sleep. So the word signifies, Psal. 3.5. & 4.8. For it is diftinto fleep. So the word ngmines, Pials 25, & 4.8. For it is dutinguished from fleeping; and Deut. 6.7. Teaching of our childern is then required, which we cannot do when we fleep, and been quite! When we are laid in our bed, we are free

And been quest When we are laid in our bed, we are tree-from the noise and bufnets of the day. So are we in the grave free from worldly troubles, and bodily pains; John 11.23, ludg. 5,32. ler. 46.27, Ezch. 16.41. Zech. 1.11. I floud thave (kpr.) While men toffe to and fro in their beds,

tion the note and sunnes of the day, so are we in the grave time? I in the grave, where dead men lie. Underflood in free for moved dipty prints, johl. 1.12, 1 dug, 1.5, 5, thinker, chap; 1.11. See arous there. Or, in the flete of death, for found find on grave, where does not seen that a noise, they amont flete, Afterwards the seen pay. 4.5 the seen of the seen of

have had no fearful dreams, but lain eafily.

V.14. With Kings and Counfellers of the earth, which build defolate places for themselves ] I should have been in as good a state, as Kings that now are dead, and purposed while they lived to get themselves a great name by famous workes, as

Awed to get themicives a great name by ramous workes, as building palaces in defoate places, and great cities, with Kings! I the great and mighty Monarchs of the world have no priviledge over the meaneth in the grave.

Coun[citers] Men famous for wildom, who fit at the ftern

to guide kingdoms. of the earth ] Not of one nation alone, but of all the world. All are in the like condition after death. Or, of the land. That is, of this land, so much noted among us for wisdom. See nete

on cnap.1.8.

which build defeate places for themselves ] who when they
were alive did to abound in wealth that they easily could and
and did build up decayed places, and build sumptuous palaces out of ruins, and bring abundance of people and trading into for saken places; or who did build cities in defert places not formerly inhabited to get them an immortall name : for there were few cities then, and fuch as built them were counted princes and great men, Gen.10.10,11. & 11.3,4. or, which built flately palaces and cities for themselves and theirs to built tractey painters. But cities for themicities and theirs to dwell in. Gen.4.17. 1[2,23.13. & 58.12. Job. 15.28. So that they and theirs dwele alone in those places: Job. 15.19. Or, who built flately monuments and sepulchres while they live to be buried in when they die. To this end they bought places of buriall, Gen. 23,415. & 25.9, 10. These were ordinarily in solitary places, remote from the living. Abrahams in a field: toltary places, remote retout one towing. Austrantis in a new And Elithas us of the citie, as it entens, skings, 1,3,3,15. So Mars Christ fepulchre in a garden, Math. 17.60. John. 20.15 and many of the Sints were buriedout of the City, Math. 17.43, 18. The Egrans built curious monuments for fepulchree, as apparent of the City Math. 17.43, 18. The Egrans built curious monuments for fepulchree, as apparent of the City Math. 18. The Egrans built curious monuments for fepulchree, as apparent of the City Math. 18. The Egrans built curious monuments for fepulchree, as apparent of the City Math. 18. The Egrans built curious monuments for fepulchree, as apparent of the City Math. 18. The Egrans built curious monuments for fepulchree, as apparent of the City Math. 18. The

Or] rather and. For here is no division: For he should have lien quietly with them all. So Prov. 30. 31.

Interpretation and State v. 14. The grave is called the dead mans house, chap. 17. 13. life to the bitter in foul ? & 30.23. Ecclef. 12.5. He faith not with gold, for few have golden vessels. Or, who had store of filver, enough to fill way of question, asv. 11. their houles. An hyperboel , or excessive speech to fet oue abundance, as John 21, 25.

begins to be light, Chep. 10.18. For dying when he came out of the wombs followers in this verific project and group the global. Two titing the global to the constraint of the constraint of the constraint of the global to the constraint of the global to the time the fame moment of time, in which it was born. Suppoid I had been horn, why did I not not be suppoided to the constraint of the global to the glo

as an bidden untimely birth ] That lay hid in the womb, and was never feen of men, as never having life in it at all, or be-Hand units to the faces prevent me? Gen.30.3. Why was there a ling fittled before it was born. Increase nummy comes from a midwife ready to receive me on her knees, when I was born? I wood, that fignifies to fell, in the original. Falling from the Why was 1 no fifteen to fall on the ground, and lyethere with the fignificant of the fig and turns Gous definings into curies.

Why did the letter prevent me?] Gen. 30.3. Why was therea in gfifted before it was born. The word intimaty comes from a

men. So the word is used, chap. 7. 8. Gen. 42. 13. with 44.

as Infants]. The word in Heb. is taken from a word fignifyat 11/mit J The word in Heb. is taken from a word fignify-ing to defile, chap. 16. 15. for Children in the womb are com-palied about with pollution. metar faw fight J Pfal. 58. 8. Eccl. 6. 5. were not born a-live, but were fiffed in the birth: we call them fill born!

For most ice the light as foon as they are born; fome few Have lim fill] In the grave as in a bed, Ifa. 57.2. I should only cannot, who are born blind. So should Job have seen no light in the grave, Pfal, 49, 19,
V. 17. There the wicked coafe from troubling: and there the

weary be at reft.

Now he goes on to thew the commodities of the grave, even to those that have seen the light; and have endured many troubles in the world. there ] In the grave, where dead men lie. Underflood in

[sh.13.3.loh.11.11, 13. 1 Cor.11.30. and 15.51. 1 Thefi. 4.

Ben at rife] Nothing should have troubled me. I should are fast on season of carful dreams, but lain easily.

So the word significe, Pila. 2., 1 [st. 14.16. and 13.13.] so b.

9. 6. There Job should not have needed to star the Chalder. ans nor Sabeans, who rebbed him, chap. 1. The weary be at rest ] Heb. the wearied in strength. Who

had loft their frength by the oppression of others, and the had about their trengtun by the opportunion or others, and the hard labouts they had put upon them. Exod.1.14 and 2. 2.2. Now they may be quitely by their opportfors.

1. 18. There the prifement rest together, they hear not the write

of the oppreffors. He proceeds to thew the liberty death gives to prifoners, and hard labourers.

the prifoners ] Debtors, bond-men, and flaves, who are cast in prison, and bound in chains,

Reft ] Such as were prisoners on earth, rest from those la-bours, they were forced to undergo here. It seems their pxifons were like our houses of correction, where men are forced to labour, and scourged if they do it not, Judg. 16.21.

Together,] or, alike. As well they who are most oppressed, as they who are lesse vexed. So the word is used. Deut. 12. 22. and 15. 22. 1 Sam. 30. 14.

they hear not ] as they were wont to do daily to their

The voice The hafty and bitter words Of the oppressor Heb. the exastion. That forced men to slavish works, and required an account of them, and punished them for their neglect. Such Overseers or Taskmasters the Israelites had in Egypt, Exod. 3. 7. and 5. 10. Job 39. 7.

V. 19. The finall and great are there , and the Servant is free from his Mafter] Here he intimates the difference in mens political and do-

And e groun tours currous menuments for reputernes, a sup-gers by the Pyramide yet remaining, which are conserved to the built by great Kings for that end.

be built by great Kings for that end.

vis. of multi-briene that had gold, who filled this buylers in give time. Plais 192, a 50 odes in going out and coming in with fiver) I thould have been equal to the risheft, as well include things done abroad and at home between both. Plais

are there] or are the fame there. No difference between them. So the word is used. Pfal. 102.27.

The Servant is free from his Stafter There are no Mafters . V. 20. Wherefore is light given to him that is in mifery, and

Wherefore ] He begins a new expostulation, and goes on by

Light The light of this world, Pfal. 56. 13. why doth he live, that is in milery? as in the world following. See notes ć Ă z

on v. 16. what get men in my mifery by the light ? Eccl.

given] or why dath it give light? The birth-day v. 3: which he curicth with 6 many and bitter curies. Or the: That is, God, who gives all men light and life. See notes on v. 10. Yet he names not God, because he durft not complain of him, though he were offended at his dealing with kim, Se God it has constant.

though he were offended at his dealing with him. So God is not expected, but 6.7. Heb. 5. T.

It miley? I Totale with labour, or pain.

Life Continuous of Hits or early the light fill, which yet alleyen on his pair? Men Bublet to many and great milener, the bittle miley? Men Bublet to many and great milener, which make them in wardly fad, and are as displeasing to their which make them in wardly fad, and are as displeasing to their miles.

that they cannot most wan usern, measured a string careful their crossity of the string for death) Lenging it especifing a thing garanthy which long for death) Lenging it especifing a thing careful lya as in longing women, who mistary is they have not what they long for, 143, 201.81 is called waiting. As therest with for a booty, 150.65 is which take in meat greedily. And the figure is the string which I greatly favored, it came those mental the figure with the figure is the string which I greatly favored, it came those mental the string which I greatly favored, it came those mental the string which I greatly favored, it came those mental the string which I greatly favored for collect, and it came the string which I greatly favored for collect, and it came the string which I greatly favored for collect, and it is came the string which I greatly favored for collect, and it is came the string which I greatly favored for collect, and it is came the string which I greatly favored for collect, and the string which I greatly favored for collect, and the string which I greatly favored for collect, and the string which I greatly favored for collect, and the string which I greatly favored for collect, and the string which I greatly favored for collect, and the string which I greatly favored for collect, and the string which I greatly favored for collect, and the string which I greatly favored for collect, and the string which I facuted, &c. ] The fewords are a repetition of greatly favored for collect the greatly favo

P. Rev. 9.6 P. Rev

in mines, or by men in time of wars. Or, out of bidden places. They would dig deep for it, if it were to be found: they would take any pains to dye.

take any pains to dye.

V. 22. Which reforce exceedingly, and are glad when they can
We will be grown on the first the grown define of death, in that
they are so exceeding glad, as if they had sound a thing long

they are. To exceeding glad, as it tasy nast outing a using soins, and exceedingly looked for reject exceedingly]. Help, to esuitation, Hol.9.1. They cannot keep in their opy, it is for guest, but they experted it by outward flors of triumph, when they fee any likelihood of death can field see grading quietly in the grave. For dead men approxime, an extra grading quietly in the grave. For dead men cannot reloyer, when they are carried to burial. He proceeds cannot reloyer, of directs, verificat, who loy when they come in the metaphor of diggers, verfi.21. who joy when they come to the golden Mine. So do thefe, when they draw neer to

deatn.
V. 23. 11/by is light given to a max whose way is hid, and whom
God hath heaged in ? ] He proceeds to fet out the great milery of men in affliction, which cannot find death to ease

them. Why is light gioun] Secon verf. 20. Thefe words may be omitted, and the words following immediately joyned to the former: Are glad, when they can find a grave for a man whole may it hid; I hat is every one of them rejoyceth, when his end draws nigh. whose way is bid.] So that he can see no way of cscaping out

whom God hath hedged in] Hath compassed round about with evils, fo that he cannot get out. Before Job was hedged in evits, to that he cannot gerout. Before Job was heeged in with good things, fo that noewil could come night him, Chap. 1. 10. But now with evilt, out of which he could make no ecope. Before he was hedged in, as in a garden: now, as in a prilon. How great a mitery is it for a man overwhelmed a prilon. How great a mitery is it for a man overwhelmed with forrowes, to be compelled to live, and have all pafiages of eleaping that up? So that the flutting up of the way, fig. nifes inextricible calamities, out of which a man cannot expolite himself, Chap. 12.14. & 19.7.8. & 38. 8. Lam, 3. 7.9. Hos. 2.6. Or, whose way Ged hath covered. And this answers well to the former metaphor of biding. So the word fignifies, Exod 40.21. It shews the reason, why the way of escaping was hid from Job, because God had covered it. V. 14. For my fighing corneth, before I eat, and my roarings are

poured out like the waters. For] Nowhe gives a reason of all his former curses and ill

my fighing cometh, before I eat] Because of these evills I eat unwillingly, and with a fad heart, being not willing to prolong fuch a troublefome life with eating and drinking. Or, I do rot complain without a cause, for my trouble comes fresh into my mind, when I go to eat, fo that I can take no com-fort in meat as others do, but am so affected with grief, that I figh and weep before I eat. I have no time free from for-10W, Joh.4-34. Chap. 7.19.

Annotations on the Book of Fob. my vaccing: 1 I not onely figh, but roar out for pain, when I go to cat, which other men do with comfort, and much joy, Pfal. 22.1. & 32.3. Pfal. 38.8. A word ufed for Lions roaring, to thew the greatnesse of the noise his pain drew from him.

are powed out ] Melt into tears, and flow out of mine eyes

by weeping. It great abundance, more like rivers run-ing our of Fountains, inten tears that came dropping out of our eyes, Pfil. 22, 14, 82 15, 15, Efg. 11, 0, Pfil. 38, 17, Chap. 27, Amos 5, 24. There was no intermission between roating and roaring, as there is no diffance between the drops of wa-

ter.
V. 25. For the thing which I greatly feated, is come upon me;
and that which I was afraid of, is come unto me] I was all my
life time afraid of these evils, even in my greatest prosperity,

which make them inwardly fad, and are as dipleating to their fools, as bitter things are to the palaet chap \$1.55, it imports very great grief. Prov. 31.6.1 Sam. 31.6.2 King. 4.57.

V. 1.1 which long for death, but is control not, and dig for its met artial of their exists. I This is an aggravation of his mater than the first of the state of their effects of the greatest forest for more in pain, miley. And its effects of the greatest forest for more in pain, miley annot meet with death, which they conceive will that they cannot meet with death, which they conceive will be supported to the state of the state o

me, and that which I feared, &c.] These words are a repetition of the words foregoing, to show the strength of Jobs source fear, and present passion.

V. 26. I was not in safety, neither had I reft, neither was I quiet; yet trouble came] He explains more fully what he meant by his fear in the former verle, to wit, a refilefle expectation of those troubles, that now were on him.

I was not in safety, &c.] In my prosperity my mind was trou-

bled ftill with expectation of these evils.

yet trouble came ] Or, when trouble came. So this particle is interpreted, ver. 22. Chap. 7. 13. I was not rid of that fear, till the very hour that this evil, which I fo feared, came upon

CHAP. IV.

Vetf. 1. Then Eliphon the Temanite, onfowered and faid ]
This and the following Chapter, contain Eliphon Laborator to Jobs impaction difficurity, Chap, 3. Eliphon anforce; job thrice, Billadd as oft, Zophar but twice. The cope of Eliphaz in this answer is to maintain that God proportions corrections according to mens fins, and therefore Job seing so grievously punished, must needs be a wicked man.

Then Heb. And. It is used for Then, Dan. 8.13. & 10.5.

When Job had shewed forth his passion, and done speaking,

hen Eliphaz answered.

then Eliphaz aniwered.

Eliphaz] Not the fon of Elau mentioned Gen. 36.4, for he bears the name of Temanite, from a nephew of his, (as deficending from him) who is called Teman. It may be Eliphaz spake first, because he was the eldest. So we find Elihu forbearing eill they had all done speaking, because he was the youngest,

Chap. 36.4.6.
the Temanite! De(cending of the forefaid Teman, Or, born in the City Teman, Jer. 49.7. Amos 1.12. A chief City in Idumes famous for fitting and learned men, Obad. veri. 8,9. See

ipeak,according to the exigency of the time or ficator, though no man space before, 1 Sam, 9-1, The Land jeid to him. Hob. aniformed, Marth. 11.35. Luke 14.3. So did Eliphaz take occasion from Jobs troubles, to speak what he thought fit to be spoken in such a case.

ken in luch a caic.

V. 2. If we affar to commune with thee, wilt thou be grieved?

Rut who can withhold bimfelf from speaking? ] As if he had faid, All this while we have stood silent, and given thee leave to speak all that was in thine heart; now give us leave to speak, and be not angry, for we must needs speak, and cannot forbear any longer.

If ] The Hebrew word D, ordinarily is interrogative, and intimates a question; but here it is conditional, and fignifics If;

intimates a queition; but nere it is conditional, and ugnines #5;
as also Chap.5.1. See more on Chap.14.14,
we] I and my friends. For they were to speak as well as
he. So he concludes his speech in the plural number, Chap.

affay] The word fignifies tempting to good or evil, whereby a man is affayed or tryed how good or evil he is: and therefore the word in a fecondary fignification, is used for affaying.

wilt thou be grieved?] We cannot speak to thee in this estate, wilt thou be greeved?] We cannot be thee in this citate, fo as we should avoid all occasions of grieving thee, and may displeate thee, rather then amend thee. Thy mind is fo displeaded and impatient, that thou canst not bear good counfel, but wilt be extremely wearied, and faint, or rage, falling 16], Dit mit se extremely wearted, and time, or tage, "rating into find a given patient, as the own waste new now (chap, b) and at risubled] Vehemently amazed, I. Sam, 28.21, Pfal, 3 b mich it thou do, we mit dicharge out conference. Eli3 b mich it thou do, we mit dicharge out conference. Eli3 b mich it thou do, we mit dicharge out conference. Eli3 b mich it thou do, we mit dicharge out conference. Eli3 b mich it though the foreign on at a faither terrer and mit and at foun fudden noise or timulty, make that easily a mich selection of the conference of the yet he doubts Jobs mind is not fo well composed as to hear

Chap. iv.

him,
But] See on Chap, 1.11,
who can withhold, &c.] Who can hear fuch impatient fpecches, and be filent? Thy complaints have been fo bitter, and The word fignifies shutting up a thing, fo as it cannot come out, 1 King, 8.35.

V. 3 Behold thou hast instructed many, and thou hast drengthen-

Behald] See on Chap.1.12. A word as of affeveration, fo also requiring due consideration. It is certain all that live allo requing due conideration. It is certain all that live [Inst list] I Juy Re about these know, that thou half formerly upheld others in their miferies by thy good counfel, but now thou finked under trouble thy felf. An excellenc physician thou are, that ear call his part of the control o former profession was counterfeit, or that thou are very impa-tient. Others take it ironically, like Gen. 3, 22, where the word Behold, is used by way of derifion. It appears now, that thou haft not ftrengthened others in their afflictions, although thou hadft a great name for fuch actions, either raifed by thy felf or others. If thou hadft done those good things, thou

hadft not fallen into these troubles and complaints. infructed] Taught them to be patient in afflictions, and why are thou now impatient thy felf o

many | Others also besides thine own family. then half (frengthened) Thou wast wont to encourage men to bear their troubles patiently, and to go on in the wayes of

the most by and for their wickedness. He calls Job to bear frength to uphold themselves, as in steanester or anime. Much last are able to work of od any business, Heb. 12, 12. Not well out of sea, as Zech8.9,13, 18,35,34, 18,34, 19,a5, 4. 19,a5, 6. But out of wight of stillicious and forrows, Ezek.7,17, 5. Characteristics of sea of sea, as Zech8.9,13, 18,35,34, 19,a5,44, 19,a5, 6. But out of wight of stillicious and sorrows, Ezek.7,17, 5. Characteristics of sea of se

V. 4. Thy words have upholden him that was falling, and thou halt firengthened the feeble finees] He goes on in describing Jobs former good actions. To what end, or in what fense, see on

The words He thews how he did good to others in mifery, to wie, by directory and confolatory words.

to wit, by directory and consistancy words.

have sphelders] Or, lifted up. Thy good counfel hath kept
many from talling, confirmed them, made them to fland fitting
like a pillar, lo that they neither bowed down, nor learned to
one fide or other in their miferies, but flood ble upright,
though ready to fink in regard of the greatnelfs of their trou-

him that was falling Ready to fall or periffs. Some afflictions do so weaken men, that they are ready to fink under them, and not make them faint onely, or unactive, as in the former Scopture. True it is that they faid thus, though all be not verfe. The word fignifies to flumble, and fo threaten a fall by true that thy faid. Elephaz might the more cashly erre in this, veric. 2 he word lignifies to itumble, and to threaten a fall by reason of weaknelle in the joynts, 16.2, 32, 16.7, 5,3.2. Felling into fin is not here intended, as Gal.6.1. nor falling into trouble fimply, as Prov. 24,16, but a readineffe to fink under trouble, and to delpair.

thou has firegetimed] Thou hast made them strong to pre-vail against all troubles, and not to yeeld to them.

to full, and an internal man one officer, 1953; 1964; the knees in prayer, Gen. 41.43.

entypectate in mis former prosperity, on o generatestation of his carriage in his preficie advertile, and the bad discretile co an ill crop, arising from bad. But armi Oc., Name whose it is come on the cybin of another interest than the carriage in his carriage in his received that the carriage in the

We will but try, if we can do thee good, we will not be training family [For the word, Come, fee on Job 1.19.

thou family [Gen. 47.13, As if not onely firength of body were gone, but train also.

Thou speakest thou knowest not

what. The word is translated grieved, vers. 1. mad, Prov. 26.
18. He attributes the sense of Jobs calamities expressed in his former lamentation, Chap. 3. to impatience.

it toucheth thee] See on Chap.1.11, Thou are imitten with , Pfal. 144 5. thou are troubled] Vehemently amazed, I Sam. 28.21. Pfal.

then arrange come moment one or cumult, make a same array, Lev-26-16, Pfal.1143,5;

V. 6. It not this tip fear, thy confidence, the appignings of thy wayes, and thy hope? ] Now as length the trouble thou bearest, like a touchstone, hath made manifest, that all those shews of mbo can withhold, &c.] Who can hear fuch impatient fpec-ches, and be filen? Thy complaints have been to bitter, and wirtures which thou hadft, were counterfeits: or, it they were thy fpecth to harp, that cannow thishold my left from fpeak-ter, it is a wonder they appear no now there is most need, ine what I think needful in fuch a cafe, Jer.20.9. Luke.19.40. He objects to Job the want of four principal virtues, Pietywards God, Conftancy in trouble, upright life, and hope of a good iffue out of trouble. All which should be in good men. Thus Eliphaz confirms Serans charge, Chap. 1.9,10. and is Satans minister and instrument, though unwittingly, as Peterwas, Matth. 16.22, 23.

Is not this] Thy Religion or confidence, &c, call it what thou

thy fear] Thy fear of God, thy Religion, thy piety. See

thy confidence] Thy boldnesse which thou hast shewed in former times. A virtue which like an anchor keeps a man close to God, Prov. 3.26. and unmoveable in expectation of delive-

rance from evil, or good hoped for, Ifa.30.15. the uprightalle of thy wayer Thy just dealing with men, which thou hast been so much commended for, Chap.I.I.

thy hope] Job 17.15. Hope, is an earnest waiting for deliverance from evil, or fome promifed reward, Pfal. 37.9. Ifa. 8.

Verance from evil, or tome pismited teward, 1913, 37.9. Ila. 8.

V. 7. Remember I proy thee, who ever parifined being innotent 2 or where were the righteness cut. off 2] Now Eliphaz. Islis upon the work to prove, that no good men were ever thus punished as Johnsas, and therefore such great troubles befall wicked

his opinion: and to that end he uleth a preface, fit to prosure good will and attention.

11 the ever perified] Who ever was brought to low as thou

art, that was a godly man, and fo neer to destruction > Or. perifhed for want of food and other necessaries, Pfal. 37.25. Or. perifhed to the world, that is, was killed, and violently taken out of the world, and fo was loft to men here, Ifai, 57.1.

being innocent ] Being not guilty of a wicked life, or of some hainous offence, that cryes to heaven for judgement, Gen. 18.
20. & 19.13. Act. 28. 4. That which Eliphaz here takes for an undoubted truth, that no good man ever died a violent death, is most falle, as my appear by the example of Abel, Na-both, and many Prophets and Martyrs, slain by wicked men. We must not therefore take all for truth, that these friends of Job fay, although fome of their speeches be cited elsewhere in because the Scriptures, in likelihood, were not written in his time, or, at least, no part of them known to them, neither ever cited by them; and some of the examples, before quoted, were long after his death.

the righteens] Men who live juftly in the world. cut off ] The word fignifics hiding, Pfal. 69.5. Yet fo, as that

Vall Beamer at 1000005, and not on the first feet of the part of t to fall, and can fland no longer, Ifa. 53.3. Heb. 12.12. Dan. 5. of Gods judgements before their time, as thou are in danger to

V. 8. Even as I have feen they that plow iniquity, and for the kines in prayer, 4-th, 4-143.

V. S. But not a lower principle and from faintell, it tends with the specific part from 1 it come upon the great creating the third paintell, it tends with the specific part for from 1 library is considered. He feels no convince Jobether pains that wifeeld men take to downly. By a findilized, each efficient of from the former propherity, or of great attention of from the great and continual pains of the hubbard-ann about of the properties in this towner propherity.

Chap. iv.

they that plew A meraphor from husbandmen. To plow they that plaw ] A messphor from husbandene. To plom iniquity, see rate pains about he as mend of about fields, that are fit to bear corn. Plowing, fignifies deviling and pletting ratious wates of fin, and featuring their own luth. So Prov. 3.9, & 6.18, where the transfer of their constitution of the plant plan

iniquity] Or, vanity. For fin produceth no real good.
and fave Bring their mischevous plots into action, Gal.

wickedness Or, labours. For wicked men toil themselves to fatisfie their lufts : and take more pains to go to hell, then fome do to go to heaven.

fome do to go to heaven.

resp bet fame! Receive the fruit; or reward of their wickednetle, Gal. 6, 78. Wickednetle is put for the fruit of wickednetle, Gal. 6, 78. Wickednetle is put for the fruit of wickednetle, Gal. 6, 78. Wickednetle is put for the fruit of wickednetle, Gal. 4, 18, 28 works, for the fruit of works, Rev. 1443. Or
the words having a double fightification, the meaning may be,
They then plow and fow iniquity, and wickednetle, thalt respanity and bloom of trouble, Prov. 3.26. Or the fame in degree. Most wicked men are most of all punished. And fo are
the Calibration of the company of th gree. Mort wicken men are more or an punninger. Ann down thou, O Job. Or, they that opprefie others, hall be oppref-fed themelever, Matth.72. So the word fignifies, Pfal. 7.14,35. Ifal.59.4. And this fin of oppreffion Job is charged with al, elfewhere. Men look to reap good fruit of their feed and labour; a bave on feit thereof is unconfortable, but to reap that that may poison, or hur them, is work. Or this work now yellon, or hur them, is work. Or this work now, and then the fenite, it hay that plot inquity, and execute it, may reap the bondic of it for a time, yet they hall a length be confined by Code blood, and yet be writted of his V.9. A pide ladd with the ladd, and the bratish of his position are they had a will be the work of the ladd with the ladd with the ladd when the writted men come to which a distribution of the ladder with t where. Men look to reap good fruit of their feed and labour

be destroyed. And lest men should think Gods judgements, like a blaft could blow none away, but light ones, like duft or feathers, he adds the frong ones, who are like Lions, ver. 10. And this also he had seen.

ng mis and ne mad recit.
By the blaft] By a fudden and fecret judgement, Ifai. 40. 7. By the stale 1 By a ludden and accret judgement, it at, 40, 7.
Pfal. 103, 16. He was Gods great power, who by breathing on men, can do more then many armies, and needs no armies to effect their deftruction. So corn is blafted and peritheth, It may be a continuation of the former fimilitude, ver. 8. They may be a continuation of the former minitude, ver. 8. Included for a good errop of the iniquity they have plotted, and executed, but ivili come to nothing, like corn blafted: and fo do the feed6-men alfo, I King. 8. 37. I(ii. 37. 17. Amos 4. 9.

of God] The powerful or puissant one, who, with a blast, can

destroy them.

deftery them.

priffs See on ver. 7.

prifts becan ver. 1.

prifts beauth of his mirrir! Spoten after the manner of men,

by the heath of his mirrir! Spoten after the manner of men,

whole becach is in their notifitis, Pfil. a. v. a. for God bath no

notifitis. Creatures when the are not heeten home fercely

at their notifitis, Note forcified from the mirrir of their notifitis,

their notifitis, Note forcified becathing, [fil. a. p. 3, p. fil. a. 1.

R. 8. 9. Note for their their notifitis, Priffs and price of flame, that

the forcific their price of their notificial price of flame, that

for the children, by a mighty wind, for fung, as if God

himself that breathed it out, Chap. 1.15. Wicked men are

aftly defroyed by God, as a flay is blown away by mean

confumed. Not weakned onely but unterly deftroyed.

VI. 10. The rowing of the Linn, and the value of the first Linn,

and the tetch of the young Linns are briefen! Wicked and crust

them, are in Scripture compared to decouring beath, and of price on the manner of the mirror of the compared to decouring beath, and of price on the mirror of the price of th periff ] See on ver. 7.

cially to Lions, who by threatnings terrific men, as Lions make cally to Lion, who by threatings terms men, at Lons make benth affriid by roaring and preying upon them, Pfal. 57. & 5. 4, 6. Ezek 19.11,31. Matth. 21.2 Prov. 28.15, 2. Tim. 4.17. It may be he meant 10b, and accufeth him of cruelty and patience, in regard of his former life and complaints, and fo patience, in regard or ins former afte and complaints, and to makes him like a devouring, or roaring Lion, and his fons like young Lions. There are feven names of Lions observed in Scripture, whereby some Writers conceive their ages to be di-Ringuished. 1. 713 a Lions whelp, Gen. 49. 9. 2. 7153 a young Lion, Ezck. 19.3. 3. You and Aria a grown Lyon; of mentofee; because Lions are quick-sighted; and as some affirm, fleep with their eyes open, as watching for a prey. Or, of 778 to tear in pieces, fignifying a Lion that begins to prey upon cattel:or of Ny to fear, because then men begin to fear him, that were not afraid of him when he was little, or young, [fai.11.7. & 38.13. 4. 8.737 of 37 abeat; and it young, lii, i.i., & 38.13. 4. 20.25 of 25 abert: and it took in the night, for then are mens minds one free to refunction an hearty float Lion, because it is the mast coursel-city revelation, and contemplate of them, being free from

for as ever I could observe, wicked men were cut off by Gods | ous of all the creatures, Isis 30. 6. Num. 23. 24. 5. 29.3 ous or all the creatures, I list 30. 6. Num. 12, 24. 5. 273 band, but never any godly man. So Num. 11.33. Thou finite, that is, known by specimence, or, by different perions and careful observation; as Gen. 34.1.5. different perions and careful observation; as Gen. 34.1.5. these regetter, Job 28, 8, Gen. 49, 9, Marth. 2. 11, 12.
Others make 717 2 a common name to all Lyons, as home, in Latine, a man. 713 as an infant: 7193, as a young man: אָלבוּא, as a male: מוֹש, as a man at full growth,

and peried age.

the waire! This word in Scripture, sometimes, signifies a found, where no intelligible words are, as Job 15, 21, and thunders are called in the Original, voices, Exod. 9, 28. Rev.

the teeth of the young Lions ] The ftrength of oppressours, who grind others, as young Lions tear their prey with their

are broken] Or, pulled out. Though they be young, and the time not yet come, that their teeth should shed for age, yet the time not yet come, that their teeth inouid ined for age, yet they shall be pulled out, that they may no more prey on the beafts. The sense is, That God by his judgements, weakens oppressions in the midst of their dayes, and takes away their ftrength and craft, that they may no more hurt others, Pfal. 3.

7. 23.00.
V. II. The old Lion perisheth for lack of prey, and the sout Lions whelps are Cattered abread.

The old Lion | See on ver. 10. perifheth | Sec on ver. 7.

for lack of pres ] What oppressions have gotten, is taken from them and they and theirs perifh, because they can get no more; as Lyons flarve themselves and theirs, when they cannot prey abroad, Pfal.59.14,15. & 109.10, &c.

abroad, Pall, 93, 14, 17, 62 109, 105, 50.

the flest Lists? See on ver. 10.

ate Cattered abroad? Toget food, yet can finde none, which
is the cause why the old Liens dye, because they cannow go to
feck food themselves, nor their young ones find any for thems,
the see of the see of the cattered abroad, that is, driven from their dens, fo that they cannot come there to feed themselves, or the old ones.

V.12. Now a thing was feeretly brought to me, and mine ear versioned a little thereof ] He had endeavoured before to prove out of his own observation, that none but wicked men were so

punished, now he goes to prove it by a vision.

Now ] Heb. And. So this particle is translated, Dan.

feeretly brought ] Heb. brought by flelth. Unfeen or heard by tentily wough! Here, wowger upterus, uniteen or near a by others, as theeves flesl, and convey their floh goods away by dark. Such was this vision, in the night, as follows, ver. 13. So Christ counts to judgement unlooked for, sa a their in the night, T. Hest, 24, 2 Pet. 3, 10. Rev. 3, 3, & 16.15. If thou wilt not believe me, believe the vision, wherewith God hath honoured me, in conveying feererly to me, a thing I knew not nonourcame, in conveying icercuty to me, a tining knew not before, and not affording it to others. So Paul heard the voice of Christ, which his companions did not, Ad. 22. 9. Whether this vision appeared to Eliphaz now, (upon occasion of portroubles, muling that a man, effectned to good, thould be formulated.)

troublet, muling that a man, effective to good, mound be to affiliced) or formerly, the Scripture hath not revealed.

mine ear received A periphratis of hearing. I heard it. The ear is faid to receive what it hears. So a man receives mean,

ear is field or ecceive what is chears. So a mon receives meas, when he case is, edf. 9.19. 827-3475.65.

alities theres? Chap. 8.6.14. a simil part, not all. Either because it was like a low voice, which he could not perfectly kear, or because it indefently palified away. Not have time to lodge it all in his merch case to be a long to the modelly. He doth not fay it was fully revealed to me, but in part, being minfall of soma weaknets, who tech but in part in this life, minfall of soma weaknets, who tech but in part in this life, and the source of the sou

V. 13. In thoughts from the wifions of the night, white deep feep falleth on men] The former verse showed the manner how, this verse shews the time when this vision came to him.

this were finews the time when this vision came to him. It shaught? Bleck buggs, fills, 11.9. Thoughts thost our from the foul in great writery, as boughts from trees. And when those of thoughts trouble men heady, God fpeaks to them, founctione by dreams and visions, Dann. 2.9. 64. 45. of the the from the vision. Artiflet from the vision. Artiflet from the vision. So this particle is traditively, but the vision are tree dependently of the control of the vision. Artiflet from the vision are tree dependently of the vision are treed above. Or this word many because the words are found to the vision are treed above. Let must worst may octuit to the worst solowing, and the meaning be, not that thele thoughts, here mentioned, came from the vision enfuing, but from the fear mentioned, ver, 14. Visions did differ from bare revolations, because what was in them revealed, came from some visible shape, presented to

men.

of the night.] To diftinguish them from such visions, as were
fen in the day. God did fometimes appear in some visible
representation to his fervants, when hey expected it not:
and that sometimes in the day, Gen. 18. 1. & 19.1. and some-

Chap. iv. the noise and bulinelles of the day. So Dan. 2.19. Numb. 22. 1 my fear, and when all things were quiet, I attended to hear

when deep fleep An exact description of the dead of the night; and the word fignifics an extraordinary fleep, or dead night; and the word lignines an extraordinary fleep, or dead one, as they call it, Gen. 2.21. Jon. 1.5. It feems to be in the former part of the night, for the first fleep is the deep sleep, especially to men wearied with cares, or labours of the day. The meaning may be, either when other men were fast affeep.

and I awake and mulings or when I was alleep, as well as they. So that he might fee this vision either fleeping; or waking. falleth For vapours as they firft go up to the head, and make it drouffe, to they fall from thence like a great weight upon all the members of the body, and oppresse all the spirits and fenfes, and caft men into a fleen.

on men] Heb. on forrowfil men, as the derivation of the word imports. Men wearied with the labours of the day past; for it is observed, that poor labouring men sleep foundest, Eccl,

V. 14. Fear capse on me, and trembling, which made all my bases to flowle! Now he feet down what effect this vision had upon him, before he heard any words. A kind of terrout lights on men in the beginning of Divine revelations, partly to make them reverence the special presence of Gods Spirit, and part-ly to make them acknowledge their own inability to differn fuch myfleries, Ifa.6.5. Dan. 10.8. Rev. 1.17. Job 7.14. & 33.

Rear came on me! Heb, mee me, Inwardly in my foul, arising from the unusual fights of a spirit, mentioned ver, 15. and trembing! Outwardly in the members of my body, which shews the sear of the mind to be great, that made all the body.

thems the test of the numed to be great, that made all the body flake, Pilal.11. Evod.11.51, Dand.10.11. Hab.31.66.

all my bourg! Heb. the multitude of my bours. And foir is ramflated, Chap.32.19. The mod of them. Og. All my bones, being many. See Rom.5.15.18. My tear was fo great, that it flaid not in my lifely, but pierced flore, and wrought upon my very bones, and made thole form pillars of my body to fiske. So God terrifies men in the beginning of visions, to humble them, that they may respect his majesty, and receive his mellage with the more reverence; and afterwards he comforts them, Luk. 29,10.

V. 15. Then a spirit passed before my face, the bair of my stell Bood up ] He goeth on to describe the terrour this vision broughrupon him, that Job might give the more credit to it, as coming from God.

Then] Or, when. For it feems to be the cause, as well of his former fear, verf. 14. as of this here. So this particle fignifies,

former tear, ver.1.1.4. as of this here. So this particle fignifier, Dan.1.0.4. asy, when I was by the fide of the graze Tiener.

### Apped Angel. The Angelsare fo called fisher ones in acquisiting his fervants with his Will: yet was this Spirit in mane bodily happe, elle could let not havefent; luck.a. a. 37, 38, 39. Or, a wind. So the fame word is translated Chap.1.

3.6. X. King, 1.5.1. yet not likely to be fo here, because the wind neither flands filli, not hath any image, as this appariti
and it of the west. on did and had, ver. 16.

on sid and had, ver.16.
piffed] Went fuddenly away, as a fore-runner of the fol-lowing Vision, yet came back, ver.16. Or, changed. The word may import a variable motion, forward, backward, up-ward, downward, like a wind wheeling about, Eccl. 71.6. not ward, downward, like a wind wheeling about, Eeer, 1.0. het progreffive like a mans motion. First it moved up and down, and then stood still. This made him fear the more.

and then tooo at m. Instance and tear the instea.

before my/arel I on my fight.

of my/fighl. Of my body. So flesh is taken, Gen. 2.24. Pfal.

19.120. or, of my head, which is a part of the body, by a Synechocke of the whole for the part; a man is mortal, that is, his body must dye.

flood up ] By reason of his great fear, and the coldnesse of his

external parts arising thence, and straining and pressing the roots of his haires, they stood upright.

V. 16. It stood still, but I could not different the form thereof; an image was before mine eyes, there was filence, and I heard a verce, faying ] This is a description of the preparation for the

revelation enfuing.

11 flood fill] To wit, the Spirit, ver. 15. It went not pre-Indignation of the state of the

is not fo eafily heard. I cante not differn the form thereof ] There flood as it were an obscure shadow before me, whose form I could not fully and diffinally differn, nor judge well of the whole frame of it. Or, it may be his former fear did to aftenish him, that he observed

not this Image, nor could make nothing of it diffinctly, yet he could hear the words,

67 image?] Some kind of hodily likeneffe, but not fo exact,
that I could take full notice of it.

there was filence 1 kept filence, being a little freed from

my tear, and when all things were quiet, a accondent to hear what the Spirit would fipsak, Rev. 8.15, and 1 hand a word, the tend of the Chapter. Others you had part of the fentence cogether, and read it thus, I beard a fill worse. Heb. I hand cogetier, and read it thus, a scare a fire voice, rico. 1 ocard likalife and a voice, x king. 19.11. for, a fill voice: as, a cloud and finole, for, a finely cloud, 1 fa. 4.7. V. 13. Shill mutal man be more just then God? shall a man be more pure then his Madee? I The voice spake the words fol-

lowing for Eliphez his instruction.

Shall?] Certainly he shall not. An affirmative question, Shang J Cettainly ne main not. An ammatte quention, often includes a negative answer, Matth, 16.26, mostal men! Wretched man subject to sins and miseries. The mord signifies mans weaknesse and inability to stand be-

fore God

be more just then God Or, be just rather then God Luke 18.

14. If a man would call God to account, and charge him with 14. It a man moute can use to account and charge him wrating lightic in Jaying too heavy punishments upon him, and God thould penuit that man himfelf to be judge, if he would judge by the rule of right reason, God would get the day, and his judice be clered from all brands of injudice, that that man could charge him with, and the man himfelf rightly be forced. could charge him with, and the man himfelf reguld he factor to confedir, their he future for his fin, and was unjust in a couning God. This was Gods fende in livelihood, who fusive to Eliphare, but it may be Eliphare might middapply is, (as hindel, and his companions do many other ground) to grove John an hyportie. As if the mane, that he mush be forced to think Joh more just then God, if God should lay fuch great plagues upon one that was not an hypocrite or an oppressour.

Shall man] A word that imports strength, in the Original,

by the derivation of it. The firong man can no more fland before God then the weak one. This is added; left any one should think weak men indeed cannot fland before God, but

inother time when the stater of the lay the supic of his fuffer-ben one part then but Maker 7] If he lay the supic of his fuffer-ben one part then but a factor of the supic of his fuffer-ling on his eventor, the should be like a Servant, that speaks ill of his Master, or such more many domain, when as he ought to showing to him, under more many, of God his Maker. Pfal. 39. 9. Rom. 9. 20.

ker. Flal. 39. 9. Kom. 9. 20.

V. 18. Les be par as oral in his Sevants; and his Angels be charged with fally! Het shewa; that there is no compation between Angels, and God; much lesse between man and God.)

Or Beheld, A note of admiration: Look at it as a wonder, Of Borbin A Anote of admiration: Look at its a wonder. Secon chap. 1.12. A thing worthy to be noted to confute thy infolency, who accused God. Or, Bebelaif: A note of certainty. So Deuts 1.31.48, 19.18.1 if the thing appear certainly true upon inquiry. See on v. 3. of this chapter. No. marvel, if he find green matter of correction in thee, who found thin his best Servants the Angels.

he put no truft ] Or , He could out no truft. He did not , nor ne pai normail pri, pet coura par ne muji, the cid not, nor could not credit, nor confide in habe persons mentioned. So the word signifies, p Prov; 31, 121, Job 15, 15, 1 And the Greck word answerable tork, Joh. 122, 24. He fay from or them would be dilloyal, not ro be trusted on. And found some of them afterwards nor faithful, (as the word sometimes: signifies, Num. 12,748-b.35, 1 Cor. 1, Jan such served have failed. him if he had trufted in them : for they fell afterwards, 2 Pet.

Mis Servants ] Not the Prophets, or beft men, as fome think, because these Servants are opposed to men, who have earthly bodies, in the next verse. It must need therefore be meant of

boules, in the next week. It must needs therefore be meant of Angels, who are called God's Sectuats, wait on him, and are imployed by him, Pfalto, 104, 104, 104, 4.

He thargas | Heb. Pst. That is, he accused them judicially and found them guiley, with folk] Or, with madays. The word figuists thining

swith 16ky | Or, with madayls. The word fignifies flinning light. Thence, prating men for their vitures shinning in them. And on the other fide boadfing of a mans own good part, and fo folly and madnefs, Or, Nor initis dingets in whighin by all light. Or, Though he put light, on the dayles whom God made in fo glorious a condition fell from it, man made in a lower condition cannot juilth finishelbedore God. Or, a lower condition cannot juilth finishelbedore God. Or, Though be put praise in his Angels ; That is , matter of much praife, by making them fo excellent.

V.19: How much life in thim that dwell in houses of clay, whose foundation is in the dult, which are grubbed before the minth?] The three following verses thew the opposition between Angels and men confifting in two differences. Angels are spiritual substances, men are bedily. Angels are immor-tal, men are mortal. No wonder then, if men cannot stand, where Angelsfell.

How much left?] It agrees with the former part of the former verse. If he put no trust on Angels, much less on men. Or, How much more. And then it depends on the latter words of the verse precedent. If he charged his Angels with folly, then much more men.

that dwell] That abide and remain. in boufes of clay] In bodies made of a corporcal and baler

matter than the Angels, and therefore leffe runt to be put in the feveral removers of the people. Or, Istadyn away, to wis, them. The body is called the houte and ubsernacie of the them. The body is called the houte and ubsernacie of the them. The body is called the houte and ubsernacie of the by God, or by death; for it is in a paffive form in Hebrew, fool; a Const. A. S. A. The fool is the man that sinhabits [blo 10, 9, 81, 13, 82, 34. The fool is the man that with ability in the state of the sinh fool to the which followes there, and is transcal from me.

Support of the fool is the man. And we read in the fool is the sinh fool to the sinh fo 

our noutes nere annes, occasie we amuse muen ionger in them, then in the [Diodor. I. 1. P. 33. whose famulation is in the dust [This is true of men themselves, in respect of their bodies, which were made of dust at first, Gen. 2.7. and therefore called dust, Gen. 3.19. Pfal. 103.114. and 2.7. and therefore called duft, Gen. 3.19. Pfal. 103.114, and faid to return to the duft, Gen. 3.19. Job 34.15, to 8 down to the duft, Pfall. 3.20. to theep in the duft, Dan. 12.

I fmans body were made of clay, yet half a good foundation, it emplish find long are watch boute my. Pfall to the control of t their koufes, which have as an earthly matter, fo an earthly

which are crushed ] Heb, they crush them. Impersonally. So Luk. 12. 20. They shall require thy soul, that is, it shall be re-

before the moth | Sooner then a moth can be crushed between bejme the moth J Sooner then a moun can be cruined between a mans fingers; which is killed only with a touch, and a very light one alfo. Or, in professes of a moth. He is not able to fland our against the weakest creature, but wastes infensibly, and by degrees; as a garment moth eaten. So verf. 20. God gives them up as food for vile creatures. See the phrase, Pfal. 3911. Ila.50.9. & 51.8. Hol.5.12. Or, Before consumption. So 3911. 11a,50.9 & 31.0.1101.512. Dr. Begre companyion. 30 the root of this words translated, Plai.6.7. & 31.9.10. They dye for the most part, before their natural strength be speak. Most men by some inward distasts. or ourward calamities, perish in the strength of their age, or before: Few live to be very old. Pfal. 90:10.

very old, Plat 90:10.
V. 20. They are defiving from marning to running, they perife for ever, without any regarding it? Some understand the former verse of a natural death, and this of a violent one; yet both

life in a day. Or, every day, or, all day long, fome dye, Pfal 44. fooles thou mayeft, verf. a.

felves, take notice of this ficeting condition, to repent in time; or, No man is troubled at their death, or looks further after them, to fee what is become of them, Ifa. 57.1. Or, it may be read thus, without any considering, that they dye for ever.
V. 21. Doth not their excellency which is in them, go away?

they dye even without wifdome In this verse is declared the great power of death over us, in that it fpoyles us of our beft

Doth not | Cereainly it doth. A negative question , often

excellent then the beats. Others take it for wildome, on beam for first the region of the contrary of the contrary of the contrary in our old English books, a right-men exceeds another. The good lands of them, In Cale of the dearning, on the contrary in our old English books, a right-men exceeds another. The good lands of the dearning, and for the dearning, a mining part of the second of the contrary in our old English books, a right-men the state of the contrary in our old English books, a right-men to the second of the second

## CHAP. V.

All now, if there be any that will answer thee, and Thou hewest thy selfan hypocrite by thy impatience under troubles, verf.2. And God confirms it by laying such troubles on thee, as he doth on wicked men, verf. 3. &c. See if ever any Saint were so impatient, or so afflicted. Many wicked men

nave.

Call now] Not by exclamations, as Ifa. 58. 1. nor by invocation, as Pfal, 50. 15. but by nomination, Matthato 8. Search
the records, and take notice of the name of every Saint deene records, and taxe notice of the name of every Saint de-parted, or alive, and fee if any be like thee. Call any good man that ever lived by his name, and if he would asswer thee, he, would confesse that he was never so afflicted, and that God never deales fo with any as he hath done with thee, ex-

cept with hypocrites, and ungodly men.
that will answer thee] That will resolve thee of the truth in this matter. Or, that is answerable to thee. So the word is used. Prov. 27.19. Eccl. 10.19. whose condition is like thine. And if there be none like thee in fufferings or carriage, then theu no Saint, but an hypocrite.

art no Saint, but an hypocrite.

of the Saints? Perfons feparated from the world, and fet
apart to ferv God. Sethe word is used, Lev. 27. 10, 14, 15,
16. Such are the Saints, Joh. 15. 19.

16. Such are the Saints, Joh. 15.19.
wilt then turn? J. Or, or which of the Saints wilt thou look?
As a Painter turns often from the picture, whom he is to Ret
out, to fee if it be like him. Not bare turning about is here may be true of either kind of death.

Thy ard Or, Philic are; and so the teax may go on in the fame tenour with the former verter.

differed | Heb. beaton to pitter; as in a Morrer.

from nowing a comman | Suddenly, or quickly, within the compation of an artificial day. Or from Sun to Sun; that it, be terren fun rising and function; phylology, of the first, at, Their life is very florts, like those creatures that begin and end their life; seep florts, like those creatures that begin and end their life; seep florts, like those creatures that begin and end their life; seep florts, like those creatures that begin and end their life; seep florts, like those creatures that begin and end their life; seep florts, like those creatures that begin and end their life; seep florts, like those creatures that begin and end their life; see the command of the life is the seep florts.

life in a day. Or, every day, or, all day long, fome dye, Phil 44.

12. Rom 3.6.

13. Rom 3.6.

14. For weath fields the fooling men, and every light the fooling men, and every light the five periffer every. They are quite taken out of this world, fifty and None of the Saints will be of thy mind, but they reverse return hither again, while the world lafty, Chap. 16.

12. Phil 19.12. They shall dwell no more in this world, but 4.

13. Phil 19.13. They shall dwell no more in this world, but 4.

14. Phil 19.16.

integrating 1) States any confider of it, for few, that they are fearce worthy to be named, in comparison of them that do in not. See the like phirits, John 1.10,11,12. & 3.35.

\*\*randing it I Heb. natine: Two its included in proof. So this particle is used, Providing with Johnstone under Gold Industry.

\*\*randing it I Heb. natine: Two its included in the proof of the proof of the proof. The proof of the proof of the proof. The proof of the proof of the proof of the proof. The proof of the proof of the proof of the proof. The proof of the proof. The proof of the proof of

gueroj titett to kill. Goa commonsy by iome extraordi-nary death deftroyes ungodly men; especially such as being under Gods judgements for their sins, condemn God of injud-stice, and therefore he destroyes them. Or, Their own vexing fpends their spirits and kills them: or, Their impatience thrusts them on things unlawful or dangerous, that have death attend-

the fooligh man Him that doth things rathly for want of wit. the footile man I Hun that doth things rainly for wain to with, which do may are in Scripture often called footis, plai, 197, 179-179, 132, & 8,5, & 9,13, & 14,117. The Hebrew word is the fame with the English in found, Evil. Such uie not their knowledge well, and therefore are as if they had none, Zech, the contract of the contract Diseases 1 Certainty it now. A magnetic space of the finite with the English in found, Evil. Such ule not their incluses an efficiency entire, as Sant 12: in the finite with the English in found, Evil. Such ule not their incluses an experiment of the sant 12: in the finite with the English in found, Evil. Such ule not their inclusions of the first the finite with the first Gods judgments. Such an one Eliphaz accounts Job to be,

go anier] Or remove, Num:33.1. The journies; That is, come upon Job for envying other mens prosperous condition.

Chap. v.

ports, as coming from a word that fignifics to perswade, or all

V. 3. I have feen the fooligh taking root; but fuddenly I curfed bis habitation] He proves the former proposition of the downfal of ungodly men, from his own observation. I have [cen] Ot, I my felf have feen. It was a thing I took

fpecial notice of, Chap.4.8, Plal. 37.38. I hope I may trust mine eyes, Num. 16.14. Left any man should object against. Chap.4.8. that wicked men flourish sometimes, he answers, have feen that alfo, that ungodly men have thrived and carried themselves lottily, as thou hast done, but they have soon been caft down

the foolish See on verf. 2. Luk. 12.20. Or, a foolish man. Meaning fome one man of nore.

Meaning fome one man of note. taking vool; Jike a great tree that hath in a long time taken deep rooting, fpread its root far and wide, and fo faftened it felf, and flourished the more, Pfal. 37, 35. Hof. 145. So have I feen wicked men, feetled in their habitations, having gotten a great fure and firm effate, 'as themselves and other worldly men thought, and put out children as fair branches, vers. 4. He could not see the roots of the trees : But his meaning is, that as a man that looks on a flately tree shooting forth plenty of boughes, knowes it hath firm rooting, elfe it could not fo foread it felf: So wicked men could not live in fuch flate, if they were not very rich ; nor would they, if they thought their wealth would not bide. See Ifa. 11.1.

[uddenly I carfed] Even when he was in his height, and no evil like to befall him, I judged him unhappy for all his wealth, and foretold his fudden destruction, which I knew God would speedily bring on him, and his, Prov. 3.33. The word literally signifies to strike through one, as with a dagger, Hab. 3.14-1/a-36.6. Metaphorically it fignifies to ftrike one through with a curfe. Yet it rather fignifies fortelling of evill, then whiching it, as Num.22.17. & 23.8.9,11. Curling there, is forecelling evil; as bleffing is forecelling good. The event also is included. It came so to passe. So Psal.46. & 85.8. Rom.1.17,18. Gen.12,12. And as here foretelling is put for the event, fo elfewhere the event for the prediction, Jer. 1.10. Lev. 13.3,8. Pronounce himunclean. Heb. defile him. Ifa

bis babitation] So the word fignifies, Chap. 8.6. Ifa. 32. 18. his babitation.] So the word figuifies, Chap. 8.6. If, 3.2.1.8.
Jet. 33.1.8. 33.1.0. Sometimes is ip not no place of patture, Pfal. 2.3.1. local a.2.. Sometimes for the cottages of fitephereds, where they deall quietly, Zeph. 2.6. Jet. 3.2. S. Tiendeds not onely his drelling house, but his amily allo, and his children, the second property of the pr

The gare, whither is touce any to account towar 1800 in the Southe curfe what it was, and that it was not idle, or in word onely, but reached both himfelf, and his pofterity. It may be fome of his children lived then in milety, for he feems to fet out a particular man for an example, and that within the compaffe of his own observation, ver.3.

them out of danger,
they are crusted] As a moth between ones fingers. See on Chap.4.10. 2 King.7.20.

in the gate Publickly and openly all men looking on. For what is done in the gate, is known to all, because of the mulwhat is done in the gare, is known to all, occaute of the mul-fitude of prifingers, that go in and our, Pfal, 9.14, Prov. 31. 32. Gen.23.10. & 34.20. Jer.7.2. & 22.2. Or, They are call-ed to account, and calt in judgment, and lofe the caufe and the day. For Judgment was given in the gave, that all might hear it, Ruth 4.1. Deut. 22.15. Amos 5.10. Prov. 22.22. Pfal. 127.5. Job 29.7. & 31.21. Ifa.29.21. They have many troublesome suits, and alwaies are condemned, which is a great

misery and curse, Psal. 1.5. & 109.7.

any to deliver them] They are forsaken of all, and have neither advocate to plead for them, nor Judge to deliver them, nor any friend to fue for a pardon, which other men have Pfal. 109.12. Either to fhew, that none can refift, where God will punish men for wickednesse, state Hol. 5. 14. Pfal. 50,22. Or, that all men will turn away from those whom God leaves; or, that the power of the Judges was fo great, that none durft help those whom they condemned. Thus they, whose fathers pitied mone, find none to pity them, Pfal. 109.13,14.

Or, feelouse; That is, Gods wrath, who is a jealous God, V. 5. Whole have the longry eateth in; and the volter fundament in the lift feel when it, and the volter fundament in the lift following and the volter fundament in the following and the volter fundament in the following for want of judgment in himself. So much the word imman, mentioned verf. 3. and on his children mentioned verf. man, mentioned veri. 3. and on his children mentioned veri. 4. For whose, is singular in the Original, and their, plural. He must lose his harvest, and his children their substance.

whose harvest All the income of his labours. As devouring widowes houses, Marth. 23. 14. It cost him much labour in plowing and fowing, and he expected a great crop, but it was fuddenly taken from him.

was indeenly taken from nun, the bungry enteth np] Some understand it of his heires, who being kept short, while their father lived, waste all when he is dead: 10 that ill gotten goods seldome come to the third dead: 10 that ill gatten goods teidome come to the third heir. Others, of men opprefied, and impoverished by him, who when he dyes, come and take all away by force, which he intended to leave to his heirs, and fo make themfelves amenda for their goods taken away by him. But it may well be underflood of any spoylers in general, who come like hungry pecple, devouring all, and leaving nothing to the possessors. As greedy, as if they never had enough. Like fire that devoures all, Chap. 1.16. Ifa. 29.6. or like the fword, that fweeps all away, Deut. 32.42. Or like wild beafts, that cat up all, Gen. 37. 3. Or like persecutors, who cat up Gods people as bread, Pfal,

taketh it even out of the thornes] His hunger makes him fear no ferarching nor danger, but takes it by force, as if a man should gather corn out of the midst of thornes without fear of pricking. Or he may allude to the custome of their times, and of ours also, to make hedges both about standing corn, and about ricks of gathered corn, Exod. 22.6. Hof. 2.6. Prov. 15.19. about ricks of gathered com, Exod. a. 6, Hol. 1, 6, Prov. 15, 19.
116, 5, 5, Micz., Pfell 8, 0, 11. & 83, 40. And then the fenfe is;
Though he make hedges of thomacs to keep his corn from robbers, yet hangry selfons will break through thole hedges to get it. They will have it whatever it coft. We fiy in the Proverel, thanges breaks through thone walls. Or, Takethi tive a place out of the homes. Where he may quietly ear it. Or', I coment to him that taketh it out of the thomas. And forms and another white the mixed because the not believe written in pipele. words may be omitted, because it not being written in profe, the verse would be too long elfe.

the verie would be too long elfe.

the rubbo? Chap.18.9. The word is taken from another
word, which fignifies long hair; because theeves living in deferts, and not regarding their derfice, let their hair grow like
wild men; or, to hide their faces, that they might not be
known. Or take thirly; who are in want, and third neutrally, or after other mens goods, as hungry; as hungry before, in

the state of the state o y, or and other ments goods, as number; as number occording this verfe. Neither wet nor dry provisions, vineyards nor corn fields, could escape these robbers.

[walloweth up] With great greediness, as thirsty men drink

upall to the bottome in one breath: or as wild beafts, or whales fwallow up leffer creatures, Pfal. 56. 2. Jon. 1.17.

whales wallow up letter creatures, Piai. 56. 2: Join. 1.17. their fubflance] The word fignifies power, strength or activity, Gen. 47.6. and so an army, which is strong, and lastly riches gotten and kept by strength, and counted mens strength,

gotten has servey utegus, and counted mens attengus, Prov. 10.17, and anking them powerful.

V. 6. Although affillies counts not forth of the duft, neither death trouble spring out of the ground He now directs. Jobs to look up to God for help; because affilificions have an higher caule, then men ordinarily look at , and are not to be avoided by

then then ordinarily look at , and are not to deavoided by humane policy. Because: 28 x Chr. 12.9 x 1. 2 Chr. 6.24 Or , Although J Or, Because: 28 x 1 Chr. 12.9 x 1. 2 Chr. 6.14 Or , feiring 13 Chap. 28.21. Affliction; the fruit of fin. Or, Insignity The cause of punishment. For so also the word fignisies, Pal. 5.5.Hof.4.15.

someth not forth of the duß ] A proverbial speech in likely-hood used in those dayes, and in that place, to shew that trouble came not by chance, nor was to be imputed to secondary causes, but some greater reason might be given of them: Either that they came from our fins as the meritorious caufe, or from God as the efficient, Both which confiderations (hould make men feck to God as offended with their fins, and infli-

thing those puralhement spon them.

Treadel Or, Lebour, Toil grifing from fin. For the word fignifies both labour, and pair; as both the Greek and Latine also answering to it. Out of the ground has weed so that grow out of the ground without mans work or care. Gods hand fends them, and mans fin brings them.

V. 7. Tet man is born unto trouble, as the sparks flie upward] Having shewed in the former verse, whence man troubles do not come; now he shews, whence they do come.

Tet] Or, because; or, seeing See on ver. 6.
Man is bern] Breeds himself trouble, as easily and ordinarias if he were born for that end, as he is born in fin, Pfal, 511 which breeds all his troubles. They miliake the fenfe and scope of the place that apply it to mens working in their parricular callings, though it be true that men are born notto idleness, but to imployment. The like mistake is of that pasfrge, Gen. 3.19.

unto trouble ] Or labour. See ver 6.

V. 8. I would feet unto God, and unto God would I commit my feet of Gods marvellous works, that they cannot be numbered by man, Gen.15.7. Rev. 7.9. but God can number feed grant of the condary cautes, he exhorts Job tourn to Godby repense, and the growth of the merciful, would ply him then and reflore him to his former happy condition. To this purpose, in the reflue of the Chapter of Gods marvellous works, that they are very many, see the like, Exod.; 8. Deut. 1-8. Pfal. 107. 16. Job. 21. purpose, in the reflue of the Chapter. he feats work of the set of the condition. To this condition of the then, and reflore him to his former happy condition. To this purpo (a) the refluence of the chapter, the peaks much of Cods purpo (a) the refluence the Chapter, the peaks much of Cods you give the rain upon the certify, and findets waters upon power and will complexed in which cost of nature, in generately inferedited ] He there Gods power first in the works of Naponera and will complexe the refluence of the conditions of the conditions are not considered to the conditions of the conditions are not conditions. and especially in his works about mankind.

Surely ] This word is in the Hebrew ; but is omitted in the

Translation. See on Chap. 1.11.

I , I my felf ] For besides the person included in the verb, I . I my/h/]. For beides the person included in the werb, the pronoun is added to fet an amphifu on it. See on vers, the propound it in his own person in a friendly manner, that it might the better go down with blo So doth Paul, I Cors, with 4.6 protection of the work o

one higher and ftronger then I, that fo I might find favour with him, 2 Chr. 16. 12. Pfal. 9.10. & 34.4. & 77. 2. Ifa.9.13. Zeph.1.6.

unte God | One name used for God in this verse before, is sust sold. One name unto Good was verte colory, seeken from drought; the other here used in that which is communicated plages, Excels.16. PEL. 82., 1.5. To thew, the color of Good had jully inflicked their couldes on Johand notice could deliver him out of Good hands; as vert. 4. and therefore Good mult be pacified by prayer, and interestry, and it is it was in our control of the certificity of mercy where rain is not utilized for utilities of undifferent country. The control of the certificity of the c free against his proceedings with us, though they be harsh to 2.5, 6.

wickedmen, as he had is and before. Of to comfort main in his mis-where no man comes, nor no husbandman looks for fruit, fetric, by the wing, him a perfect remedy from Good shilly, to 1 fish thewas God magnificence, whose bunneys takes ear for deliver him out of the greatest troubles, and his wildome to violet things, and maker wilderneffee, and inaccrifible hills find an idiac, when men cannot. He that is most powerful is green, that wild be take may have food, a well as men. Job most worthy to be feared, and to be sought to, Gods powerfuil 38. 24. most worthy to be reared, and to be sought to A-ous powerfull works are fer out here in general, and afterwards in many particulars in things natural and civil, to the advancing of the poor, that their spirits may be raised, and their enemies daunt-

which doth] At present, and continually, Joh. 5.27.
great things] Not like men, who with much are and labour
produce trifles. Mens greatest works are nothing in comparifon of Gods. Great things in quantity; as Hills, Seas, Whales, fon of Gods. Great things in quantity 3 at 1111, real, whates, to another. Or the iterateur law years in the 1, 200 American Elephants-but effects fell in quantity 3 at excellency, 16-1.06. He disappointeth, 6-c. verf. 12. God makes room for the Plal.13,65,78 at he Moon is called a great light, Gen. 1. 16. preference of the poor, by ruining the mighty, though fome Starts be bigger, because in regard of the neer-nefs of it to the Barth, it looks bigger, and gives more light, and thrones higher then others, a Sam. 1. 10. It lings. 30-35, Some interpret the ferent things, of Gods ordinary works in 4 the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose them to the wonders following the courte of Nature, and oppose the nature of Nature, and opp ing. Others take both words promiscuously; for wonders above Nature are called great things, Luke 1.49. and there are wonders in the course of Nature, Plal. 36. 6, Plal. 136. 4, 5

And unfearchable \ Heb. And there is no fearch. They may be fearched into , but not with any expectation to find our the causes of them, or the manner of doing of them by the wit of man, though he fearch never fo ftrictly: That labour is in vain. Therefore unfearchable is expounded by past finding out, Rom. 11.33 . It fignifes also high, deep things, and fecret things, which men cannot come at as the height of heaven, the bottome of the sea and of the earth, the heart of Kings, Prov. 25.

fon. The word figuifies not onely things that we admire, as not have respect also to husbandmen, who mourn for want of

who] He purs the demonstrative Article before in the Hebrew; as if he would say, I mean that God, who giveth rain-He did not so in the former verse; nor doth not in the verses following, because here he begins to enumerate Gods particugiveth ] He instanceth in such works, as none can do but

God. The earth would be fruitlefs, if God did not fend rain.

6, with 4. 6. purposes when the Apolitic would be fo always; if God did not times, when the Apolitic would be fo always; if God did not give the interest. So Eliphas, here: if I were into to ellege, and lock corrections less ones; I would feet to God.

Stars, for then the world would be drowned, but fembly God would be controlled to the God better way. This would I would not have fretered, one curied my day as thou hard done (Chap.3.) but would chuic a better way. This would in the first world and chuic a better way. This would in the first world acknowledge thou of thy holinic as thou pleaffe, I would acknowledge of the control brew Writers, because the Earth can no more bear fruit without rain, then a woman children, without company of a man. It therefore reckoned among Gods mighty works, Chap. 28.26. Jer. 10.13. Amos 5.8. Act. 14.17.

Sendeth materi] Rain from heaven, as before. Or, flouds

upon the fields] Heb. upon the out places, Pfal. 144. 13, 14. the provision of the community cause of the c gainft God) by confirming Gods providence in punishing ly waters the tilled grounds, but also wildernesse and defects, wicked men, as he had fail before. Or to comfort him in his missing where no man comes, nor no husbandman looks for fruit,

> V. II. To fet up on high those that be tow, that those which mourn, may be exalted to safety] This is added to encourage Job to humble himself before God, who was able to restore him to his former prosperous estate again.

> to [et up] The connexion flews the meaning, that God by to jet up 1 are connexion thews the meaning, that God by fending rain gives plentiful crops, and so making their fields fruitul, raiseth the poor husbandmen, first to riches, and then to honour. Or the sentence may begin here. To set up, &c.

> on migor has attended to the same and a migor has been and and thrones higher then others, a Sam. 3. 10. I King. 1.30, 35, 48. So higher fears in feafts and publike places, where provided for, and given to perfons of greatest eminency, I Sam. 20.25, Prov. 25.6. Matth. 14.6. Matth. 22. 39. Luk I. 55. & II. 20.25, 1707.25,6. MARTIN.240. MARK 12. 39, LUK 1.55. & 11. 43. & 14. 8. So on the contrary, to be in a loweflate, or humbled, is fer our by fitting in the duft, I Sam.2.8. I King. 16.2. Pfal.113.6. Ifal.47.1. or in a low place, Ecclef.10.6. Jam. 2.3. The meaning is, to prefer mean men to riches, honour. and authority

thofe that be low ] In their ourward effate, Luk 1.48,52. Pfal, 107.41. and accordingly of low effeem among men, and fet below others. He may mean poor husbandmen, who for want

of rain are well nigh undone. of rain are went infinition the those which are black; to wir, in face; for forrow will make men look (wart, Jer. 4.28, Lam. 4.8. Or in apparel, for mourners used to wear black, as a fign of Marvillaus things | Such things as we cannot understand the | forrow, Ezek. 31.15. As on the contrary, men in prosperity, cause of, because it goes above the capacity of our natural real and joyful times, did wear white, Eccl. 9.8. Esth. 8.15. He may rain, and make their faces (wart by hard labour in the Sun. exalted to fafety] Lifted up into an high place, where they may be fafe; as if they were lifted into an high tower, where no weapon could reach them. Hereby is intended delivery

out of their former wants; freedom from them for time to come. and open and lafting honour, that cannot be taken from them.

Chap, v.

V. 12. He disappointeth the devices of the crafty, so that their bands cause perform their enterprife.] He shews, how he makes low ones safe: by crossing plots of mighty ones, invented for their ruine. It is also a further instance of Gods power in things civil, which was shewed before in things natural. He had thewed Gods power before; now he fets out his wife-

He] Or, 1960. That it may run on in the same phrase, and answer to the ninth and tenth verses.

disappointeth] The word, in another form, fignifies break-ing but in the form here used, making yold, frustrating, disappointing, Plal. 119. 126. Ezr. 4.5. & 9. 14. for when the en-gine is broken, men cannot effect their plots. God disappoints the devices of politick men, one while by hindring points the devices of points men, one while by minding, them from bringing their devices to the end they aim at, and define: as follows in this verte. They cannot perform their enterprifes. So that all their endeavours and purposes are tradicting and relifting them, Numb. 30. 8. 1 Pet. 5. 5. Jam. 4. 6.

the devices ] Conclusions in mens minds, after long and ferious thoughts. Curious devices, as the word imports; like the curious girdle, Exod. 28.8. So that not bare thoughts are here termonis principal control and the termonism are inter-ing interaction. The control is a superior of t verf. 11. fo he disappoints those that plot for it by the ruine of others, Gen. 50.20. Pfal. 56.5.6.7. Eft. 9.24,25.

of the crafty] Sometimes the word is taken in a good fense, Prov. 1.4. & 8.12. & 22.3. but most commonly in a bad fense, for fuch as use their wisdom to hurt others, Gen.3.1. Pfal. 83.

4. and so here. Some think the word signifies, one that hath many turnings and windings in his mind, as the fergent had in his body. Gen. 3. 1. It comes from a word that fignifies nahed, because such as shew tricks of a divity, use to strip them-felves naked. The same word signifies naked and subtil, Gen. 2, 25.863.1.

fo that ] Heb. and. It is used in this fense, Chap. 7.15,20. & 41.16.

their bands cannot perform] The hands are the instrument to act, as the tongue is to speak what the heart invents.
their enterprife Which they had craftily contrived, thinking it could not be disappointed, yet they could not effect it, Neh.

4. 15. Ifai. 8. 10. They could not give their plots an actual being, or substance; for so the words signifies.

V. 13. He taketh the wife in their own craftineffe ; and the counsel of the froward is carried headlong ] In the former verse he thewed, that God did ruine the plots of ungodly men; now, he fliews how, to wir, by making their own devices to recoil on their own heads,; and not onely work liberty to good men, but also cuine to themselves.

He] Or, who. See on yerf. 12.
taketh When they think that they have, by their policy, entrenched themselves in the castles of their craft, so sure, that no man can touch them; God takes them by a greater policy, as men do ftrong caftles, or as hunters do wild beafts in gins, and carries them away, as prisoners taken in war, Numb. 21.1, 32. Deut.2.34. 2 Sam. 12. 27. Gen.31.26. Ifai, 20.4.

the wife ] Wife to do evil for craft is afcribed to them here. and ver. 13. They may be called wife, because they think themselves fo. Such as can work out any thing as they think and that none can prevent them. So the Greek word fignifies, I Cor. 3. 19 where the Apostle quoting this verse, as Scripture thews the whole book to be Canonical.

in] That is, by. It notes the instrument, as Pfal. 33. 6.

their own craftinesses In their witty devices, whereby they thought to ruine others. So did Haman perish, Esth. 9, 25. God ufeth their craft to their own destruction, as if a ftrong man should bear back the enemies weapons upon himself, whereby he intended to hurt others, Jer. 21.4. Or it may be a metaphor taken from catching of birds in nets, or inares. God useth their crafty devices, intended, as nets, to catch others, for to catch themselves, Pfal.7.15,16. & 9.15,16. & 35.

vifed by many, laying their heads together, Plat. 1, 1. & 2. 2. Mai.19.11. Counfels are ordinarily taken for refults of feri-

ous debates with others. Grafty devices may be the fruit of

one mans brain,
of the fromard Deceiful persons, who have one crafty device twifted within another like a rope. The word fignifies to wreft or turn a thing, and then to wreftle. Such as can turn wrett or turn a tring, and then to wrettle. Duen as can turn themselves every way, as wresslers do to get advantage of others, and wind themselves within them, to overthrow them by policy, when strength faileth, Gen. 30.8, Deur. 32. c. Pfal.

18, 26, Prov 8 8. is carried beadlong ] It comes from a word that fignifies halke a for hafty folks take not time enough for advice, but do things very rashly, and with precipitation, and so not onely misse what they intend, but also have ill successe, Isai, 19.14, and

V. 14. They meet with darkneffe in the day time, and grope in the noon day, as in the night] The reason is here set down of their bad successe; want of knowledge, though they think themfelves wife.

They meet with ] Or, run into. It meets not with them, but they bring troubles upon themselves by their rashnesse: or find inexpected difficulties hindring the successe of their

darknesse] Some take it for troubles, which are often fet out defire: 4 sections in time verte, sincy examine personal mean time the enterprises. So that all their endeavours and purposes are to no purpose [14], 14, 14, 25, Pfal, 33, 10. Otherwhile, by conducting the properties of the prop their defigns.

their deligns.

in the day time] They meet with trouble in their prosperity.

Or rather, God (ends a spirit of giddinest upon them, 15a: 19.

3, 14. Othat with all their fearth and countel, they cannot ice things that are clear, and might easily be dispatched, but go on slowly, and detayfully, as men in the data. They have light without, but want light without the state of the counter of the c

for doors and walls, as other men do in the darkeft nights, Gen. 19.11. Judg. 16.26. Deur. 28.29. Ifai. 59. 10. Lam. 4. 14) The meaning is, that these early men meet with troubles, in the midst and height of their prosperity. Or rather, in things most clear, they seek our for some way to execute their wicked devices, and are so beforted, that they can find none.

V. 15. But he faveth the poor from the fword, from their mouth, and from the hand of the mighty The Scripture uleth presently after threatnings, to annex promifes, leaft men should think, that God were more ready to kill, then to fave, Pfal.34.16,17,

But ] See on Chap.1.11.

he faveth] Keepeth from troubles, or delivereth our of

the poor J Such as are in great want, and fo are forced to make known their wants by uttering their desires. For it comes from a word, that signifies willing, or desiring. from the [word] From war, and the miseries attending it,

which threaten their life, verf. 20. Gen. 31. 26. Pfal. 144.10. from their month] From the mouth of those craft ones, mentioned, ver. 12,13. From their plots, who like wild beaffe would wallow them up, Pfal. 124. 3, 6. Or, from the fword, would (wallow them up. 19å1. 124. 3,6. Or, from the fiwird, that is, from to thir mustle or, that counts to use from mustle. That is, from to thir mustle, or than the that may indanger their ille, or credit, prov. 12. 6, 28. 18. 28. 26. 20. Or, from fentence of death given against them by unjustly uneigned from bad counting given against them by ungold purely from bad counting given against them by ungold purely from bad counting given against them by ungold purely from bad counting given against them by ungold purely from bad counting given against from bad counting given against from bad counting given against from bad counting given by the property of the property and the property from the counting the property from the prope mouth: The oppressours cannot keep close their plots, brie reveal them to others, whereby they come to be disappoint-

From the band ] God not onely defends them from their reproaches; but alfo from their violent attempts to take away their goods, life, or liberty.

of the mighty] Of the oppressour, who being more powerful then he would overcome him, if God did not affift him.

V. 16. So] By this means he concludes the discourse of Gods wonders, with the fruit of them. They breed hope in the

opprefied, and shame in the opprefiours.

the poor ] One that is exhausted or drawn dry, as Rivers. when men take the fifth, or turn them from fenced Cities, Ifa 9. 16. One that had meanes and ftrength, but now hath loft hem. And fuch are worft able to bear poverty.

hath hope He that is now delivered, in another reval when he shall be forfaken of all men, hath hope that God will deliver he final be forfacen or all men, natin nope that two with a terms him again; Sam-17,37. 2 Co.1.9,10. Ora, nother poor man feeing God hath delivered this man, will hope for the like, Pfl.3.2.6.7. Or, Being delivered, he hath the thing he hope for the like, and the like of the like o thing hoped for, Rom. 8. 24. Col. 1.5.

iniquity ] Every wicked and ungodly man ; as pride, for the proud man, Jer. \$3.9. and on the contrary, rightcoulnelle, for 6 Ba

Chap. v.

ver.4.
[appets her mouth] Shuts it, and speaks not proud and high
words,a formerly. They shall blush, and be confounded wonder and be assumed, when they shall be poor men, whom
they shought none could deliver out of their hands, strangely delivered, and taken away from them, and thall not dare to delivered, and taken away from them, and that not each to murmure against God, having nothing to say against the justice of his proceedings; and therefore he doth not say that God stops their mouth, but themselves, Psal. 107.43. Mic. 7.16.

per 8.14.
V. 17. Schold, hippy is the mean whom God correlistly: therefore delipic not those the chaffning of the Almighty] Here Eliphaz proceeds to another argument, to move Job to lubrait to Godshand, and acknowledge his fin, in regard of those deliverances that God gives to such as make a good use of afflictive

Bebold, ] A note of attention, and admiration, that men in smooth, A note of attention, and assumation, that men in 13. U.f. it main net 10 mutens any noise on interport mouth that the happy, contary to the judgment of the life, when others are oppered with framing, &c. Pills 3. when others are oppered with framing, &c. Pills 3. when the property with the property of the man. They consist in V. 3.0. In familie to finite reduces the form details, and in war they find the first property of the man. They consist in V. 3.0. In familie to finite reduces the form details, and in war they find the property of the first property of

Happy ij 14th. The togicancie of the man. Incy contint in the deliverance and favour that follow. So Proxy, 11,11. from the present of the following the fol

13.
The man] The word fignifies forrowful, or miferable man, according to the Original of it. He is miferable by Nature, and in himfelf; but made happy by Gods grace.

in nimiteit; but made nappy by Yoos grace.

whom God corrects] Sometimes the word fignifies reproving,
which is a verbal correction; as Lev. 19.17. But here it imports a real correction by Aripes and troubles, Chap. 33.16, 19. 

the chasting ] It is not the Sword to cut off, but the Rod to

correct: therefore deliptic in on.

Almighy O. A. deliptic (Cent.). The bit table to uran affiltions to our good, and fundament o himlelf, and to all cratures without the help of any of them. Chap for

V. 18, For J. Hag street leveline, Chap for

V. 18, For J. Hag street leveline, though they for corrections

that the highly for uran good and for it may be translated,

Though he maked for our good and for it may be translated,

Though he maked for our good and for it may be translated,

Though he maked for yet good and for it may be translated.

Though he maked for yet good and for it may be translated.

Though he maked the grant for the former branch is in finitely delivered to the former branch, Joh

Though he could be other translated, Apt. 2019, 13.

He maked heard Or, Transph he made for yet his hands, &c. as

He for the formation of the former branch, Joh

16.6-16.6.1. A fimilitude taken from a Chyrurgion, which

though he could forber making an inclining set don't for the

shough he could forbear making an incision; yet doth it for the healing of the Patient, and afterward cures the wound. So doth God wound our bodies, to heal our foules, and then heales

our bodily wounds alfo.

bindetb up ] As a skilful Chyrurgion carefully binds up a
wound; as a broken arm, or leg, to heal it, Ifa. 30. 26. Exck. 34.

4.Pfal. 147.3. hewoundetb] Deut. 32.39.Heb. smiteth. He ftrikes hard, so that he makes a wound. Wounding is more, then making fore; and making whole, is more then binding up, Pfal. 68.

bu hands] He goes on with the similitude of a Chyrurgion. who makes his plaifters, and layes them on with his hands, and fo may be faid to heal with them.

make whole ] Do not onely give cafe, but perfect the

eure.
V. 19. He shall deliver thee in fix troubles; yea, in seven there
shall no voil touch thee ] Now he describes the blessednesse a foresaid, by particular deliverances out of sundry trou-He fhall deliver thee] He shall fnatch thee out of the ene-

mies hand, or our of slanger.

in fix] In many troubles: a certain number, for an uncermajor, in many reconces: a certain numer, for an uncertain, according to the utual phase of Scripture, Amon 1.3.
Luke 9.1. [f. 4.1. · Sam.-s. Jer.1.9. Prov. 9.1.5, 1.8. 6.1.6.
E-24. 1.6. Others understand is the principal chapter enumblance for four thereone, vert. as or not fearing the other, vert. as . Those
meaned internated. Famine, War, Slander, Destruction, by
meaned internated. Famine, War, Slander, Destruction, by

righteous men. 2 Pet 3, 13. Ungodly men, who are unjust and sother means, wild Beath, slones of the field, tame Beaths. from unequal in alltheir wayes, and opposis the poor, Pinl. 71. in all. Some rate it for deliverance out of them. They might come on him but not dettroy min; because ne initin in its, nor from fix, 1 Cor. 10.13. Other stake it for keeping him from those troubles that fell on other men, Pfal. 91.7. Rev. 3. 10. 2 Pet. 3.7. Neither could they be delivered out of defruction, which is one of the kinds mentioned, but mult be kept from it. For there is no help for them that are destroyed: and it follows:

lows, No evil fluit touch thee.

Transles:
The word fignifies firaits. A fimilitude from a man, whose body girt too firait, puts him to much anguish and

pain, 2 Sam. 24.14. yea ] Heb, and. So it is translated, Prov. 6. 16. and 30.

in [com] If a feventh trouble come, he will keep thee out of that also, He will not onely free thee from many, but from all

that allotte will not onely free time nominary, and from an troubles, Pfal. 91.3. & 34.19,18. title.

Touch thee] It shall not hurt thee. See Chap. 1.11.Pfal. 105.

15. Or, It shall not for much as lay hold on thee; but thou shale

from the power of the fword ] He comes from the general to

leth on others, thou shalt have food enough, Pfal. 33.10. 34.
10. 337. 19. Famine arifeth ordinarily from the barrenness of the earth, or too much, or too little rain, or from war, which hinders fowing, and carries away the crop from the

Redeem thre] Make a difference between thee, and others. Exod. 8.22,33. Thou shalt be free from the wants, that others feel in famine; as a captive redeemed with a price, is free from

others.

V.21. Theu shall be hid from the scourge of the tongue; neither shall thous be a failed of destruction when it counts ] He proceeds to the third and fourth troubles, slander, and violent

These [beit be bid] When ungodly men accuse others, they shall forget to accuse thee. Or, Thou shalt be as safe, as if thou wert in an hidden place, where none could find thee. God shall protect thee, so that a lying tongue shall not hurt thee,

fram] Heb. in. Or, when the tongue fcourgeth. When it fourgeth other men.

the fcourge I From flanders and reproaches, by which other mens credit is wounded, as the body is by scourging, Prov-

of the tongue From thence comes a word in the Original; that fignifies to flander, Pial. 101. 5. and to accuse, Prov.

30. 50. finalt thou be afraid 30 as to distract thee, ormake thee despair, or give-over looking after means of deliverance, Heb. 11.7. Exod.9.10. 18.7.2. Jer.20.3. Or, Thou shalt not be in any danger at all, so much as to fear any hurr.

of diffruttion] By theeves or robbers breaking in, and kill-

of agrussion] Of netwest of modes because in gothers, or of any violent death, when it cometh] Upon others. God will keep thee, that thou falt not be deftroyed, when thy neighbours are; as he did Nosh, and Lot. And if ne

did Nosh, and Lot. And fines straid when it cometh, much left before, a the rumour of it, Manth. 2.6. Like. 1.3. y. V. 2.3. did defination and famine then light limits in mile from trouble, as being most terrible, yet with a phrast that imports a greater freedome from the fare of them; and that imports a greater freedome from the fare of them; and then goes no on the fift trouble. For those these would make these distinct calamites from the former, bring in needlesse Subrileies, which the text affords not.

At deftruftion | See on verf.21. and famine] See on verf.20.

God preserves us, when he destroyes others. Yet emphati- | how all things committed to them prosper, Pial. 17.3, Job 31. God preferves us, when he defitoyer others. Vet emphatis-culy experfed, to five the great fiftey and conflicted of Gods people; as if a Souldier thould fee the bullet hell many by hin, and that do unterferified and joyal, perfecting the first the property of the property of the property of the property of the fifthey thall no thure binn. Or like one concenning and alughing at his enemies preparation, or nor thinking inten-tority to be regarded. Or one in a dry house finding in an any the property of the first as first 10 or finding the property of th great florm, that makes others without doors mourn, Chap. 39.7. & 21.22,25. Pfal. 2.4. & 37.13. Prov. 31.23,25. Hab.

foalt thou be affaid] See on Verf. 21. Ifa. 11.6,7,8,9. of the beafts of the earth] This is the fife trouble from which a penicent finner shall be free. Beaft's of the carth, may include live to fee thy childrens children, and leave a great posterity a pennerumnerumnerum orter, begigt of tor corre, may menuer all beaft, so ande of the earth, and living on the earth. But being here diffinguished from the beafts of the field, verf. 23, it may be taken for wild beafts, as it feems to be, Deut. 18.56. Jes., 33. for fuch use to cat mans field. Wolves not Lyons field in other thy field soot thee, Pfsh. 21.31, 15m.17.34.35.5 thy field Thy Children that come immediately out of these the property of the earth, because they the come of the parents feed, range all the world over the field of the earth, because they though that this many children, thou finds they many again, if are tepe in paffures, and may therefore he called finds of the 19.

are kepe in paltures, and must survival the flower of the field.

V. 3. For those float flow is in tanguar with the flower of the field with the kells of the field flow in the keels of the field flow in the keels of the field flow in the keels of the field flow in the field from flones and stane beafth.

For J Gr. Sawth. As this particle intrafflated, Chap. 8.6. & 20. A. For it is a new deliverance, and not a reason of the former. Lefthe flouid think, the wild be that the former of the former of the flower in the former of the flower in the field chap. The flower is the former of the flower in the former of the flower in the former of the flower in the

thou [halt be interque] Thou shalt not need to fear hure from the stones, no more then men do from such as are at league with them, though they be ftronger then they. See this phrafe, Ifa. 28.1 5. Hof. 2.18. Ezek. 34.2 5.

with the flones of the field] Thou fhalt not be hurt by flum-ftoned, Lev. 20,2. & 24.14,16,23.
the beafts of the field] The tame beafts that use to graze in

the bests of its paral | The tame beants that use to graze in the field, Secon vert, 12s. Such creatures though made to ferre man, and nor fo wild as others, yet by reation of mans in made to find a southers, yet by reation of mans in the many by a windown death before thy made to find the many by a windown death before thy made to find the many by a windown death before thy made to find the many by a windown death before thy made the many by a windown death before thy made the many by a windown death before thy made the made the made to make the made the made to make the made the

fleat be at peace with thie Carry themselves peaceably to thee, and do thee no harm, although some of them want nor ftrength to do it, and do hurt evil men. Or, fhall be made to be at peace with thee. For fo much the word in that conjugation it is, in the Original may import. Although by mans fin, they be in some fore fer at liberty, yet they shall be so over-ruled by Gods providence, that they shall do thee no harm at

V. 24. And thou shall know, that thy Tabornacie shall be in peace, and thou shalt wifite thy habitation, and shalt not sin.] Freedome from evils went before: now follow promises of good. A comfortable life, in this verse; a numerous posterity, vers. 25. A long life and happy death, ver.26.

25. A long are and nappy usun, versus. thou shalt know! By lense and experience. Thou shalt find it so indeed to thy comfort, Eccl. 8.5. shall. feel no evil. Heb. know. See in the margine there. 2 Cor.5.21.Phil.3.10.Num.

thy Tabernacle] It is called a Tabernacle, because they dwelt commonly in tents fit for removing, according as they needed pasture for their cattel, and the hear of that Countrey was so great, that men could endure fuch dwellings. Or , because men dwelt in Tents at firft, before they had are to build houfes, and therefore their houses afterwards were called Tabo-Bacles, Chap. 8.22. Pfal. 84. verf. 1. with ver. 4. & 78.51. & 38. 6. Herein is included his house, houshold, and houshold-

in peace] Thy family shall live peaceably with thee, and one with another. Or, All thine shall be safe, and all thou hast shall prosper. So the word is taken, Gen. 29.6. Is he well, Heb. Is peace to him. See the margine there, I Sam. 25.6. 2 Sam. 20. 15 peage 10 nms. See the margine timer. 1 3mm. 25.6. 2 3mm. 20.
9 16.44.1.3 & 32.17.118. Of Their peace is thy Tehernacte, Thou falls as it were dwell in peace.
thou falls with eith positional The word vifiting, is taken fometimes for taking especial care of one, and beflowing some

9. 16.41.3. & 23.17.18. O1. That petter it if Theoretic, Thou had as it were deed in peace.

then plate wifet the phastitation. The word wifting, is talen functions for stating effected acres one, and before one facility of the phastitation of the companies of I press I swort on him ) ar Sen. 11. I. Kurn 1. 6. (121. 8.48 to ). Region net une course op, mit of tout lear nouve on n, mit 1. Sometimes for purishing men for their first, Evoda 3. 44. apply); to to by [eff.] —
Pal-1555. But here it is looking into the flavor of his family.
Pal-1555. But here it is looking into the flavor of his family.
Paguing an account of his children and feyrants, samafters the first of the same of the same flavor of the s

thine have been faithful, and thy affaires profeerous.

V. 25. Thou that know alfo, that they feed find be great, and thine of-flying as the graffe of the castb] From prefere bleilings in his life, he proceeds to bleffings that would last after his death alfo. Thou that know. By experience. Thou that alfo] Thou shalt have more blessings then one, Pfalm

as the graffest tree tearth.] A numerous potterny is net our formerimes by the graffe, the covers all the field, and which no man can number. Then that have a lange pottering which thail dwell here and there, and fill the earth like graffe. Plat. 45.16. & 72.16. This is for our forecomes allo by the fand of the Sea, Gen.15.5. & 22.17. Ifn.48.19.

the Sea, Gen. 15, 15, 28, 22.17. III. 38.19.

V. 26. Thou shale come to thy grave in a field age, tike as a shoot of come counts in; in his feafors! From bleftings in life, he comes to see our his blested death at length, after the sight of

thon shalt come ] Or, thou shalt go: So the word signifies, Jon. 1.3. Gen. 10.19. & 25.18.

tothy grave] Heb. to the grave. See on Chap. 7. 9. Thou fhalt dye in peace, 1 King.14.12,13. Job 21.32.

the earth, is first fet up in shocks , and then carried into the

in bis season] When it is full ripe, and not before, as wicked men are taken away in their fins, Pfal. 129,6,7. & 102.24. Ifa.

V. 27. Los this, we have fearched it, so it is, hear it, and know thou it for thy good] He began with a fair preface, to win Job to heatken to his council, and now concludes with a fair horratory perfuation to the fame purpole. Lee this See on Chap.1.12.

wel He calls his friends to witnesse the truth of what he had faid, who by their present filence, and future speeches fuitable to his, do confirm it. My friends here know it as well as I. So

tonis, do confinente. my trienas nere known tas weins is so he began in the plantal number, Chap, 4.3. have fleatibed it! We have carefully required into God hove fleatibed it! We have carefully providence, and found it to be [0, Deut, 3, 1, 4], Judg. 18, 18. As Judges, or Spies; fo far were we from taking it up by tradition from our parents, or upon truft from other men. I that we did not believe it, till we had found the truth of it out our class.

foit ii] Or, it is right. Thus this word is translated, Num. 27.7. and should be so, Eccl. 8.10. See notes there. We find it true, That good men perish not by Gods Judgments, none but bad men do. If ill men flourish a while, yet they and their posterity are soon cut off: but if they be patient and repent, they shall flourish afterwards in the world. We are fure this is right.

hear it] We have done our part in acquainting thee with bian it I we have done our part in acquaining thee min Gods proceedings, we can do no more, thy part remains to be to perivaded; and to make a good ufe of what we have fail, Job had have all this laterady with his bedilyear, but now he is exhorted to hear it with his mind, by believing it, Joh. 9.27.

# Chap. vi.

9.12. Job 19.27. Pfal.49.18. Repent, that thou mayst be free from this trouble, and flourish more then before.

## CHAP, VI.

Vers, 1. But Job answered, and said, 1 Now follower John

Bat] Heb. And. Though Eliphaz concluded, Chap.4.27. with that which he thought unanswerable, yet Job found somewhat to fay against it. So this particle is used, Prov. 20. 5, 6. Or, Then; as Chap.4.1. & 8.1. & 9.1. & 15.1. & 16.1. See on Chap.1.11. when Eliphaz had done speaking, Job answered him, in these words following: Chap.32.4,5.

and faid, I Spake the words following. See on Chap.

3. 2.
V. 2. Oh that my grief were throughly weighed and my calamity laid in the ballances together] Whereas Eliphaz accused him of impatience, he answers, that it ought to be imputed to the of impatience, he shilvers, that it ought to be imputed to the greantife of his grief, which was more then he could bear; and of Hiphza his hardmeffe, who inflead of comforting him, had condemned him for an hypocrite.

In grief I ady inward hearty forrow, arising from my cala-

mity. So the word is used, Chap. 17-7. Or, my wrath. So Elimity. So the word is uted, Chap. 17.7. (7.79) wates. So Eli-phaz himfel uted the fame word, Chap. 12. whence that va-tiety of reading, Eccl. 73. & 11.10. Thou thinkeft I complain roo angetly, but I am not fo angry as I have cause. were throughly weighted [Ho.] were weighed by weighing. From the Hobrew word here used, comes our English word, celest, the complex word here used, comes our English word, celest,

and the shelf for moneyes were weighted then. See Chap. 28.

15. By a metaphor it fignifies confidering throughly of a thing in the mind, as men weigh gold, even to a grain. As if thing in the mind, as men weign gold, even to a grain. As if he had faid, I te san easie thing to flight what men do not un-derstand: Ye have but guessed at my forrowes, and not well considered of them, else would ye not have censured me so

my calamity My outward troubles, the cause of my inward

forrow, Chap. 30.13, Prov. 19.13. laid Heb, lifted up. For ballances are lifted from the ground, when things are weighed in them.

together] As things to be weighed are put in the ballance together. Thou complainest of my impatience, and lessenst eggether. Thou complained of my impacience, and elelenet my trouble, fleening it but a light touch, Chap 4.4: but I with my trouble and grief conceived thereby, were accurately the one against the other, to try whether I greve more than have cattle,or no. I twould appear, that my complaint is then the cattle thereof. Or my trouble within the cattle thereof. Or my trouble within the cattle thereof. Or my trouble within the cattle within, lidd in one islalmore, would only the cattle of of the Sat last in the one last lance. are liebture then vanity it. laid both together in one ballance, are lighter then vanity it felf laid in the other, Pfal.62.9.

1011 laid in the other, Plat.65.9.
V. 3. For now it would be heavier then the fund of the Sta, viberfor any words are (weathout up). Thou that accounted my grief lighter then a feather, wouldft, if it had its just weight

with thee, find it exceeding heavy-heavier then the fand] And therefore insupportable; and no wonder then if I complain. In Scripture phrase, the fand some-be measured, as Jeri3,3.2. to the land is wider time the Sea, and bounds it, I king,4.9. It alloftes out the weight of a thing, to wit, that it is most heavy; for who is able to weigh the land of the Sea, Prov.27,3. So here, but in a figurative fense, it imports that which troubles the mind, as an heavy

vier then the fand of all the Seas shoveled up together. It is ceive, that he strikes at Eliphaz his words, and intends that he no wonder to hear a man grosn, that hath a burden on him heavier then the fand of all the Seas.

neavier then the land of all the ocas, my words are fivallowed up.] So the word fignifies, Obad. ver.16, Prov. 20.25. Leanned pronounce my words diffinely, but they feem to be fivallowed down, and my grief makery voice to all. Or I want words to express the greatmeste of my

grief, which is inurterable. I could fay much more for my felf, if grief did not hinder me.

1cit, it greet did not ninder me.
V. 4. For the arrowes of the Almighty are within me, the poyfor whereof drinketh up my spirit; the terrows of God do fet themselves in array against me.) No marvel if I complain so much, for my afflictions are not ordinary, but I ke poyfoned arrowes thor from an almighty hand, or like an army flanding in batthe array before me, to fright and defitoy me.
the arrayers The word in the Original is derived from a

a verb that fignifies to cut; (and nor much unlike our English the former vetfe. As it is a trouble to a man to be forced to

law, not to practife it, but to preferve their own effates, Prov. | word in found) for arrows cut where they enter, Pfal, 58. 7. word in found) for arrow cut where they enter, Pfal, §8., 74. Arrows: in Scripture, are figurately alse fine bitter words, Pfal. 64.3,4, or to in infeitiveous purpoles intended to the blurt of others, Pfal. 11.2. Or to Divine chalificients, or Judgements, Exets, pol. 13. 58. 144.6. a. \$5.m. \$2.15. Deur 13.2.3,4,4.6. a. \$5.m. \$2.15. Deur 13.2.3,4,4.6. a. \$6.m. \$2.15. Deur 13.2.3,4,4.6. a. \$6.m. \$2.15. Deur 13.2.3,4.6. a. \$6.m. \$6

Pial 38. a. Incle are thly compared to drawnes, which are living, feered, thatp, killing influencests.

of the dimighty] Secon Chapp. 17. They are called arraines of the dimighty, because God, who fends them, shows his Almighty power in drawning them to the head, year to the feathers, and the second of the dimighty power in drawning them to the head, year to the feathers,

mighty power in driving them to the near, yea to the feathers, in the foul, which none elfe can do.

are within me! They do not onely hit me, but also enter into me, and flick so fast, that no fish can pull them out. His meaning is, that no man could take away his trouble and for-

the payfon whereof ] The word fignifies hear and anger, which proceeds from hear, and breathes fire, Act. 9. I. Iia. 42. 25.
Thence it fignifies poilon, because it hears and burns. He aggravates his forrowes, by comparing them to poisoned arrowes, such as the Persians used in war, that they might kill

loose, fuch as the Perisan uted in war, that they might kill certainly and fipefully.

divide to a my fibrit! Dayes up my fiprits, or devours them, as men do drink. My calamity goes to my hear; grieves me to the foul, and fucks out my verd fiprits. Poyloned arrive dry up the fiprits with their burning the property of the bloud, in which det fiprits are. Goding these anger against Job in thereby for out, which had well night brought him to the

the terroirs] Terrible things present themselves to any imagination, and threaten further mischief to me, though I be very low already. Or, My present troubles are terrible to me.
And then what he called arrows before, now he calls terrows, from an effect, for Judgments terrific men. Or, He may intend, that God did fright him within in an extraordinary manner, which made his outward troubles the more heavy, Job 7.

of God Sent from God, Gen. 35. 5. Pfal. 88.15. 2 Cor. 5.
11. God terrifies the foul, either immediately, or by outward

11. God terrifies the fool, either immediately, or by outward afficiation, Lev. 24.6. Deur. 32.5. John. 39.

20 fet themferest in many against see God shewes that he feel magainst see, in that he hast fee for many certifie things like foundairs in bartel array against me, all ready to deftroy me, Jer. 30. John. 3. 1. San John order their me, Jer. 30. John of the things of the desired processes of foundairs. Jer. 3. 1. La and in prayer, Pfal. 5. The control of the desired processes of the des They fpeak methodically and exactly ; as Souldiers are placed for the battel, fo do they place their words.

V. 5. Doth the wild as bray when he bath graffe? or loweth the oxe over his fadder? ] I do not complain without a cause, for then should I be worse then the bruit beafts, who will not cry out, when they have what they defire.

Doth the wild afs The Hebrew word NTD is answerable

n letters to the Latine word Fere, wild beafts.

In letters, to the Latine word Fee, wild death-bray] Life to bray. Job 30.7. It grafs; as the fame word is when he hash grafs Heb. over the grafs; as the fame word is translated in the end of the verfe: When he wants grafs, then he doth bray, Jerem.14. 6. So may I complain, when I have

er loweth the oxe] The former instance was taken from wild beafts, this from tame. Neither complain without a cause,

thing, to wit, that it is most heavy; for whit is able to weight the fand of the Sea, Provisy, 3. So here, but in a Egumente felling, it imports that which routibes the mind, 2 is an heavy weight efflict the body.

1. Cas that which is unable to the mind, 2 is an heavy weight efflict the body.

1. Cas that which is uniformly the eater which is unforwable eater which mate if it is easily a first seal. Plot, or which is sigged out or of the earth, Yet then that of rivers, or which is sigged out or of the earth, Yet them that of rivers, or which is sigged out or of the earth. Yet make it is forced, which is single of the the control of the earth of t could finde no favour of right reason in them, Lam. 2. 14.

Can] Domen use to ear unsavoury things without falt ? Or, Do they take any pleasure in doing so? For it is not impossible to do it.

pediibico doit.

that which is inferency] See on Chap.1.2.1.

be atten without fulf) Or, Gas that which is inferency, for
want of fals be start? It must be purified for want of feet,
foning, sen men take any delight in earing Offic folls that the
Is there any take fall in the white of most chap place, first be started
pleasing state.

The property of the property of the property of the chap

the property of the heavy afflictions, and hear foolifh words : and do ye wonder then that I complain fo much?

V. 7. The things that my foul refused to rouch, are asmy forrouful meat ] Here is the application of the two fimilitudes in

cast titch chings as he would be loath to rouch, and is cannot eat them without forrow; fo it is a great grief to ine to be forced to bear fog feart roubles, and hear tuch history words, and yet I may not complain. Or the words may be taken lesselly as a father agglavation of his forrow. As if he had faid, Belides my pain and loffe, which is very great, I am forced to have for some of these propriets in the faid. Belides my pain and loffe, which is very great I am forced the solution of th and yet I may not complain. Or the words may be taken literally, as a fasther agglevation of his forrows. As if he had faid, Beliefe my pain and tolfe, which is very great, I amforced with an heavy heart, for ware of better providions, to cast forward to the providion of the provided of the providion of the pro

Chap. vi.

would not the other. For the foul cannot could apply thing. Likel. 11.26. a Sem. 19, 34, &c. O5, the end of my troubles. Not to touch a thing, notes the greatest aversation, Gen. I am old and am likely to fee few good dayes, if my troubles.

are as my [or rowful meat] It may be an allusion to mourn-

wished for to be fo ftrong in them, that they would be glad to take it of any one that would give it. See Num. 11.29. Deut. 5. 29. Exod. 16. 3. Job 11. 5. & 13.5. & 14.13. & 19. 23. & 23.3 Plal. 14.7.

I might have my request I might obtain that which I ask, and defire importunately. From this word in the Original, comes of Ny, the grave, one of the things that are never fatisfied, Prov. 30-15,16.

that God would grant me] Heb. give me. Yet it is well

that on women gram one; 1800, give me. Yet it is went trafilated graming obtaine is was a thing much defined by Job. Bur a thing may be given, that is not asked. this thing that I long for Heb. my hope. Or, my expediation, Chap. 4.6 & Y. 16. Longing is a vehement define of a thing, do that a man cannot be fatished without it, Chap. 3, 21. 2 Sam.

V. 9. Even that it would please God to destroy me, that he would let loofe bis hand, and cut meoff In vain doft thou, O Eliphaz, exhort me to hope for reffitution, Chap, 5,24, for my flate is altogether deplorable, and I long for nothing more, then for diffolution.

that it would pleafe God ] He feems to take delight in my afflictions, would be would kill me outright.

to destroy me] To beat me to pieces, as herbs are beaten to powder, or mothes crushed, Chap. 4 19. & 22.9. Plal. 143. 3. Ifai. 57.15. Pfal. 51.17. The destruction here meant is death

Pfal.50.3.

that be would let toofe bis hand] It now feems tied, because he doth not put it out far enough to make an end of me. A metaphor from a man whose hands are bound, so that he can

and finish his dayer, before the time that he might live to, in fore it is compared to fire, Pfal. 66, 12, & 68.2. Not onely afflict the course of nature: which the Jews call the killing or cut. Citin 3 but fear of afflictions also melt mens hearts, John. 12. ting off, when a man is taken away before he be fifty years & 5.1. Job's heart was melted with prefent troubles, and fear

pans, sy detth, would rettern me.

I would have it would lay afide all fear of death.

in forow? I would quietly bear the greatest forrows in the
world, fo they would kill me quietly.

the him set fore? I am are spoint; het God lay what he will
on me, so he kill me. The word imports sparing of those

others, for Gods glory and their good, Pfal. 40.8, 9, 10, & 119. 13. AA.20.20 22 of the Holy One] Of God: fo called because he is perfectly holy, yea holinesse it self, Hab. 3. 3. Isai. 40. 25. Hos. 11. 9.

escaping, so have I no defire of living any longer.

were ended. And therefore the end of them is not likely to be worth my flaying for.

note planty his detice of section, which is enhanced, Chap. 3 to 2, 145 m program to program up pours to in my paper of the 1 Heb. 1980 mill give. The februres manner of ginning of the former veries: Thinky text I am made offer withing whereby they intimate the define of having the thing hard metal, that I can endure any thing? No. I am not mide of stone or braffe, that can bear blows, and never feel pain, or on tonic of brains, that can bear blows, and never feel pain, or complains but of fifth and blood, as year, and cannot hold out long under these troubles, nor forbear complaining. the strength of starts [Paul to the strength of stones. The note of similitude is omitted; as Pfal. 11.1. Isi. 21.3. Chap.

of brafs | Heb. brafen.

V. 13. Is not my help in me t and a wisdome driven quite from
me ? Or what if my help he not in me, is wisdome therefore driven quite from me? The Chaldee paraphrase reads it thus: Because there is no help in me, is wildome also driven quite from me? Do ye count me a fool, because I cannot rid my self out of those great troubles? ye should rather pity me; as verse

Help ] To deliver me out of these troubles. He had no ftrength left to bear his troubles any longer, ver. 12. nor to help him out of them in this verfe.

And is wifdome?] Or, it wifdome therefore ? So this particle is transfaced, Dan. 9.11. By wisdome, he means ability, to sheak for himfelf, and maintain his just cause.

driven quite from me] Expelled out of me by my troubles : a fimilitude taken from banished men, Jer. 40, 12. & 43.5 ye think I have lost all my wisdome, because of my bitter complaints: but ye are deceived.

but ye are deceived.

V. 14. To him that is afflicted, pity should be shewed from his friend; but be for saleth the sear of the Almighty.] Here sellows lobe accusing his friends of uncharitablenesse: ye have not that be would let logic bis hand I to now feems tied, because | obsaccusing his triends of uncharitable netter; ye have now he doth not put it out far enough to make an end of me. A metaphor from a man whole hands are bound, fo that he can do nothing till theyle loofed. He defires, that God would fixe his great power in defitoving him, and cause off. I at teast are curoff, and then dy. Or, finsh my life, and make an end of it. So the word is ufed, [18i,10.13.

Zech., 49. Lam. 21.7. His wealth and health were carea many before, now he witherly, that God would take away his life allo, and finsh the dave. before he times these he midd lives in a fame of the first place of the control of the

of more, which we have comfort, yet, I would harden my (if in fevene tet him mer flete, for I have not consider the most fiven for most of the 1890 pm.) or, Fer in 18 have not considered the 18 house we conscide for most of the 1890 pm.) or, Fer in 18 have not considered the 18 house we conscide for most of the 1890 pm. or provided the 1890 pm. whom one might destroy, Ezek, 5.11. represent, Lev. 20.17. Prév. 14.24. So Joh answers to Eliphaz, I have not contealed the words] I have revealed them to accusing him of want of the fear of God, Chap. 4.6.

accuming nim of want of the feat of Cook. Imp. 4-0.
Vi. 15. My brethern have dealt decetifying as a brook, and as the
fiream of brooks they paffe away ] lob feet out the deceiful dealing of his friends, by a comparition taken from a brook, which
feems to promife much in the Winter time, and in open wea-2. Sm. 2. 2. 4 Nonmer is test, rato, 3, 3, 1111, 40, 25, 140, 11, 9 [security of the property countries, where rain is more rare then ellewhere, Deut. 115

freshment. That he meant them, appears by the application of the fimilitude,ver.21.

My bethren] They were not of the same womb, or kindred, for ought appears, but are called his brethren either by way of friendship, or as living in the fame region, as professing the fame religion, 2 Sam. 1.26, Gen. 19.7. Rom. 10.1. Yet it appears

the fame root; because our first parents had no garments, till they dealt persidiously with God. Their first garments were a cover and a fign thereof.

as a brook] Not a River that arifeth from a Spring ; for Riversare feldome frozen , by reason of the swittnesse of the stream; and never dryed up, because they are perpetually fed by Springs : but fuch brooks as arise from rain, or melted snow;

as followes, ver. 16, 17-as a fires m Arifing from a land-floud, or flore of rain, which runs violently; and as it comes fuddenly, fo it is quickly down ggain.Ifa, 30.28.

of brooks Of standing waters, which run out of their bounds, when abundance of rain comes.

they paffe away | Either covered by Ice , under which they fical away unseen, and so become unuseful; or after a thaw, by a violent motion, they paffe into a confumption. Their motion spends them, whereas the motion of a River doth not waste it; for the Spring fill supplyes it or at the farthest, they are dryed up in Summer. So do my friends fail me in my adversi-

V. 16. which are blackish, by reason of the Ice, and wherein the snow is bid] The sum of this verse, and those that sollow, to the from it id.] The fun of this verifa, and those that follow, to the and of the above, was given in the notes on the formet verife. He there here what is the deceitulatest of the waters spoken of verife 17, they are labeled, Sec. And of deny drink to the passinger in Winter for Ice. Or, which being full of Ice and Snow, promise water to last all the year, when these are melting the control of the summer. Here is the deceit, for men and the summer. look not for drink from them, when they are frozen.

look not for arms from them, when they are a coeffi-blackiff) So the word fignifies Jer.4.28. by reafon of the ite! Or, froft; as Gen.31.40. We also call the Frost that freezeth hardest, a black Frost.

wherein ] In which brooks. For the words are plural in the

the from k hid] The black Frost brings store of Ice, which swallows up the snow, which otherwise being melted, would afford drink to paffengers.

afford drink to painingers.
V. 17. what time they wax warm, they vanish: when it is hot, they are confumed out of their place? You would think in Wincer, they were lalting waters, the ftream is to great, yet in Summer they fail. So do my friends pretend much kindnesse; but fail in performance.

they] The books spoken of ver. 15.

max warm] When milder weather comes, and brings a thaw

they vaniful] Heb. They are cut off. Then Ice and Snow are all gone; for the warmth and change of the weather unfriezeth, and diffipateth them.

ern, and dampactit them.

when it is hot! Heb. In the heat thereof. When the brook is
heated in Summer. Or, when the feafon of the year is hot. In

they are confumed] Heb. extinguished. Pur out like the light of a candle, or quenched like fire. They have no more being. The heat dries the brooks quite up, whose waters remained in

out of their place They are not where they were; year their former being is quite cealed; for so much this phrase imports

în Scripture, chap.7.10.8 8.18. & 27.21.pfal.103.16.

V. 12. The pathet of their way ] One high-way may have many pathes go out of it. So may a brook have many out-lets. And when the waters of these brooks overflow, and run out in many by-pathes, they easily perish in the midst of the fields, and come to nothing; for they are not like the Rivers that run into the Sea, and return with the tide, and fo continue,

are turned afide] So the word fignifies, Ruth 3.8. They run

the Sun vapours are drawn up out of brooks, the brooks are to nothing As if the World were come to the old Chaos

perifb]. Are clean gone, as if they had never been , Job this it did to Job.

ap. VI.

10.11. So did his three friends here promife much comfort to water for the first professing is provided in min time of his professing; but in his mifery, though they waited for them J. He proves what he had laid before; so with min time of his professing; but in his mifery, though they waited for them J. He proves what he had laid before; so with considerable of the considerable of the considerable of the considerable of the providerable of the providerable of the failing of the considerable of the considerable of the providerable the Winter, expected refreshing there in the Summer; but

were deceived.

the troupes] The word fignifies pathes fometimes; as ver. 18. but here it notes out such as travelled in them in compa-

friendship, or a living in the fame region, a spotefling the state of the property of the prop Tema had the name from Teman, the fon of Efau, Gen. 36.11. of whom came Eliphaz. Job 2.11. Others, more probably, from Tema.one of the fons of Ishmael, Gen.25.15. and so we find that the fons of Ishmael were merchants, and travelled by troupes, Gen. 37.25. This place is mentioned, Ifa. 21.14. Now these troupes of Tema were either such as travelled from Tema to other places, or from other places to it. Or it may be they were fuch as went from Tema to Sheba; and the troupes of Sheba fuch, as went from thence to Tema: They might be places of mutual traffick.

landed To those brooks for water , to quench their thirst, and their cattels. See the word, pfal. 34.6.

the companies] That travelled together. The former word troupes had its name in the Original from the way, this word from walking in it.

of Sheba] See above in this verse, and on Chap. z. verse

maited | Till they might come thither to quench their thirft. hoping to find water there. For it is not likely they would make any long abode there, when once they faw there was no water. Or, expected; as Jer. 19.11.

for them? For the brooks; that is, for the water in them: as

for the process of the configuration of the water in them: 18 the cup, for the wine in 1, 15-1, 91.10.77, For thempleves. That they might drink. They defired drink for their cartel; but for themselves in the first place, Gen. 24.14, 18, 19. And they were more troubled to want-water for themselves, then for their

V. 20. They were confounded, because they had hoped: they came thither, and were ashamed] But see what followed. They finding no water there, according to their expectation, were ashamed. See the like, Jer. 14.3.
They The travellers mentioned verf. 19.

were confounded] Their fpirits were inwardly deaded, and

they blushed outwardly.

because they had booked] To find water there, and could not.

Or, because they had trusked: had relyed on those Brooks, and nade fure account to quench their thirft there. Heb. because had based : That is, every one of the pallengers hoped for a draught. Or, because it had boped; that is, their heart.
they came thilber] Heb. to it. To the place where they had

feen water before, and hoped to find it now. For the Hebrew particle agrees not in gender with 17, a brook, but with a place, which is feminine, Job 20.9. And the place is mentioned verf. 17. as remaining when the water was

and were ashamed] So it is well translated, because it is joyned with confounded, in the same verse, as also Plat. 71.14. yet fometimes it fignifies to dig, Gen. 26.19, 21. And then the fense is, that finding no water in the brooks, they were forced

tente 13, trat maning no water in the brooks, they were forced to dig Wells by the way, elle they and their cartel night have perified. Seethe like, Exod.7.1. Pfal. 34.6.

V. 11. For many to are natising; 30 for my caffing down, and are affaid] In this verse is laid down the application of the former similitude.

For 1 He gives a reason, why he charged them with deceit-fulnesse yer, 15. and it is firly brought after the similitude, that it might fink the deeper into them. So Nathan dealt with Day vid. 2 Sam. 13.117.

now In this time of my advertity. Ye feemed friends in

prosperity, but now ye fail me.

ye are nothing Heb. not. To me. Ye are not little, but nothing at all to me, Job 13.4. Ye afford me no comfort at all in my milery. For all your great thew of kindnesse, it had been as good for me ye had not come, for any good I have gotten by you. Or, as the Hebrew Bibles advice us in the margine to read, ze are like to it; that is, to the brook forementioned. we summary may and to decrease the control of the c Ye afford me no more streams of comfort, then it did of water

ye fee my, &c.] Ye think God hath cast me down for my wick] caffing down] Affliction fo called, because it dejects a mans

pirits, makes his body weaker, and his effate poorer. All

and are afriid] Ye are afriid to come nigh me, Pfal, 38. 11. | nothing but words, without weight, which ye may eafily con& 88.18. left I hould infect you, or the like trouble should faire? Of, Day to this that word repose? Do ye think to
be thought that most keeping company with the C. Of Ye are a fraid to constitue me with bare words, without any reason in them. beat the truth of my condition, and judge me to be a wicked it is fully knit with the words foregoing. Ye have got nothing man, because I am thus plagued, and therefore will afford me of me, for empty words cannot convince me: "very suppose no comfort in my extremity.

Chap. vi.

no commort un my external man me ? or give aversard for med ?

1.1. Did [1/3]. Briting must me ? or give aversard for med [4]

1.2. The state of the But all I looked for, was comfort, which ye feemed to offer to me, by your voluntary coming, (for I fent not for you)yet ye have added to my forrowes.

Did Ifay ] Or, Is it because I said? Did any speech of mine oceasion so hard a consure of me? ye did it without any provocation, and therefore your fin is the greater.

Bring unto me] Heb. give unto me, Prov. 30, 15. Hof. 4.18. How would ye have helped me with your money that deny me

a remard for me ] Or, gift, or, bribe. To free me from my troubles, if they may be bought out; or to ransome me from

the enemy, ver. 23.

of your fubfiance] The word fometimes fignifies firength, but here riches, which is a mans civil strength, Prov. 18.11. So the word is used, Prov.5.10.

V. 23. Or deliver me from the enemies hand, or redeem me from the hand of the mighty? ] Did I make any motion of cost to you at all ?

deliver me] Set me free. from the enemies It comes from a word that fignifies to befiege, or ftraiten; for enemies bring men into great ftraits,

hand] From the power of the enemy, Chap.1.12.

hand from the power of the enemy, Chap.1.12.
readen me] By price, or force.
of the mighty] Orservible ones. For they that have strength,
are terrible to others, and fright them with their great

power.
V. 24. Teach me, and I will hold my tongue; and cause me so understand wherein I have erred] Though I think I have justly defended my felf all this while, yet you shall fee, that I am not indocible, if you will flow me my errour.

Teach me ] The word fignifies to caft a dare , or ftone, and to dare the rain from the clouds; and laftly, to teach, which Aiffills knowledge from heaven into mens hearts, as rain doth moifture into the carth, Ezck. 20.46. & 21.2. Deut. 32.2. Heb. 6.7.8. Hence the law and doctrine have their derivation in the Original; and are called Pfal. r.z. Thence a teacher hath his name. במרדין.

and I will hold my tongue] The word fignifies to plow, and thence to medicate, or invent, to fearch out things hidden, as the plow doth; and laftly, to be filent, because musing men fpeak leaft. I will complain no more of my forrowes, but hear you quietly; and not contradict you, but learn of you, Or, I will by my filence confesse my former errour, when I am better informed, Chap. 40.4,5. Prov. 30.3 2.

cause me to understand] Convince me by arguments. Think

not to beatme down with reproaches and threats, but overcome me with folid reasons.

puberein I have erred] The word fignifies bodily and local errours, and wanderings, Ezck. 34.6. and by a figure, the errours of the mind, Prov. 5.19,20. but especially such as arise seurs on the mind, Prov. 3. 19, 20. Dut especially such as arife out of ignorance, not out of wissalidates (Fig. 42. 14. 26. 5. 18. & 22.14. Psa. 19. 19. Job means here his ignorance in judgement, or in carriage under his afflictions.

V. 25. How forcible are right words? but what doth your ar guing reprove? ] I confesse there is much force in solid reasons. neither could I have contradicted you all this while ; but what advantage hath your cenforious discourse gotten of

How forcible] He speaks by way of admiration, shewing that he cannot expresse the force of strong arguments how perswafive they are. See the like phrase, Pfal. 31.19. & 84.1. right words ] Sound and folid arguments brought to prove

the rruth. but what ] Your words have no fuch folidity in them. They prove nothing at all. At least not what they were brought to prove. They are vain, and cannot convince me.

doth your arguing reprove | Arguing contains both replying, and answering, Chap. 13.3. your words are so weak, that ye can neither make good your own affertions, nor overthrew

V. 26. Doye imagine to reprove words, and the speeches of one that is desperate, which are as wind? I in this and the next verse, Job exposulates with them about their former words. terfe, Job expofulates with them about their former words.

It the 32, verife he adviseth them to more moderation for time to come.

Do ye imagine to reprove words?] Think ye that I have spoken righten fairly in it. Or, Deal not so unjustly with me in At the 28, verse he adviseth them to more moderation for time

that your words are all fentences, and invincible arguments

rable, Jer. 2.25. He means himself, who by reason of the weight of his milery, had no hope of delivery.

which are as wind] Or, and that the words of one desprease are wind? Because my state is hopelesse, think ye that my words are brainlesse? Chap. 15. 2. & 16.3. Eccl. 5.16. Jer. 5. 13, Hof. 12.1. Prov. 11.29. Eph. 4.14. Endcayours, without fuccesse, and words without substance, are in the places quoted compared to wind.

V. 27. Yea we overwhelm the fatherleffe, and you die a pit for your friend He shewes their open cruelry, by seeking to undoe one helpleffe like a fatherleffe child, and their fecret plots to effect it, by digging a pit, nor for an enemy, but for a friend, that might expect better ulage from them.

ye overwhelme] Heb. ye make to fall upon. Ye make gins to

fall on me, as men make traps to fall on vermine, which kill them with their weight. Or, ye throw your felves on me with all your ftrength, that ye may be fure to hold me fast till we have destroyed me, as hunters and wild beasts fall on their

prey, the fatherial[c] Me, whom, being like a fatheriel[c child, ye thould defend, Chap. 2.9, 8. 24, 3.9. Pfal. 9.46, Lam. 5.3. So the meanth intiell, by one affprency cerl. 26. It is not enough the meanth intiell, by one affprency cerl. 26. It is not enough who are for wife, and came for reality without calling, but ye fall violently on mean help left came, with representations, and did a piel As men dig pies to each wild bently. 50 ye frame falle arguments to each me, and drive me into the pit of defpair, by charging one with hypocrific. For the phrase [ce Pial. 7.18. 46.45.] Co. 7. dan slowed getle of x, &c. et al. 1.2. So (C. fad slowed getle fat, &c. et al. 2.1. So (C. fad slowed ge

Ye are not content to destroy me, but ye feed on me also, and devour me, and infult over me in the midft of my miferics, Chap. 41,6, 2 King. 6.23. So the Philistines dealt with Samp-

fon, Judg. 16.23.

for your friend! For me, whom we professe much friendship to. and who ever loved you, and never deferred any fuch dealing

V. 28. Now therefore be content, look upon me, for it is evident unto you, if I lye] Though ye have been so harsh to me hither-to, yet now at length be kinder to me. Deal more calmely with

me, be content, [took upon me] See the like, Verf. 9. View me well, as a Judge doth a maletactour, you thail fee I can endure it without bluthing, because I am not guilty of what you accuse me, Pfal. 11.4, Rev. 6-16. Prov. 20.8. Consider my caule, and you will find that I speak as one over-laden with forrow, and you win not make a pice as one over made win forrow, and win not an hyporite. Or, Rewell plenfed to took noon me. So the latter of two verbs of the lame tenfe is transliged in the infinitive, I Sama.3, Eccl.3, 3. And the meaning is, Caft a loving countenance upon me, and be not fo hor; and fo averied as before. Turn not your eyes away from me, and no averte as perfore. Turn not your eyes away from me, as men do frem one whom they will not vouchfafe to look up on, or cannot endure to behold, Pfal. 10.1. & 44.44. [16.53.3. Or, Be content to turn to me. So the word is uled, Chap. 5.1. and it fuits well with the following verfe. Think better of me then you did before. Or, Attend well to what I fay, for I will

then you did before. Or, Attend well to what I lay, for white declare my mind plainly.

its is widen unto you lebt. I five your face. It will quickly appear by that which I have faid, or fhall fay, that I fpeak truth, if ye be not prepofieled with prejudice against me because of my truth. I found the proposition of the proposition of

if I lye ] If I speak fallly, or maintain a bad cause to favour my felf , you will eafily find it. Or , the matter lyes plain before you; if I lye, let God plague me. See on Chap.

V. 29. Return I prayyea, let it not be iniquity, yea, return again; my righteos/fulfi is in il] He goes on to periwade his affeinds to a more cateful and kind attention for the future, or a more candid interpretation of his former words.

Return I The word fightless literally a local return, meta-

phorically a return from anger, or change of refolution; for here, Return from your cruel speeches against me. Or, weight the matter better, look it over again more feriously, and you will fee your errour, and my righteous caufe, Chap. 17.10.

your after-speeches, as before , lest God lay iniquity to your !

yea, return again] He reats it again, to shew the weight of the matter, and necessary of hearkening to it, Cant. 6.13.

my regression of the fame things again and 36. 20 again, ye will come to this conclusion at last, to wir, that I am

perverfe things ] Harfh meats, fuch as are unpleafing to the

palate, and unfit for nourishmennt. All this is spoken metapaiste, and unit tor nourishmennt. All this is spoken meta-phorically; and Johs meaning is, that the foul hath her taste, as well as the body, that is, her reason, whereby the discernes truth from fallhood, as the palate doth wholesome and savou-

size well as the body, that is, her reason, whereby the discerner truth from falloods, as the plaste don't wholesome and always that he followed the plant of the unteachable; as Chap.6.24. But the right coherence is that labours in the day, defires the night were come, so do I desire having constituted Eliphaze in the somer Chapter, in this he doubt, that I might have an end of my moneths of vanity, and constitute the directive day, by a quaments subset from the condition of man in general, verf. 1. of some men in speciall, verfiz, of himfelf in particular, verfig. and fo on to the fe-

an appointed time] Or, a warfare. The word fignifies, first, warfare as I Sam. 28.1. Hai, 40. 2, from thence it is used for an hoft or army Nehem. 9.6. Zach. I. c. and then for an appointed time, because there was a fet time for souldiers to fight, and a fer time alfe for them to ferve. Therefore the Levites are compared to an hoft, and must begin their service at thirty compared to an host, and multi organ that it errors at turry parts of age, and not at after, but had, 3. Sowe have a fet a graphe with miferies. Thus the word fignifies, inflances in moneths, and not in dayes, because his troubles Chap. 14. L. Seeing I have a fet rime of abiding here, why may I not enjoy that time, but a mdeprived of the comion to diments, because they were empty of comfort; like the dull

to man] Every mans time is fet, and his dayes numbred, Chap.14.5. yet he hath an eye more particularly to himfelf; as Chap.3.3. Pfal.39.11. & 109.16. The word fignifies fortowful, or miferable man. His forrows end not, till his life

end ver. 17. Chap. 5. 17.

upon the earth To live upon the face of the earth. For a for his condition in heaven or hell, there is no end of it.

his] Every mans, mafters and fervants; greatmens, and

dayes? He reckons by dayes, not by years, to point out the thortneffe of mans life.

like the dayes of an bireling | Hirelings were formetimes hired for years, as Ifai. 16.14. & 21.16. but ordinarily by dayes, Job 14.6. Matth. 20.1, 2. and at night their labour ends. Mans dayes of his life are certainly determined, and thort like an hirelings. Therefore I may well with for an end of mine. If it daily,may not I wish for death, the end of my troubles?

V. 2. As a fervant earnefly defireth the shadow, and as an hireling looketh for the reward of his work] Job further fees out his defire of death, by the fervants and hirelings defire of re-freshing, and end of their labours, that they might have rest,

a [ervant] The word properly fignifies one taken in war, or bought with money, yet it is extended to all kind of houfhold fervants.

earnefily defireth] Or, that earnefily defireth. So the Chald. the the matert, some necessary of interacting with some very significant material. The material is not some sensing agreem. So the Chald, my right could not in the material change is not some complainted. Like a man gaiping for life, it segmes a p.18. Or, my right could not like in the like made plain in my very great define of a thing. So the world is indeed, Chapper, and the could not be suffered to the contract of the could not be suffered to the contract of the could not be suffered to the could not

the [hadow] In those het countries, the hear of the Sun was very burdenfome to day-labourers in the fields, which made wey burdenfuncts of day-labourers in the fields, which made wey burdenfuncts of day-labourers in the fields, which made were the first inquirity in my insquar? Committ my talle differs the property of the first united, by a findlined stack from the pattern, the first manners of the it is exquisite therein.

difern! Heb. inderstand. That is, perceive a difference better from heat and storms, Gen. 128. \$1,61,173. & 3,75, and 31, 10. & 9,1.1. And then the sense in the sense found food, and unfound. So understanding is attributed to the tongue, Pal. 9,2.1. To the mouth, John. 18. To the mouth, John. 18. To come, that he might go into the house to rest, so have I reassen the hords, Pal. 9,8.7. John. 11. 18, 24.3. To pots, Pal. 9,8.9. \$4,5. & 3,2.2. Pal. 9,7. 1.

an hireling ] See on ver. 1. lacketh for ] With his eyes fill toward it, as a thing much

defired, Pfal. 25. 15. & 123. 1, 2.

theremand of his work ] As defire of rest makes the servant
long for night, so defire of reward moves the hireling to wish

am I made to possifie Heb. am I made to inherit for my felf.

Some take it as spoken of all men in general, who receive a trouble om condition from their parents, Chap. 5.7. and it re-mains with them, as inheritances do. But Job rather speaks of himfelf, as if he had faid, I have had more vain months then others, as if vanity had been mine inheritance. He may inti-mate alfo, that his troubles came from God, who gives men in-

moneths of venity I have had pleasant moneths, but they tre gone, and vain ones come in their room, Chap. 29: 2. He winter moneths, that afford no light to cheer mens fairits, or fruit to refresh them, Gal. 2.21. Or, they afford not that comfort I looked for and fo made my expectation vain; as the Ifraelites hope was, when they were flain in the wilderneffe, and not permitted to enter into Canaan, Pfal. 78. 33, 34.

profitable labour, are fpent in vain; and the nights that thould be times of reft to me, afford nothing but wearineffe and difquietnesse, so that I cannot steep. In moneths of vanity, a man might rest in the nights, but Job did not, or onely so little as might keep him alive to bear mifery. Strong men labour, in the day, Pfal. 194. 21, 23, Sick men have most pain in the

night, P[a]6.6. & 77. 2.

are appointed to me] The word is used commonly for numbring but here it fignifies appointing by God; yet fo exactly, as if he had numbred them to a day. So Dan. 1.10. Or, me prehirelings. Therefore I may well wish for an end of mine. If pared for me: as the word is translated, Jon, 1.17. In the Orian hireling have a time set for his painful service, and look for ginal it is, They have appointed meanifum nights for me. But it is, to be underftood impersonally, as it is translated : Such nights are appointed to me.

are appointed to me.

V. 4. When I be down, I say, When shall I arise, and the night
be gont 2 and I am sull of tossings to and so, unto the dawning of the
day I An exact description of a wearisting might, when one
withers for day, as soon as he is said in bed, and resses, till

Chap. vii.

use to leave their beds till the morning. it is put for the whole night, whereof it is but the beginning, for Job wished the whole night past, that he might rile at the liv'd creature,

dawning of the day.

be gone] Heb. be measured out. All the hours of it be gone.

He speaks like a fick man, that when he cannot sleep for pain. tells the clock all night, and wither the last hour past. Or, ing as pla1,8.39,chap.8.9, & 14.2. I Pen. 1, The near of he medium out the night. That is, God, who meres out the hours foultitude is here omitted, to make the femence the mede of day and night, which they cannot pastle. Or, it: that is, complained is a very 11.8. chap.612 Prov.11.23. The Chal-Jobs heart, which all this while was wishing for the morn-

ing.

I am [nill] The word fignifies farisfactation in the original. I am as full of toffings, as a man is of meat, when he hath filled his belly: fo full of confusion, Chap. 10.15. 8t 14. 1. Pfal, 88.

3. & 12.3, 2, Prov.1.31.

of tofings] From one fide of the bed to the other. So fick men ulfron the downing of the day] All night long. So the word is used to the description of the day. All night long. So the word is used for the beginning of light in the morning, 1 Sam. 30, 17.

Pfal. 119.147. Though more ordinarily it fignifie the begin-Fig. 119-147. Inougn more ordinarily triginus the cogni-ning of the evening, as z King, 7. 5, compared with veril. 9. Hair-5:11. Prov. 7-9, which gave occasion to fome, to read the latter end of the verile, thus, Jant beam the might is goar, Jam Jall of toffings to and fround the swilght 3 to wit, of the even-ing. Itake noreth by night, nor by day. See the like, Deut.

v. 5. V. field is clothed with morms and clots of dult; my skin is broken, and become to ath/ami] If ye consider what a case I am in, and look well upon my body, ye will think I complain not without a cause.

my fleshi] My body, whereof the flesh is a principal part. toy (left) My body, whereof the fich is a principal part, is (left) Covered all over as with a garment, Pla1.104.2. 2193.1. & 109.29. & 35.26. Job 29.14. Exc., 7.27. with worms] Which bred in his fores, 4 ap 21. 26. [fai

and clods of dust ] Scurf that came off from his fores by

ema clear of chief Scurr time came our from his lores by fraping them, or duft contracted by fitting on the ground, which was like closs of earth, Chap. 2, 8. A fittings difeate, yet a fit dreffe for a dying man to be full of worms and duft, like a garment covering his whole body, which was finely clad

my shin is broken] Or, eleft. So the word is used for cleaving the Sea, Hai-51.15. Jer. 31.35. With ulcers, boils and running scabs, holes are made in my skin, and it is, as it were, cleft

and become loathford Or, melted, Pfal. 57.7,8. By reason of flincking matter that ran out of his fores, which made his body yeeld a noifom fayour to himfelf and others, and confume

way.
V.6. My dayes are swifter then a measures shuttle, and are spent without bope. He mixeth his defire of death, with complaints of the troubles and fhortnesse of his life. Why should I defire to live, seeing my dayes are troublesom, and likely to be but short

at the beff, Chap.14.1.

my days:] The dayes of my prosperity, for his ill dayes went
not away fo fat, but rarried too long, Chap. 3.11, &c. Others,
take it for the dayes of his life, which passed away apace. See on

Ease it for the dayes of his hie, which patted away space. See on vert. I. Chapt. Joz. Pfal. Job. & 103.11. & 103.15. & 144.4. Ifal. 4.6. Jam. 4.14. |
Ifal. 4.6. Jam. 4.14. |
Ifal. 4.6. Jam. 4.14. |
Ifal. 1.6. Jam. 4.16. |

then weavers shuttle.] Which passeth suddenly from one end of the web to the other, and is used proverbially to secout

are shent The word sometimes signifies finishing, or confummating a thing, as Gen. 2. 1. but here it imports a con-

fumption, orending: as Jerut. 12. Exod. 33.3.

without hope] Heb. in not hope. See the like phrafe,
Prov. 14:28. Dan. 8.25, without hope of recovering of my profperity, or of returning to life again, as ver. 7. He intimates, that he had no hope of those things which Eliphaz foretold

him, Chap. 5.24. for his fores would foon kill him.
V.7. O remember that my life is wind: mine eye shall no more

morning, and fleeps not at all in the night,
when lieb. if Sun here it notes not out any condition,
I feedwall I amy bed, in the evening to take reft and fleep.

The dwall I amy bed, in the evening to take reft and fleep.

For its appears by the words following, that it is non-entered file in the day time. When others fleep (weedy in their beds, llay areas), in tegal of the floorantife of list.

Remarker I God cannot forget; but he is faid to remember

1/g) In my heart: I think with my felf pfil.39.1.

Authority which is described from the definition of the described from the described f 8.So pfal.74.2,3.& 78 38,39.& 137.7.Gcn.8.1.So here, Thou and the night 1 Heb, the curaing. From 2-19, because it is fermelt, O Lord, to for ger my first condition, by laying more mixed of light and darknesse. We call it whight: but here load on me, then I can well bear. Show that thou reinembresse me, by cafing me; and deal with me, as with a weak fhore-

my life is wind] The word fignifies a spirit, and the wind i because it is like a spirit, in wished and powerful. He means, that his life was like a wind, speedily passing away, and not return a ing ; as pfal.78.39.chap.8 9, & 14. 2, 1 Pet.1.24. The note of

dee Paraphrase reads it, My life is as wind. Mine eye] I my felf shall no more, with mine eyes, behold

good, chap. 19.27.

Spall no more fee] Heb. Shall not return to fee. Seeing, is not here taken for looking on a thing, that a man hath nothing to do withall; but for enjoying it, or, having a part in it, pfall 9. 6. & 16.10,11.& 128.5,6. chap, 20,17. & 21,20. Lam. 3.1. Jer. 17.6.pfal.88.48.8 26.13.chap.9.25.8 33.28.Joh.3.36. 1 Pet. 3.10.pfal.34.12. for the eye brings much comfort, both here.

3.10, plal. 34.12. for the eye forings much comtons, pour nere, and in heaven, fiz. 38.11, plal. 27.4, Max. 5.8. good Worldly prosperity (as plal. 4.6.) which I have had fo great a share in; for he made account to see God in heaven, chap 19.27. Ishall no more return to my former prosperity; or, when I am dead, I shall not return hither any more to my possessions. V. 8. The eye of him that hath feen me, shall fee me no more:

thine eyes are upon me, and I am not I in the former verse he had excluded his own eye from fight of good: in this verse he excludes others from fight of him, I shall have no comfort in feeing men nor honour from them.

the eye] That is, the man that hath eyes. No man can faften his eyes upon me. For feeing is the action of the man, though

performed by the eye. See on ver. 7.

of him that hath feen me] Heb, that feeth me. As the word is
translated, Gen. 16,14. That looks upon me now. None of mine acquaintance shall see me any more, Or, of fight; meaning the quickest sighted eye. Thall fee me no more ] A description of death, which takes men

away from the fight of their friends and neighbours, chap. 20. And as here it is fet out by others not feeing us; fo elfewhere, by our not feeing others, Ifa. 38.11. Death takes away

all converse here between man and man,
thing eyes are upon me. ] As foon as thou settest thing eyes
upon me to destroy me, I shall be dead. See the like phrase, pfal. 104.29 I cannot endure thy flaming eyes fparkling forth wrath against me. See chap. 16.9. pfal. 17.11,12. Amos 9.4. Sam. 18.9. where ferting the eyes upon one is for evil, though 1 Sam. 18.9 where fetting the eyes upon one is for evil, though elfewhere it befor good; as Gen.44.1.16.7.9.1-12.8 40.4.8.4.4.6.07, though I fee not worldly profiperity, when I am in the grave; nor others fee me, yet thou will fee me there. Or thou may fleek me then to do me good; but it will be too late, when I am dead, which will be thortly, if the fee fillicitions be not quickly taken away. See ver. 2. The first! Interpretation is the beft, and moft fuitable to the text.

and I am not II can live no longer in this world; I shall not be alive here. See the like phrase, ver. 21. Gen. 5.24. & 42.13. with 44.20.pfal, 103, 16. Jer. 31, 15. Matth, 2, 18. See on Job 3.

V. 9. As the cloud is confumed and vanisheth away; so he that gotth down to the grave, shall come up no more] Before he had compared his life to a passing wind, ver.7. now to a vanishing cloud; and all to move God to pity him.

As] This word is not in the Original; but is well added; pecause the words following thew, that it is brought for a fimilitude. See the like, Prov. 11.22. Mic. 3.12. Pfal. 119. 119. Deut. 28.23. Yet fometimes this note of fimilitude is not added in the Translation. See on ver.7.

the cloud] Which is made of vapours ariling from the earth, and hangs in the ayr by the power of God. This fimilitude is brought not to show how suddainly mans life may be taken away, (which yet is true, and may fitly be fladowed out by the vanishing of a cloud) as it is, Chap. 30 15, but to set out the ir-recoverablenesse of our life here, when it is once gone; as appears by that which goes before, ver. 7,8. and by that which followes in v.10.

is confumed] Scattered by the wind, or dryed up by the hear

vanisheth away] Is clean gone out of fight; no footsteps or memorial of it remaining, Jam.4.14. So our fins vanish out of Gods remembrance, Ifa. 44,22. Heb. goeth. Not to fome other place; but being turned into ayr, orwater, goes clean away out of fight; so man, by death goeth out of this world, and out of the fight of men, v.8. A metaphor from living creatures, that

remove from place to place, See on chap.1.19.

He that gets down! A proper description of burial; for the grave is in the bowels of the Earth. So Gen.37.35. & 42.38. Ezek 26.20. See how it is called a cending, Chap. 5.26.
to the eretwo! The word in the Original comes from

to use fame. I not word in the Original comes from NRW to ask or defire. For the grave in never fastified; but shwayes define, Prov. 30.16.11 is taken variously in Schiputer: as sift, for tell. Prov. 15.11.1761.9.17, Secondly Sommificies that feeth out intercoverable, Plail. 8.21, Jon. 2.2. Plail. 3.03. Thirdly, for the lower parts of the Earth, Plail. 3.9.3. Fourthly, for the tower parts of the Earth, Plail. 3.9.3. Fourthly, for the three of the deal, fla. 3.818. Gon. 3.7.3.5. For Jacob did not think that Joleph was buried; but devouted by a wild Beell. Filthly for the grave: a 1970. vo. 2.16. So here: hum such Fifthly, for the grave; as Prov. 30.16. So here: but, as the grave in general, is confidered, as common to all men; for each mans particular grave is called 727

each man particular graves cance "Appl (bulk cone up to mere] Into this World, to live among men-or to enjoy his house and goods he had before; as ver. 10. Chap.16.2.P[61.39.13. I Sam.4.14.[43.34.11.for it appears, that Job denied not the Refureccion, (as some eithe lewith Rabbins gather out of this text) by what he professeth, Chap. 14.12.& 19.26,27. Lazarus by a miracle was raifed up to live again among men for a while; but that was extraordinary, and he is long fince dead again, and must abide fo till the Re-

furrection.

V.10. He shell return no more to his bouse: neither shall his place know him any more 3 He shall have no more to do with worldly labours, or domestical comforts.

return no more to his boufe] To dwell there where he did be-fore, or to order his domestical affairs. The same cloud returnes no more; though others come in the room, Eccl. 12.2. fo the fame men return not into the world after death; but their children fapply their room,

chainers in pipply times room, this place leave to this office and dignity; as Prov. 25, 6. Eccl. 3, 16. If he were a great man in his life-time, now his office is clean gone: another enjoyes it, P[al. 1, 0, 8. Others, for the aren of the place; as the houte before, for his children and ferwants. Others, the place here for his friends and neighbours, Chap. 20.9. Gen. 18.26.8 20.11. fo the city is put for the men of the city, Gen. 18.28. & 19.15. Neither his family nor his friends shall take any further notice of him; but as clean forget him in a little time, as if they had never known him. But neither of these seem to be the sense of the place. Not the former; because it is joyned to the house, which is nothing to his office. Not the latter; because it is intimated before, ver. 8. And this seems to be an higher expression. on of the forgotten effate of the dead. His house and place are by a meraphor fer our as living creatures, that were wont, as it were to welcome him home, and receive him cheerfully after gravels, or business abroad, when he returned; but now would not own him, if he could return. See the like metaphor, Chap 1.19 and the phrase, Pfal. 103.16. The sum of all, is, that within a little time after his death, he shall be utterly forgotten.

a little time after his death, he thall be utterly torgetten.

V. 11. Therefore, I will have refain my mouth, I will flesh in the anguilf of my shiri. I will complain in the bitterness of my soul; Because I must thorstly die, and then. I and my miserier shall both be forgotten, and I deprived of all liberty of, complaining; therefore I will fatisfie my fpirit with complaining now I will do it abundantly to ease my felf. Men in trouble think it fome refreshment to have liberty to complain. For grief kept in like fire, burns the more.

Therefore] Heb. Alfo. Seeing thou wilt not leave punishing Introduct Heave complaining of thy hard dealing with me.

I will not refrain my mouth! Held. I will not proble my mouth the limber of the limb utterance, and to pour out it felt in words. I will not spare words, but let all come out. So the word is used, Ifa. 58.

ver. I.
in the anguish of my spirit] The Hebrew word signifies straitmess. I am strained with keeping in my grief, and much pained,
like a man girt in with a cord. I will give my forrow a vent. like a man girt in with a cord. I will give my jorrow a vent.
What I hall speak, is not from the lips outward, but comes
from a fortowful heart. Or, of the anguist of my sprit. I will de-clare what sorrow I stell within, far more then others do ima-

ciare wear torrow I teel within, far more then others do ima-gine. So this particle is ufed, Efth. 3. 12.

I will complain! The word fignifies first to meditate, then to produce such things in words, as lay hid in the mind. Job had many fad thoughts in him, and now he meant to utter them,

of the fun Or. is first; as v.6. it is emptied and diffolved into | Pfal. 142.2. it is called, pouring out a complaint. It was fuft conceived in the heart, and then poured out of the lips, I Sam.

in | Or because of. Soit is used, Neh. 5. 3. Or, of; as be-

the bitternesse] As bitter things are displeasing to the palate; fo are troubles to the spirit; and therefore heavinesse of heart, s often in Scripture, fet out by bitternels, Ruth 1. 20. Exod,1. 4. See on lob 2.20.

of my foul] The pains were in his body; but the grief in his foul; and that he complains more of then of bodily pains. V. 12. Am I a fea, or a whale, that thou fettelt a watch over

me | Here begins his new complaint, mentioned ver. 11. mel reie begins in new complaint, mentioned yet. 11.

Am I] Tell me whether I be fo or no. Too bold a speech to
God from a creature. See the like, Chap. 6.12. He turns his
speech to God, and in his impatience, layer all his troubles up-

a [ca] As a fea. See on v.7. Am I as unruly as a fea; that is unruly, and can hardly be kept quiet, P[a]. 65, 7, 86, 93.3. Or, rather, Am I as frong as the (ca, that can bear all winds and forms and yet fublift

or a whate] Can I bear all troubles, as the Sea receives all waters, and the whale bears all tempets? The word fignifies any great or terrible creature. Sometimes it is put for some great land creature, as Dragons, Ezck.29.3. Jer. 9.11. & 51. 37. Sometimes for some great fish in the sea, supposed to be the Whale; as Gen. 1.21, and so here; because it is joyned with the fea; as Pfal. 74. 13.
that thou fetteft] Or. That thou fhouldest fet. What need is

there of fuch a guard?

a watch over me ] Prifons are fitter for wild beafts of the Earth, then for fifnes of the Sea; yet the fea is imprisoned by the land, Pfal. 104. 9. Jer. 1. 22. Job 38.8, 10. and the Wholes are thut up in the fea. Thinkest thou that I would do mischles, if I were not kept in by violence, as the Sea and Whale would, if hey were let loofe > My former carriage in my profperity thews the contrary. So some interpret it; but Job intended not a keeping of him in from doing hurt; for the Whale is not so kept in, but it may hurt the lesser fishes. The thing that lob intended was , that he was kept in his troubles by Gods nighty power, as a prisoner by a watch or guard, that he could no way escape. So the sea is kept within its bounds, and the whale surrounded, when they go to take him. So good men set a watch over their lips, that no ill word escape them, Pal. 39.1. & 141. 3. Thus have Gods fervants been fo compaffed bout with troubles, as prisoners with walls, and with a guard, that they could fee no way of getting out, Pfal. 18.4, 5. & 116.
3. Jon. 2.4.6.chap. 13.27. Lam. 3.7. Job defired death very much as an end of his troubles, chap. 3, 21, 22. but could find no way to escape at that door.

V. 12. When I fay, My bed finall comfort me, my couch finall eafe my complaint ] He goes on to flew the greatness of his grief, and his unquiet condition, and to amplifie his forrows, in that they gave him no intermission, or time of rest. He was full of they gave him no intermiffican or time of reft. He was full of pain in the day, ye that dome hope, that the tight, which at-forded flower fleep to others, would afford him fome little eafle, all fo, but he could find no furth favour. The utual means of re-fereding by lying in bed, or on couches, failed his expected in the fearth where the bath flower do that his reftlenished in the night, much him with for day. He for the pain is the him of the country of the state of the country of the country of the day of the country of the state of the country of the reft of the country of the country of the country of the reft of the country of the country of the country of the reft of the country of the country of the country of the reft of the country of the country of the country of the reft of the country of the country of the country of the reft of the country of the country of the country of the country of the reft of the country of the country of the country of the country of the reft of the country of the country of the country of the country of the reft of the country of the reft of the country of the country of the country of the country of the reft of the country of the reft of the country of the coun no fatisfaction day nor night. He wishes for change, as Princes lefire to go from one flately palace to another; not that they ind fatisfaction where they go, but because they find it not

when I fay] When I think within my felf, and make account of it, Pfal, 39.1.& 53.1.Gen. 20.11. and ver. 4. of this Chap-

my bod] The reft I shall find in my bed.My sleep. Though the day would yield me no ease, yet I was perswaded, that the night, when it came, would yield me quite sleep. Shall compute me.] Shall afford me instate of comfort. For the bed could not speak to him; yet it might ease him: as follows

my couch I Some take it for a place to reft on in the day; but it may well be all one with the bed; because both here, and in the verse following, he speaks of sleep, which is most usual in the night. So the bed and the couch are used for the same, psal. 6.and there, with manifelt relation to the night.

findle eafe] Heb. findl lift up, or bear, or take away. It shall lift up, or take away my pain from me, that lies as a burden upon me, and makes me to complain. Sleep is an eafe to forrows for the time, and the bed an usual place of fleep, and, by confequence of cafe. I lie down with an heavy burden of forrow and care, hoping to gera little breathing. Such'a burden Cain had.Gen.4.13

my complaint ] Or Eafe me in my complaint, Repeating Me,

out of the former part of the verfe, which is not unafual in the companies. Or, for my companies of this bone; as it is, pall.

Scripture. Or, forveries is my complaints. Or, To my companies. Or, the paint is fet out by the wearing of his bone; as it is, pall.

6.28 (1.8.2.m.).113-26-27.12-2.113-2.113-2.114-2.1

find my felt not onely quite disappointed of the rest Hooked Death is defred, or choicen by my bones. Repeating the word for; but also am skared most, where I expected most com-

Then J Not in the day, when he faid to within himself 3 but in it, it they had understanding as the foul hath, : So speech is at the night following, when he made account of reft: as he had tributed to the hones. Pla1.2. to, because they had great cause

ing thefe dreams, as he was of taking away Job's goods: that also is attributed to God, Chap. 1.21. And it was within his Him good men look up in time of trouble; and Him they accuse in passion, as Job doth here, because they know none can fright or hurt them without his leave.

shareft me] Cafteft me down to the ground with affrightments, or breakeft me, as it were, in pieces. What fleep I have, terrifies me ; but cafes me not at all rather affrights me.

things in the night, which they are buffed about in the day;

had an hand in it as was noted already.

terrifies me ] Representes terrible Objects to me in my dreams, which skare me. Terrifying is the cause: skaring the effect. See on Chap.6.4.

through Ot, with So is this particle used, Cant. 1. 1.
wisions Not Revelations of heavenly Mysteries; as Chap. 4.13. but apparitions of horrour. Every dream hath fome kind of vision in it, somewhat represented to the phantasie, Gen. 28. 12. & 38.5,7. & 41.1,2. Dan. 2.1,31. & 4.5,10. This vision might appear to him when he was awake; as Peters did, Ad. 10.9,11. with Act. 11.5. but it is most likely it came when he was affeep, because it is joyned to dreams. Either he could not

to persons. So it is taken, Exod. 1.5.

thosefeth Not that he desired death for it selfs for all things

ment or approximentation stream at troot tauter or monter, or local an infanciac falls reported, and duck as prophetical in the name of an idol, adulterers, fusth as committed folly with a pricited deadpute, feller with contamidated the Confifted for the contamination of the configuration of the config fying in flead of it, which was their manner of putting to death malefactors.

And death To be firangled till I die: or rather, any other kind of death; fo that he might be gone out of the world, and be cased of his pain.

rather then my life | Heb.rather then my bones, Rather then to abide in my bones; for the bones uphold the body, which is all kind of arguments to perfined. God to mitigate his for-the houle of the foul. I had rather be dead then have such rotten bones full of fores and ulcers. He mentions his bones, because his fores and pains pierced to his very bones; and he occame instores and paint piecces on us very once; 3 and he had little life life in litelyhood, his fifth being confumed, and skin cracked with fores, and therefore not worth the naming. For doubtlef Scaran, according to the extent of his committion, lad affilided his very homes. For had rather die, then live furth an anatomy. Or the bones are pur for the life; because without bones a man cannot live; for the bones uphold the body : without them no member could do his office; but the whole

deadly difease breeding in my bones that would kill me quicke V. 14. Then thou sharest me with dreames, and terrifiest me ly. Or that death would take my foul out from within my through visions I teals out far otherwise then I expected. I bones, which now keep it in, as in a prison. Others read it, chaling one of the former verfe; and attributing defire; or choice, to the bones by a metaphor, because they would defire to break out into the praise of God, if they could speak. But thou.] Thou, O God, Satan might be the inftrument of fendyet Jobs mifery.
n his V. 16. I loath it, I would not live alway; let me alone, for my

Commission to affright Jobs mind, as well as to affile his body. dayes are vanity I Job surther amplifies the greatness of his ter-Any trouble he might bring upon him, fo he faved his life, rours, and pains, in that they make him not onely weary of his Chip. 2.6. All inferiour caufes are ordered by God; and to life, but alfo to loath it, as a thing abominable, that he could scarce think of with patience.

I loath it ] I loath my life, ver. 15. This kind of life is very redious and notione to me. I utterly detelt it; I care not what becomes of it ; I despise it. So the word is used, Chap. 5.17. & 9.21.Pfal,53.5. Amos 5.21, Or, Heath them; that is his bones mentioned, v.15.

my comiors prove croiles.

my comiors prove croiles.

my the decans | The Original comes from a word that figure and the delice drong | In this world; for he was willing, with decans | The Original comes from a word that figure and the comisting of the control alway,may be taken for a long time; as for ever is, Pfal. 122. tuning at one tugget, within they are course about in the days; almay, may be exten for a long time; at for core is, the lit. 322, and their determs are found to the characteristic and the determine artificial to the characteristic and the day them artificial to the day homostroped in him by his fores; for fact men are fit prone to dream of terible things. It may be a lob Stran had an hand in it, as was noted already. end.

let me atone] Heb.ceafe from me.Give over afflicting me,pfal. 39.13.Do not handle a man full of fores fo roughly. See chap. 39.13.10 not nancie a man tuit of tores to roughly. See chap.
10.20.8 14.6. This is called removing of Gods firoke, pfal.
39.10. Or, ceafe from preferving my miferable life. Do not
prolong my wretched dayes. I am neer death; let me go quietly o my grave,

my dayes] The dayes of my life. Reckoned by dayes, not by moneths or years, to they the thornesse of mans life. See on ver t

vanity] Most vain. Like to vanity it felf. See on ver.3. V. 17. What is man, that thou floulds magnific him? and that thou shoulds (et thine heart upon him?] It is a very unequal fleep for pain or had very unquier fleep.

V. 17. What is man, that the should magnife him r and
V. 15. So that? This is inferred out of the former. I am that then should flet thin heart upon him? It is a very unequal to terrified with these nighter shours, that I wish my self; match for the great God to contend with a vera man as I

dead. "m/fail] I tmay be taken properly for the foal 3 for the choice of things is in is and the body follows the didates of it, and cannot ching any time when the foalts gone or of it, late to the more emphasical; 3 as if Job had fail, 1 and cannot ching any time when the foalts gone or of it, late the more emphasical; 3 as if Job had fail, 2 and cannot ching white is in many, and I find now of it. Or it may be taken for the person; for actions are attributed thing in him, to make him worthy of so great esteem. See the phrafe, Pfal.8.4. @ 144.3. Heb.2.6. z Sam.7.18.

man] Miferable, fickly, forrowful man. A fit name for fo

involted Norther he defreed death for it felfs for all things in mail. Midrable, fielly, for rowful man. A fit name for for naturally define the preferencion of hemeleves, but he bad interest to flengled, then live in that midrable condition. North that we find the state of the

credit is it for the great God to overcome a weak man? See the like, 1 Sam. 24.14. Man is so vile, that he is not worthy to nor is no fit enemy for thee to grapple withal. It is too much honour to him for thee to contend with him. Thus Job ufeth

V. 18. And that thou fhouldest visite bim every morning, and try him every moment ? ] Here he explains what he meant in the former verse, by Gods razgnifying man, and setting his heart upon him; namely, thinking him a fit object for him to afflict and fubdue.

thou fhouldst vifite bim] Not in mercy, as Exod 3.16, 17. 80

431. Ruth 1.6. Gods people think God neglects them when they want, and visites them, when their wants are supplyed. But this visitation, here spoken of, is in anger; as appears by body would fall to the ground. Or; by a figure, the greatnesse the word of trying, joyned to it. So the word is taken, Haod.

other after it, called , , , from inquiring. For after Sun-rifing men begin to look after their businesses, and the morning is the fittest time to study, when mens wits are freshest.

By this phrase is intimated, first the certainty of these visitations. They are as fure to come, as the Sun to rife, and daylight to follow after darknetle. Secondly, the speedinesse of them: they tarry not till noon, but as good husbands take the morning light to go about their affaires, and negledt not the first occasion; so God did call Job to account, and inquire in-to him, as soon as he did awake and behold the day-light, Pfal.

to him, as joon as no an awaze and othord cash y spin, ad 65, Jet. 35, 14, See the phrase, Pal. 73, 14, Lam. 3, 23, and try him] With afflictions, to see how he can bear them, Pal. 73, 14, So God useth to try the sons of men, Jer. 9, 7. Eech. 13, 8,9. Job 23, 10, and afflictions are called tryals, especially to Gods people , because they are not sent to destroy them, but to prove them, Chap. 9.23. Ezek. 21.13. Jam. 1.12. 1 Pet. 1.6,7. Job aymes at his own particular tryals, although he speak of men in general. Thus thou hast dealt with me. As the Pfalmift speaks more expressly, Pfal. 73.14. And so Job

As the Plaintit tpeaks more expertly, 12a.7,514, Inno cybe explains himfell; ver.19, (uv) momen! Thou doft not onely frequently, but continually affile ine. Thou beginneft in the morning to focuspe me for my fins, and holdeft on all the day long. This is more then to do it certainly and early, which was lognified by comparing. It is the fame with all the day long, Pfal. 44, 22, and

73. 14.
V. 19. How long wilt thou not depart from me ?nor let me alone, it ill I smallow down my sputtle?] What he spake of man in general, now he applyes to himself in particular. Why dost thou lay fo much load on a creature fo weak as I ?

How long ] Thou haft given me no intermiffion of pain a

long time, when wilt thou do it?

milt thou not depart from me? ] Look away from me, as the
word is translated, Isa, 22, 4, and then take thine afflicting hand words candiaced, [16,224, and then take thine afficing hand off from me. How long will like beer thou give me any little inction of reft. My pain is perpetual. He speaks to God, as man would to an enemy, to defire him to be gone, never thinking himself free from blowes or hure, while he is present. So the Galacton edited they also of Christ, Mast S. 1,17. He doubt our will no be without Gods comfortable presence, but the bloom to the Galacton of Christ, Mast S. 1,18. He doubt our will no be without Gods comfortable presence, but the bloom to the Galacton of Christ, Mast S. 1, 18. He doubt our will not be without Gods comfortable presence. without his afflicting presence, Pfal-39.10. Job 14.6. So it fol-

without in a mixturg presence, principals, you also. So it to meet a least not case from supporting me, but from friking me. The word signifies to unloofe a thing tyed, and give it more liberty, Chap, 12.31. Deut. 3-14. Judg. 11.37-How long will be ere thou loofe the bands of mine affection | fell.

uong mit it de cre inou 1001e the bands of mine amiction? [181. 11.4]. #1.6.1.6.1.6.8 #1.6.7.1.6.2 ever 1.6.0 of this Chapter.

11 If I fivalious down my fixitle?] Some take it to be a provertible and hyperbolical speech intimating, that God gave him ed, for more to much time of easle, as a man may livallow his pittle in, which may be done in leffe then a minute. God gave him which may be done in telle their a minute. One gave into a breathing time, Chap, 3.44, & 9. 18. Others take it to have respect to Jobs pain, whose forrowes grew upon him for sit, that they had like to cheak him, and God gave him not power to spir out the corrupt matter that run down his throat. nor time to swallow it. It certainly argues Jobs continued forrowes without the leaft intermiffion.

V. 20. I have sinned, what shall I do unto thee, O thou preferver of men? why hast thou set me, as a mark against thee, so that I am a burden to my self?] Be it so, that these Judgements

I base (mind) Or, Have I fined? as the Durch translation reads it. Be it to that I have committed fome notions fin, (which yet I do not grant) what wouldn't thou have me to do? Is there no way to escape thy wrath, without suffering so heavy troubles? This seems to be the scope of Jobs words, If I be vy troubles? This teems to be the toope of jobs words, It is a notorious finner, as my companions accuse me. He doth not grant himself to be fo, for the flands to maintain his innocency. The word is erring, or miffing the matk, Judg. 20.16. We should all aym at an holy life, and make that our scope; but when we fin, we go befide the mark.

what [hall I do unto thee] If I have finned against thee, what wouldst thou have me to do to thee to appeale thy wrath? Have I so much hurt thee, that thou shouldst be so sharp upon me ? Or, what can I do unto thee? as P[al. 11.3. what can the righteons do? If I have finned, can I do thee any harm, or work thee any forrow? Chap. 35.6,7,8. Why doft thou work me fo much trouble then ?

3.3.4. & 2.6.7. & 3.4.5. Job 3.5.1.5. Jet. 5.9. & 2.4.4. Hole, 7. Hat man hath frength to bear find great affilitions? ravy maxing J. Hob. at maximum. There are two mornings in the Original J. One dark and dustify from whence is hath: cally man 1. Cor. 9.3.10. Thus the word is used for keep-this name in Hebrew, "Thuy, A little before Sun-tifing, The ing out of angers, Deut, 3.1.0. Flat, 3.2.4. Or, O thou keeps the state of the sta ing out or dangers, Deut. 3.1.0. Plat. 31.24. Or, O thou weeper of met. Who keeped me in afflictions, as in a priton, that I cannot cleape, Lam 3.5,6,7. I am kept in as a pritoner to judgement. See ver. 12. Or, O thou observer of men. Thou that half flewed, by continual plaguing me, that thou in thine anger observeft all mens miscarriages to take advantages against them, to bring plagues on them. As a watchman watch-

eth on a tower to fee, if the enemy be coming, Nah. 2:1. 2 King. 17.9. & 28.8. Job. 27.18, Prov. 24.12. or as Keepers watch a 17.9, 02.20.0. JOU.27.10. PIOV. 24.12. Or as a neepers watch a field, and befregers a City, to reftrain going in or out, Jer.4. In. Thus God observed Jobs sins, Chap. 13.17 & 14.16.8 31.4. as a mark against thee J. Heb. to thee. But this particle is as a may againg twee Heb. to time. But this particle is trainfacted again, Chap.8.4, Pal.5.1.4. Thou haft fet me right opposite against the as a man fet a mark against him to shoot all his arrowers at. Must my before receive all thy arrowers ? Ch. 6.4 & 16.12. Pl.2.1.1.2. § 38.1.1 Sm3.71. Thou touchest

C.n. 6.4 & 16.12. First. 112. 63 3-22.1 3 m. 3.12.1 non content net others, but pickeft me out, as if I were the greateft finner in the world. Suppose I have finned, yet not fo, as to deferve fo great evils. Or, as one that those meetest with all. As an enemy, whom thou meeting in thine anger art ready to deyour, and Lyon his prey, Chap. 13.24. & 19.11. Therefore the verb from which this word is derived in the Original, is tranflated falling on one to destroy him , Judg. 8. 21. Amos

fothat | Heb. and. But it is well translated, fothat, because Gods arrows fhot unto him made him burdensome to himself, Pfal. 28.2.4. See the like, ver.15. 1 am a burden] I am weary of my life, as of an heavy bur-

to myself ] Heb. upon my self, that lyes heavy upon my shoulders, makes me troublesome to my self, and quite tites my spirits. Others read it, to thee. Thou wouldst gladly berid of me, as a man would of an heavy burden he is weary of, and

me, as a man would of an neary outcome use to weary or, and can no longer bear, Amos 2.3.1, 16.3.3.4.
V. 2.1. And why deelf then not perdous my transfersion, and take away mine insularly? For more these lift steps in the deals, and at the life life in the moratog, and I shall not be lised see my man and a see no greater then other mens, why and I made a speciacle to others, why cannot my sins be passed of me a see and of the see and of t bles, that are likely to make an end of me ?

And] Or, Yea. As it is tranflated, Dan. 11.26. It rather becomes thee a gracious God to pardon my fin, if it be fo bad as they fay, and to flew that thou haft done it, by removing thefe plagues, then to continue them thus long, and to encrease them daily.

create them daily.

Why doft thou not? See the like exposulation, Chap.3.11,

12. and the phrase, Chap.31.1. As if he should say, I am uncqually dealt withal, who cannot be spared as well as others, that have sinned as much as I, and yet are as it were pardon-ed, for they bear not the punishment of their sins so heavily as

pardon] Heb. lift up; or, take away. For pardon takes away the burden of our fins; and the knowledge thereof gives peace to our confeiences, by lifting the burden off from them, that did oppreffe them before. Sometime the word fignificalifting up a burden or yoke to eafe the oppressed; as vers. 13. Hof. 11.4. And it may be an allufion to the facrifices and gifts that were lifted up, Ezr. 1-4. fee the margine there. The fa-rrifices were lifted up upon the Altar, Lev. 1.7,8. And thence crifices were litted up upon the Managerest representation the burnt factifice had his name [ ] juy in the Original, from afcending, Lev. 1.3. Sometimes it figuifies taking away, Exod. 10.19. And therefore it is used for pardoning fin, which is a lifting up, and taking away the greatest burden in the world. So it is used, Pfal. 8.2.a. Exod. 3.4.7. Pfal. 3.3. Hof. s as a second to styling 1 bet it to 1, that time | suggestions | riom attending, level 3.7 | Southerness it ignines a sangle with the come on me for my fins, is thirt on means left to parishe | Southerness of the come on me for my sayes for firstly, that thou picks | the controm all the reft that have finned against the c, to left me four thought that have finned against the c, to left me four the first she for the key as marks to floor all thine arrowers in and 1, a. And the Greek word answerable to it is for used. Joh.

my tranfgreffion ] Or, rebellion ; as 2 King. 3.7. It is used my transgenjum J off, recutors, as 2 kmg, 3,7. At 18 tited in Scripture to fer out great offences, as 16x,57.4. It is a degree seyond fin, Job 34.37. If I had committed fome great fin against thee, as my friends fay I have, yet it were fir, thou shouldst forgive me, that cannot fee it, and serve thee fin-

and take away] Heb. make to paffe away. Take away guile and taye sway] 1100. male to paffe away: 1ake away guilt and punishment; as 2 Sam. 12. 13. Leave it untoucht and unpunished: Paffe by it as a thing thou takest no notice of, Amos 5. 7, 23. & 7.8. So the Greek word is used, Marth.

120. 39. "The word properly fignifies a thing bowed down, and crooked, Ifa. 21.3. And metaphorically crooked and finful actions, Dan-9.5. And it is also uted for the punishment of fin; a Gen. 4, 13. Phil 3, 110. & 49.5. Gen. 19. 15. And so it is used here, for Job in this difference catch is eye. more upon his punishment, then his fin. His meaning is, Why

Chap. viii.

in the dust ] So the Hebrew particle is translated , Neh, 13.27. I shall lye in the grave the place of dust. Or, I shall steep being brought to dust; as Gen. 3.19. Plal. 22.15. 16. 26. 19. See one verb included in another, in the Notes on Chap.

thou shalt feek me lifthou shoulds feek me then, either to do me good, as thou dost imploy the creatures next day, when the darknesse of the night is over, or to afflict me more, it

the darkness of the night is over, or to affild me more, it would be too slate; therefore Ipper me now, in the moving! Though thou shouldst feel me diligently, as men follow their affaires in the morning. So this word is used, and translated, diligently, Prov. 7.15. Or. Though thou shouldest take the firsted opportunity, and likeliest to find me out, as the morning is firstly for most fairness. So the morning is used, Chap. 8.5. Psal. 5.3. & 63.1. Or, Though thou shouldest foon mifferne, and quickly look for me; as men do for their friends next morning, who were laid on fleep over night, yet all were to no purpole, I could not be found alive, ver.18. and I fhall not be ] See verf. 8. and on Chap. 3.16. & Pfal.

# 39. 13.

## CHAP. VIII.

Verf. 1. Hen answered Bildad the Shuhite, and faid ] Job had as little reft now in his disputes, as Chap.t. in the relations of his troubles. No sooner had he answered one friend, or rather enemy, but another fets upon him to vex him. It feems that Bildad was weary of hearing Job fpeak fo much against Gods proceedings, and therefore breaks him off before he had quite done speaking, as appears by his queflion in the next verfe, How long, &c.

Then] See on Chap.4.1.
answered] Bildad that he may defend God from all injuanjwered] Bildad that he may detend God from all inju-fice, endeavours to defend Eliphaz his speech, and to confure Jobs, and to shew, that both he and his children were punish-ed for their wickednesse: and that sudden destruction will ed for their wickednetic; and that tudden detirution will come upon all hypocrites, unleffic hey repent, and then they may look for happineffe, and all good things, as he confirms ir, and proves by divers reasons. See more on Chap. 3, 2.

Bildad the Shubite | See on Chap. 2.11.

and faid] See on Chap.3.2. 86 4.1.
V. 2. How long wilt thou first thefe things? and how lone fball the words of thy mouth be like a firong wind? ] He flewes his great diff ke of Jobs speeches in the two former Chapters. and feems to be very zealous for God, whom he conceives lob

had much d'fhonoured in his words, How long ] An angry beginning express by a question, (as Chap. 7.19.) accusing Job of impudency, in continuing solong Chap. 7.19.) accuting Job or impusency, in continuing to long in fuch france freeches. He admires Job could be fo large in fuch difcourfes, and fixes his indignation at it, as if he could no longer bear it. See the lee, JEd. 4.2. Prov. 1.23. where, as here, the question intimates a pertinacious and oblinate

as here, the quettion intimates a percinacious and continue perfillance in a way or opinion, fo that one will not be aftered by any found reafon, that might convince him, will thou fitted, thefe things?? I Thefe words may have relation to all that Job had fpoken in the fixth and feventh Chapters. Or they may look more nearly to what he faid in the ters. Or they may look more neerly to what he list in the conclusion of the former Chapter, ver. 19, 20, 21. as being the sharpest speeches against Gods proceedings with him. Which soever it be, it argues a great admiration in Bildad, that such high words against God should come out of Jobs mouth. Or, it may shew forth, what a low account he makes of Jobs words; as if he had said; How long wilt thou trouble us with such forry fleffe, as this?

the words of the mouth | Thou are not content to nourish ev 1 thoughts of God in thy hearr, but theu art fo bold, as to bring them forth to corrupt others, and to make them think ill of

tile] This note of fimilitude is added, as often elfewhere in Scripture. See on Chap, 7.9. and it is often underftood where it is neither in the Original, nor in the translation , as Chap. 6.12. & 7.7

a fixing wind] He reproves the veheniency of Jobs oration, which coming out of a fixing paffion of mind was so pathetical, and of so light a strain; as if he would have blown down God, and of to light a train, as in the women rave mown down soon and all his proceedings as a breath in fact a bindering noise did his words myle, as if they were like a vehemine wind, that heart they were like a vehemine wind, that heart they were like a vehemine wind, that heart they were like a vehemine wind, that clear they were like a vehemine wind, they were

dot thou not take away this heavy punishment laid upon me for fome notorious fin, as my friends conceive, and the world will judge?

If help come not quickly, it will come too late, the form of the most of the the beginning of the verse. How long wilt thou speak? Thy foech is fo fluent in this argument, and thou are fo full of words, that thou wilt not give any man leave to confute thee For it feems Bildad was fain to interrupt him, or else he could nor have been heard. See on ver. 1. The word will bear ei-ther of these senses, for it imports both magnitude and multitude, big words, or many words. See Chap. 35. 5. and 15.10.

15: 10.

V. 3. Dath Ged pervert judgment? er deth the Almighty pervert juditer? I in this verie is laid down the ground of Bildade following diffeourfe, which afterwards he applyes to Job in particular. He labours to prove, that God deals uprightly in giving good things to good men, and punishing evil men; and concludes from this general course of Gods dealings, that Job was juftly afflicted. Thy words run, as if thou, O Job, didft accuse God of doing thee wrong, in laying these plagues upon thee. Thy freeches look that way, as if thou dieft think fo, though thou dereft not fay fo in plain terms. But though God be throng and by almighty, yet will he not do

Goo of N 1000 and the sample representation in Bil-any man wrong.

Doth! The question intinutes a great admiration in Bil-dad, that Job hould have such a strange conceit of God, and a vehemen negation of the thing. Certainly God will not wrong any man. Thou must test this for a grounded truth, although thy stifictions may blind thee, and make the to histochartest. It is were another more effective would. think otherwife. If it were another mans cafe thou wouldft confesse ic. Or, Canst thou give any instance, that ever God did any man wrong? If not, (as I know thou canft not) why doft thou then think fo hardly of him? Or, Should God, &c. doft mou then timin to mainly or min; 2.17, Steinit Lond, Req. Le it a thing becoming God to wrong any man; 8 Lin ten fine full to have furth a furprition of 6 holy a God; Should he more then ceafe to be God; if the flould not keep the rule of jultiue and equity; See Gen. 18.25, Dent. 32.4, a Chr. 19.7. Rom,

and equary of the state of the

thength. And effectally in matter of juttler, which men for want of flrength, cannot administ ret forestimes; as Dur Gol cannot be hindered from doing juffler on his party. But Gol cannot be hindered from doing juffler on his party. Because he is through yea Almighty, as followes in this very proved; Heb. Mayle caveled. So the word gaineds, Escelet. 1-15. It is impossible that God should not proceed according to the strength rule of justler. Or, oventrions. So the word in transford, Chip. 19.6. Lam. 3, 36. When judgment is over thrown, a sam is wronged in his cause, which God will not do, to whom men appeal, when they are so wronged by others, Lam. 3, 59.

[udgment] The word is sometime put for doing men right. as Ifa. 5.7. and fometime for the law, the rule of judging, Pfal. 19.9. and otherwhile for moderation, as Jer. 10.24. But when it is joyned with justice, (as here) it imports care in finding out the equity of the caufe. God doth as furely take notice of the businesse before he passe sentence, as Judges do by hearof the burnelles by leeing, Exod. 3.7. Gen. 18.21. God is fo careful to proceed warily in judging the cause, that he will

cereuit op proceed warny in judging the chance, that he was never wrong any man, the Almighty] See on Chap, 1.17, power] See before in this verie, failtief Judgement and Judice go often together in Seria pittee. See 2 Sam. 8, 15, 1 King, 10, 9, Pal, 119, 121. As plute. See 2 Sam. 8.15; 1 king, 10.9, 1741, 119, 121; at judgement; diffingulined from juffice; judgement is ufed in finding out the right; juffice, in paffing fentence according to it. God will learch out the equity of the caufe, and proceed accordingly. He hath no need to receive ought of met to corrupt him, who is al-fufficient. It were fin to think he vould do fo.

V. 4. If thy children have sinned against him, and he have cast them away for their transgression] God doth not pervert judged had escaped, And he would prosper thee, if thou were righte-

ous, ver, 5. 6.

If Or, Although; as Chap, 27, 16. Though thy children perified for their transgreffion, yet God bath been more merciful rothee, in giving thee time to humble thy felf; which if the children is the children of the children in the children is the children of the children in the children is the children in the children in the children is the children in the children in the children is the children in the children thou do, thou shalt escape and prosper. It is not a supposition; but a true story, Chap. 1. 19.. And therefore it should the rather be read, Although. For it was done, and for their fin done, as Bildad thought.

thy children] Heb. thy font : Yet the daughters are com-

Chap, viii.

against toem j raco, to thim, Sec on Chap 7, 10.0 or, unto kim, as this particle is used, Netern 3, 7. Though men saw not how they carried themselves in their scalls, nor were not hurt by it, yet God saw it, and was offended for some great evil in their meetings, elfe Bildad conceives he would not have deftroyed them with fo heavy a judgement.

and he have east them away for their transgression So this particle 2 is translated, for, Esth. 4.7. Plal. 150. 2. Isai. 57. 17. Gen. 18. 28. & 29. 25. & 31. 42. In Hebrew it is, for the band of their transgression. That is, for their iniquities ; as \\\[ \frac{1}{2} \] is used, Isai. 64.7. and it may further intimate their actual wickednesse. That they were not onely evil in heart, but also wickedaeffe. That they were not onely evil in heart, but affor in life. Hands do often, in Scripture pitale, intend mens against 1 as P[1], 8.1 list.1.1.25, job 11.1.4, Bildsid meaning is, that God had deftroyed Jobs children, as a man breaks nearther welfel, and dathes it to pieces, by calling it voicently to the ground; and that God did this for their extraordinary to the ground; and the God did this for their extraordinary fring to the ground in the God did all this out of warth against Jobs. He thought that God did all this out of warth against Jobs. He thought that God did all this out of warth against Jobs. children onely, never imagining that Satan had any hand in it, by Gods permiffion so try Job. Sometimes the particle 3 fignifies the instrument, and is translated By. And By the hand, is by the means; as Pfal. 77.20. And then the fense were, that Jobs sons should be destroyed by some wicked plot of their own, as Haman was. But that cannot be, because they were destroyed by a storm of wind: and that Bildad knew well: and therefore that is not his meaning. It may be read, And he have fent them forth into the hand of their transgression. And he have feat them forth into the hand of their transfersition. And then fraiding fromb, is putting them out of his protection, as Adam was fent forth out of paraditic Gens, 324, and delivering them over to be punished for their fins, 50 one verb or action is included in another, Pill. 80, 39, Thus lade profunction covers to the ground, that is, by celling it who ladd profunction in the transfitation. So this, 35 at A. the first the day of the discordinated a fin field, 35 at A. the former words, and for the discordinated a fin field of the first the second and fense is made plain. So it would be here, if it were read, And he have sent themsorth, delivering them into the hands of their ne nave 10st toem jorto, naturing torm into the name of toen transgression. See more on Chap. 7. 21. Into the hand; for, Into the power. See Neh. 9.27. Joel. 3.8. And hand for, power, Gen. 16.6. & 39.6. Job 1.12. & 2.6. Of their transgression. power, Gen. 16.6. & 39.6. Job I.I.2. & 2.6. Of their transgrefion: or, of their rebellion. It properly fignifies a fervants receding from the will of his mafter, out of pride, 2 King. 3.7. & 8.20. Some understand this latter part of the verse, of Gods giving them over to their own hearts lufts, that they might go on in fin with greedinesse, as Pfal. 81.12. But that cannot be Bildads meaning here, for he points at the violent death of Jobs fons, which cut them off from going on in their finful courses. Rather fin is here compared to an executioner, and God to a Nather in is here compared to an executioner, and God to a judge, who gives men over to fuffer condigne punifiment for their fin: and that is called, Sending them forth into the hand of their fins, as if their fins did execute that fentence on them,

V. If thou wouldest feek unto Godbetimes, and make thy sup-plication to the Almighty) God hash indeed punished thy chil-dren for their sins, and delivered them over to the last and lafting judgement, without hope of mercy, because of those en-ormious wickednesses they have committed against him. It ormious wickedineurs they have committed against infin. It feems thun haft not committed for great transgreftions against God and therefore he hath spared thee hitherto, that the light of our wholeson counsel, might bring thee to feek unto God for mercy; and then he that delroyed thy sons, will not only spare thee, but restore thee to thy former prosperity.

If then wouldest feely betimes ] The Hebrew word fig-

which they deserved by their sinnes, Pfal. 140. 11. Prov.

nifes feeking early in the morning, making it his chiefeft, and most ferious work; as men that have businesse of weight, neglect no time, but go about it in the morning, as foon as they are up. For the phrase, see on Chap. 7.18,21. For the mat-

ser. Ce Chap. 5.8. & 11.13. Act. 17.27.

eer, ee Chap, 50. of 11.13. het. 17.27.

nnto God See on ver. 3.
and make thy supplication The Hebrew word fignifies, praying for mercy out of free grace alone. He counsels Job, not to stand upon terms of his own innocency with God, much lesse to plead any merit, but to throw himsolf at Gods seet, and nene to ptead any ment, out to throw minimer at Osus Sect, and to fix to him for metry, for the pardon of his fins, and taking a way his heavy judgements, defervedly inflicted upon him. So the word is ufed, Deut. 3. 24. 14 in the language of the post, that have no merit to plead, but file for relief out of mere father.

that have no ment to pitad, but the for relate out or affect as your, Provining. 32 see on ver.3. & Chap.5.17. Ye. It the almighty) See on ver.3. & Chap.5.17. Ye. If the wore pare and ampight, furthy man be result a make for the, and much the ballitation of they reflected for first, and much the thair take the likewing doctained parton for thy fine path, by humble and sarred proper to God, thou would! amend for the time to sarred proper to God, thou would! amend for the time to come, God would deal better with thee.

If thou wert ]Or, If thou wouldft be It thou wouldft joyn refor-

have found | See on Chap. 7.10.
mation to thy (application, and didft refolve, and wouldft ragaing libra) | Heb. 10 him. See on Chap. 7.10. or, some him. | deayour to after thy course for time to come, God would furely bleffe thee. So the phrase would fuit well with what went be-fore in the fitth verse; If thou wouldst seek unto God; and with that which follows after, He would awake for thee.

with that which tollows after, He would awake for thee, pure ] Clean. Shining like gold purified from the droffe, Lama, 47, Levit, 24, 2. Matth. 5, 16. Free from fifth and spots of great fins, either open or feeret, and unrepented of, Chap. 9.10. & 15.15. Pfal. 73. 15. Therefore fin is called filthineffe, Cor. 7. 1. Eph. 5. 4. Jam. 1. 21. 1 Pet. 3. 21. Rev. 17. 4 It is also compared to spots, Eph. 5. 27. 2 Pet. 2.13. Jud. ver.

upright] Or, right. Not crooked. Didft walk according to the strait rule of Gods word, and not according to thy own crooked affections. See on Chap. 1.1. Purity here may figni-

preft, thus; It is certain that he would awake for thee.

now] Prefently, speedily, as soon as thou repentest, Jer.31. 18,19,20. Luk. 15,20.

he would awake Though now he frem to be afteen unto

ns would awake! I nough now ne remt oo e anteep duto thee, and not to regard the prayer, yet if thou didft add seformation to it, he would quickly hear thee, and grant thee the good thou prayeft for. God never fleeps Pfal. 121.4 But when he lets his people lye in troubles, and ferms not to regard them, he is compared to a man effect; and then his people do, as it were, awake him with their prayers, as Chrift was awaked in the ship, Matth. 8.25. Pfal. 7.6. & 44.23.

for thee] To help thee, deliver thee, and do thee good. Not awake against thee to do thee hurt, as he hath formerly done, and thou mightest justly fear, he might do still for thy

and make] He would not awake for nothing, but for thy

ans make) the would not awake for nothing, out for thy good, nor only to free there from thy trouble, but also to make thee profiper, Chap. 3-4, the babitation! Some take it for the foul, in which righteout-neffic dwells. Others, for the body, wherein the righteous foul dwells. But it is to be underflood plainly of the place where dwells. But it is to be understood painty of un-parentied the dwell, with the performs and goods belonging to him, and bufinefic there to be done; all which God would proper, of thy righteen fulfe! That is, thy righteen shaltation: as God of my righteen fulfe; Pcl. 4.1. that is, O my righteens.

God. Thy habitation, which thou shalt have righteously gotten, and not by rapine and extortion, as thou didft thy former : (for fo Bildad thought:) or, the habitation wherein thou shalt exercise duties of rightcousnesse to God and man for time to come, for it is not here opposed to holinesse, but containes ho-linesse under it. So the word is used, Prov. 8.8,18, 20. & 16.

31. Eccl. 7.15.

Proferous The Original word in the first fignification of is, peaceable. Now because prosperity followes peace, as it, is, peaceable. Now because prosperity followes peace, as ruine followes war; therefore the word, at the (cond hand, fignifes prosperus. He will make it a comfortable habitation, and all that thou half in it, or about it, to prosper, Pfal. 1.3. Thy family shall live peaceably among themselves, and thou shalt have abundance, and not be robbed by others, as formerly. Thy habitation hath been filled with goods gotten by op-19. In y naoration nath been hitted with goods gotten by op-preffion, and fubject to fool. If thou repent, it fhall be so no more; but be filled with store of goods righteoully gotten. Lastly, because in peace, buildings and trades are brought to perfection, that are ruined by war; the word fignifies perfect, or, compleat. And then the fense may be, Thy habitation is now ruinous, thy children, cattel and goods loft, but upon thy returning to God, he will not onely begin to build it again, but make it as compleat as ever it was. He will finish it, so that nothing shall be wanting to it.

V.7. Though thy beginning was small, yet thy latter end should greatly encrease] God will not onely awake for thee, and make thy flate prosperous, as he did before ; but he will also increase it very much: as afterwards he did. See Chap. 42.

though ] Heb. and ; But it is often put for though ; as Pfal,78. .3.Prov.28.6.

thy beginning ] Not the beginning of his life, but of his riches : the first part or head of thy estate.

wae In former times; or, were ; or, should be. Now after thy

fmall In quantity or quality, riches or honour; for great-ness and smalness are applyed to both in Scripture, plat. 119. 141.Jer.30.19.& 49.15.& 42.1,8. yet ] So 7 is translated, plal. 119. 109, 110. The smalness of

thy beginning shall be no hinderance to thy increase in riches and greatness. But thou shalt grow apace, when once thou beginneft to thrive again.

thy latter end ] Not of thy dayes, but of thy wealth. Thou

Chap. viii.

[hould greatly increase ] Some take it for a comparison be-tween his past and suture prosperity, as if Bildad should have said; Thy former riches seemed to be great, but they were nothing in comparison of those that are to come, if thou truly return to God. But it is more likely to be a description of the greatness of his future professive, nowithflanding the finall-ness of his hopes: as if Bildad had faid; Thou hast nothing left now : all is gone ; yet if thou be reconciled to God, he will entich thee to admiration. So it came to pass, Chap.42.
Each of his friends gave him a small pittance to begin withall, and God encreased it to the double of his former possessi

ons.

V. 8. For enquire I pray the of the famou age, and prepare thy fall to the faceth of their father: ] I do not defire that thou thould fix cound thy belief on my words; but enquire of the which and both men in former ages, whom thou had no reason to disturb, although thou mayeft flight me. They will by many and daily examples prove, both what I faid before, that God will make good men to profper after their afflictions; and what I shall say after that he will destroy the wicked, though they flourish for a time.

For I This particle ufbers in a reason of that which went before from the experience of former times. enquire] Heb.ask; Seek to be refolved out of the Writings

of predeedlours, or the infructions and informations they havelet to their posterity by word of mouth.

I pray they I He deals gently with him, as Eliphaz did, Ch.

7. whom Bildadimitates in matter, and manner, in argu-

ments and expressions.

of ] Ask them how things went then. So by is used, Gen. 43.17. or concerning : Enquire how matters were carryed then. So it is taken, Pfal.64.7.& 91.11.

50 ht steam; sin.0-3; 10: 9:11.

the form? Some take if to the first age of the world:

the world translated, Gen. 12.2. But that cannot be the fante

there, because their dathers are mentioned, which agrees not

with the first age of the world. I must therefore be underflood

with the first age of the world. I must therefore be underflood

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when the first age of the world. I must the of the age immediatly before them, whose sayings and doings were yet fresh in the memory of their children yet alive. Se the word fignifies, Deut. 4.32.8: 19.24.

age ] An age fignifies a multitude of men, that lived long together at one time : and is translated fometimes a generation; as pfal.12.7.& 109.13.& 145.13.Num.32.13.Learn from on 3 at pla1.12.7.82 109.13.82 105.13. Num.32.13. Learn from the men that lived then, whether I say true or no. Sometimes it fignifies the time in which men live together; as Gen. 6.9. 8.9.12. Search the Chronicles of those times, and they will confirm what I fay,

prepare thy felf 1 Or, Fit thy felf. Go not rashly about it, but lay a good foundation of thy fearch, and fix thy heart on it.

to the fearch ] To fearch our what they believed in this point Chap. 11. 7. or to receive that which they have found out by

of their fathers ] The Fathers of the immediate forepassing simes, and fo upwards to the beginning of the world. But thefe onely named, because mens informations and memories will clouds. reach better to two generations, in regard of the long life of rach better to two generations, an regate of the long time on.

Some particular perions in each, then further backward (So in learning to the period of the bactiving from one Generation to another, and thou find if mile it to have been of always, by data within use done in their Ba-let to have been of always, by data within use done in their Ba-let to have been of always, by data within use done in their Ba-let to have been of the heart of the heart of their Bales, when the heart of the heart of their blooks when the heart of the heart of their blooks when the heart of the h from their parents were kept purer, because they were neerer to the Fountains, And therefore they appealed often to them before the Sariptures were written, as our Laws refer to ruled cafes long fince determined, Deut.4.32.& 32.7. Job 4.7. & 5. 1.8: 32.7. But now the word is the rule, and not revelations nor traditions, Ifa. 8.20 Rev. 22.18,19.

objection, which Johangan rave meate on mis purpose, event; and a time from a rece, we set out the executing property or early one find a back to our, prefeccefforts or fellow! Why ungedly men; and fittees; Johandh in children for water of cannot you teach us your felf? He answers, who we not what was done formerly : we have had but a flort time of observa- ments came upon them. tion; and therefore we refer thee to those that lived long fince, and longer, and fo might know more then we.

100] We who live now in this age ; or I and my fellows who resson with thee. See on Chap. 4.2

day immediatly before; as Exod. 5.14 Joh.4.52. Sometimes it cause rushes and sigs cannot subsit, without mossture. It seems ginifies all time paft 3 as Heb. 13. 8. In this place it fignifies at the former bigger and ftronger matter, then our rollnes 3 between newly paft. We are but of late time. And therefore it is cause vessel to be some bigger and stronger matter, then our rollnes 3 between newly past. We are but of late time. And therefore it is rell translated, But of yesterday, to point out the fense the more

thate grow to a great height of riches and honour before thou | fully. We were born lately and have fived but availed in the world, and therefore cannot know much, nor are not to be compared with our Fathers, who were born before us, and lived longer then we, Gen. 67.9. Thus yefterday is put for time lately paff, 2 King. 9.26. 2 San, 14.20, and fo the fanic word is translated of late, Mic. 2. G. or, 100 are as ignorant, in comparison of those wifemen that lived in former times; as children, that mere born yellerday, the know nothing.

and 1 Or, therefore Being to lately born, we have not time to

get knowledge by fludy or experience. So this particle of is translated, Ezek. 23.31. Job 11.6.

is trainanced, increase, 23, 3, 40 p. 1.6.
[awarenting] Heb. [awarent, Norther they were brafts, or
filly idious, that had no underflanding of the truth; but finde,
in compatitor of what their prodections fancer. So much, in
Scripture plante is formetime fignified by a negation; as 1866,
6.6.1 defire mercy and not facrifice; that is, I delight more in mercy, then facrifice.

because | Another reason of the shortness of their knowledge taken from the hortness of their dayes, As they lived not in former dayes to know, what was done then; fo they had lived but a vil le, nor could not live long to get any great flere of knowledge now. our dayes] The dayes of our life, See on Chap. 7, verl,

woon earth | While we live here in this world. See on Chape

are a [hadow] They are like to a shadow. The nore of like-

ness is often omitted in Scripture to make the freech the more emphatical as ver. 1. See on Chap. 7. 7,6. It may be underflood of their days past, which were foon gone; or of the whole course of their life, which was very floot; not like a day that Course or their me, which was very more, nor the a day that confiles of many hours, but like a flactor that after but a finall part of a day, and is gone as foon as the Sun hides, his head under a cloud, t Chr. 20.15, Job 7.6. Pfal. 144.9. & 102.11.

the the fame things thou hearest of me.

[hall not ] Certainly they shall inform thee in what thou couldst not inform thy self. This is the force of the question,

Couldet not morate try sea. This is the force of the spanning.

Gen. 13, 9, 50 cen v. 3,

they] The fore-fathers spoken of v. 8, to which coherence he
now returns, having digressed in the ninth verse, in a paren-

thems.

teach thee] Diffil their precepts into thee gently, as the rain falls upon the earth to make it fruitful; for so the word signifies in its primary use, Prov. 11. 25, Hos. 10. 12. Deut. 32. 2. They shall acquaint thee with Gods wisdome, and justice, in his proceedings, by those instructions they have left with their posterity; for they themselves were dead.

and tell thee] Or, and fay to thee; to wit, the words in the verses following. They shall not hold elicir peace, and engrosse their knowledge to themfelves,

and utter words ] Heb. and make words to come forth. To flow as from a fountain, or come out of the heart, as rain out of the

ent of their heart] A wife mans heart is his treasury, where-

V. 11. Can the rush grow up without mire? can the stag grow without water?] Now he sets down what the Fathers had obferved, and would impare unto them; and that by fimilitudes taken from natural things, shewing thereby that the fame God is the author both of nature and grace, when the mysteries of the later are expounded by the works of the former. And as David and Solomon were excellent in this way of teaching nor traditions, 11.8.2.0 Rev. 22.18, 19.

V. o, for we are the of yelevels, and know authing, became our days for likewise to be and his friends. By three elegant finding upon earth as a floadow 1. In this verte Bilded answers a feecet the objection, which Joh might have made to this purpose. When the desired property of and a third from a tree; he first out the desting property of the desired property of the d

can] Certainly it cannor Sec on v.3, and 10.

the rulh] It is as ordinary for God to destroy great men, that have no piety in them; as for a rush to wither, when the mire, afon with thee. See on Cliap. 4.2

in vhich it grows, is dryed up. The world is transleted, a bulle of peferday] Sometimes the word, in Scripture, is put for the ruth, Exed. 2.3. 1 fa. 18.2. It buth the name from drinking, be-

quoted.

from up 1 The growing here is meant in height. Lift up its head flately. For the word is often used for pride in Scripture, Prov. 15.25 flat. 16.6. A rulk cannot pride it fell without moffures, nor a wicked man lift up himself long above others, for want of Gods favour to uphold him.

without mire] The word is translated fens , Chap. 40.21-Miry places, Exck. 41.11. werand foft grounds produce and

nourith ruthes, the flag | Some take it for a leffer reed. Others, for a Meadow, as Gen. 41.2. meaning the graft that is on the Meadow, on which cartel feed. The word hath its original from TIN.

on which carect rece. The word man according to the property of the property o

without water] It cannot grow, nor thrive in dry places. No more can ungodly men profeer long, though they may flourish

for a time. V: v:. whitef it is jet in bit greenseffe, and nor cut down, it mithreth before any other berb] Ho goes on with the fimilitude, cothew that as Ruthes when they are greeness, and spared by men, and permitted to grow; yet wither often for want of Chaptiao. Re 18.14 Provious.

Chaptiao. Re 18.14 Provious.

Chaptiao. Re 18.14 Provious.

Chaptiao. Re 18.14 Provious.

W. 1.14. while beet fluid be cut off, and whole rung fluid be a bleffing, it moulders away of it fells: which hash, been often blefling, it moulders away of it felfs: which hath, been often | V. 1.4. whole hope flad be cut off, and whole trust floud be a feet in our dayles, in great effacts unjully gotten; and confirmed, norman shows how, life, it of his work in may be joyned to the former, and be read thus; if the Ruth grown up without mite, or the flag without water, while it is yet in his greennedle, though it be not cut down; yet will make belove any other large, because the day without water, while it is yet in his greennedle, though it be not cut down; yet will make belove any other large. When the flag flat is the highest with maintaining, that the hope of every hypocrite flourithing thall be cut off. None shall elease a fact that the property of the property of the shall be cut off. I have been in the plant a number before, now when the plant is made in the plant a number before, now when the plant is the plant is the plant is the plant is the plant in the plant is the plant is the plant in the plant in the plant in the plant is the plant in the plant in the plant is the plant in the plant is the plant in the pole a Reed or Flag, should grow green, where no moisture is . pole a Reed of Friag nound grow green, where no monthle is, yet it is so far from continuing, that if no violence be offered to it, yet it will decay of it felt; and so will wicked mens wealth, though God fuffer them to thrive for a time.

wearth though the time them to thrive for a time.

while it is yet in his greenal [1]. That is, while it flourisheth most, before the beauty of it be gone. Hence the month Abib, or March, had his name in the Hebrew; because in those

Abinor Maten, na no name in the reactor, occasion in those Eaftern Countries corn did then begin to appear green, and not cut down! It is translated, eatting up, Chap. 30, ecopping off, Ezek. 17.4, 22 plucking, Deut. 23, 25. The Jewith Writers Councive icto be a gathering with the hand; not a cutting down with any iron inftrument. However, it imports,

felf.

intiberth] It is dryed up for want of water, which is the
drink thereof. Phil 126, 15-17, 6.

by 17 It he there word untually fignifies, Before, in place,
that is, in fight. And loi timay be here, it decayes while other
jeths, growing shout it, do as it were fland looking upon it,
admitting art the fidden decay of it. So actions of life are attriadmiring at the fundern accay of it. So actions of the are attri-buted to liveles creatures. See on Chap. 1. 19. yet it is com-monly understood, here, of withering before other herbs in time: Lev. 18.27, the word is so used.

time:Lev.18.37.tte word is to unca.

ary] Secon Chapa.Lit.

sibro] This words notin the Original; but is added to
make the findle the plainer.

bob] It properly fignifies fuch things as spring out of the
searth of themselfives for food for the headth; it king.18.7, though
h may hold up the head higher, and flourish or or, yet it from er decayes then any other green thing growing out of the

earth fair dought.

V. 1.5 on exte patter of all that forget God, and the hyperitan type full grainful He now applyes the former familitude:
as it with the forementioned Ruth, julf fois is with which extended for a time they profeer, and feem to be upheld by Gods fevour, as the ruth by modifier; yene thaving it, they fall of thetacleve, before any violent death feize on

fo are the pather. A metaphor from travellers, to fet out the beginning progress, and end of ungodly men. He means it not of their actions, as the word is used, P[a]. 1.6. & 119.1. but of we then actions as the words med, [131,1.6 & 113.1] but of the life, fiches, power, flate, flowering conditions, finded the destination of finded the conditions, finded the condition of the conditions of the co

of all No difference : God is alike in his proceedings, and is no accepter of perfons, Deut. 10.16,17,18

that forget God ] That forget him in their thoughts, and think feldome of him, Pfal. 10.4. or flow, that they remember him not, by difobeying him in their actions, and in the course num nor, by disoeying him in tuer actions, and in the course of their lives, P[a], 10, 4,7,8, 14,1,8, 36,1,2, Deut, 8,11, P[a], 50, 24, Or, that effects lightly of Godstor such things as we effect lightly of, we quickly forget, Jerg. 3,2,8, 30,14, Or, such as de-

gers to goby fea, were made of it; as appears in the places | part from God; for we foon forget our friends that are gone. Out of fight, and out of mind, Eph. 2.12 Heb. 12.5. Forget-fulness of God is a mark of a wicked man in Scripture, Pfal. 9.17. Such, if they thrive, truft not in God,but in their own wit, power, and riches, Deut, 8,14,19. For the name of God, fee

on ver, 3.

and J Or, for. Here is a reason of the likeness of the wicked
mans hope to the rathfor flag, because it suddenly decayes, as
they do. So this particle is translated, Chap.21.14. & 28.

the hypocrites ] Such as are covered with fair showes, though the hypocitat J Such as are covered with hist flower, though they ke foul within; as Chap 1,316. flo 9,17 & 10.6, And then he facterly accured Job and his children of hypocifies, that they write like painted fepulchers, fair without, but very foul within, Managary. For they knew that Job was not a groffle wicked man, So Zophar profeth Job with hypocifie, Chapa, as, if he had been one that was wicked before God in heart, John State Chapaton and the control of the state of of the out counterfeited piety before men to deceive them.

put counterience pierry before men to deceive them.

hope] He hall give over hoping, when he lees, he cannot get
what he hoped for ; to wit, flability and firemeffe in his prefigerous condition, which feemed to himself, and others, likely
addide. Or, he shall not have the thing he hoped for. See on

Chap. 4.6.

[ball perife] When a man cannot attain what he hopes for his hope is faid to perifh, though he may expect fill, but to no purpole, ver. 14. & 14.19. So shall wicked mens hope vanish. Chap. 11, 20, & 18, 14, Prov. 10.28.

out by another immitted a factor from that minimize in the know to be britled, a filed as well by whose? He fpake of them in the plural number before; nor riche fingular: initiasing, that the hope efevery hypocrite flourishing shall be cut off. None field lefape, or fare better then other. Others read it, Fe his hope, &c. So the word it unded, Jen. 32. 3, And then he proves the former affertion by a newargument, and doth not barely proceed in the rela-

hope] So the word fignifies. Job 3 1.24. Prov. 3.26.2nd it and fwers well to the former verfe: where fee the fenfe of it, though twers well to the former verte where tee the tenle of it, (nough the word differ in the Original. Others read it Folly; as the fame word is translated, Pial. 49.13, Eccl. 7.15. Northat they should cease to be foolish, (for that were a blefling, not a curse) but that prosperity, which they in their folly thought would last ever, shall be cut off.

hall be cut off ] So it is rendred, Job 10. 1. in the margin.
And then it points at Gods judgment upon Job, whose children and goods did not moulder away by little and little; but dern and goods did not mouncer away or serves and attel; out were fulded by taken from him by Gods judgments. But the word is most commonly translated loathing, as Exch. 9. & 20.43. And so this place may be read, whose bope shall loath bins; or see loaths for the thing the hopes for; or it shall go away from him, as from an abominable thing.

an abountable thing.

and whole trail Hope confifts in expediation of fome good.

Truft in depending on fome other for it. The hypocrite hoped
his prosperity would continue, and trustled in his riches and
power for the continuance of it. But both these would fail him;
He shall trust in vain. The thing he ruits in will deceive him,
and then his expectation must needs perish.

and then his expectation multi needs perini.

[ball be a finders with] Heb. a finders boule. For the fpider builds it to dwell in, as men doe houles. He doth not fay, it is as a fpiders web, but leaves out the note of fimilitude, to fet out the vanity and brittlenesse of it the more. See on Chap. . 9. Though his flate feems to be very ftrong and flable, yet

r is very frail and weak, and eafily broken. As spiders cannot defend themselves from wrong in their web, no more can wicked men prevent destruction by their wealth. See Isai. 59. , 6. Spiders webs are fwept down, fo shall they be destroyed

by Godsjudgements.

V. 15. He [hall leav upon his bonfo, but it [hall not fland; be [hall lot it fall, but it [hall not endure] In this verse is laid down the application of the former similizade, taken from the fpiders web. As it fails the fpiders confidence, fo fhall the hy-

him, as a man that leans on a weak flaff or reed, falls to the ground, Ifai. 36.6. Ezek. 29.6.7. Bildad might think Job had put too much confidence in his possessions, which had been very great, and therefore the former loffes came upon him.

upon bis houfe! The hypocrite hath an houfe to lean on, as well as the fpider. But the fpiders leaning is with the body, the hypocrites with the mind. Hereby semeant his troft,

Chap. viii.

not in here walls, but in their treafure bid in their houfes, but if flush or fland Not a vide is: a six he word in their deed, Polar 119, 90. It thall fall it fell; and therefore find In orbicable to uphold him. He find! I look fin be peffetion she truth in and himself perifih with them. The finders web will fall with the waight of the findle look fin be peffetion she truth in and himself perifih with them. The finders web will fall with the waight of the findle leaning on sixthough there he no winds to be findle and the sixth of the sixth or t

not onely lean on it, as a weary man leans against a wall, but not onely tean on 1, ax a weary man teans against a wail, but i is not rooted in loole earth, where it from may be blown allow jut his don't, sar asm a ready to be downed, doth on down, but mone glones and codes incorporating it fell/into a bough of a tree to fave this life, as if he would never let it go, them; and any the same of the same to be uplied by it. A man may let grown to fit the hyperries proferous condition for a feature of the same than the same that the same

But it pau not maure; rico, not rife, or, not man; to wit, in judgement; as Pfall. 7.5. So Efth. 9. 29, 31, 32. To confirm: Heb. 1s make 1o rife, or, fland. Laws are for continuance, and men keep their possessions by law. But the hypocrite hath, in regard of God, no right to his and fo thall loofe in

regard on Copd, no right to mis, and to that toole r. V. 16. He is great before the Sun, and his branch [hosteth forth within garden]. Here the hypocities is compared to a flourithing tree, which is flronger then a ruft, or fpiders web, yet cannot continue long. This verificies out the height of the hypocities. prosperity, the next points at his security : the 18, at his ruine. under the fimilitude of a tree, as appears in the 19. verfe.

be & green] Or, moift : full of juyce, as Chap. 14. 8. So the

hypocrite feems frong.

before the Sun] Before the Sun rifeth. So the word is used for precedency in time, verf. 12. and Exod. 10.14. The hypocrite thrives extraordinarily, as a tree that grows without the ente finives extraoriantin), as a tree that grows without the help of the Sun: or, before the Sun; that is, by the benefit of the Sun-beams, and here of it. So bypcorties thrive fo fail, as if Gods blefling did wonterfully arrend upon them. Or in delight of the loveling beams of the Sun; as being fo full of the sun of the sun of the sun; as being fo full posities (sense to three, as sewer amond by true, So hy-chies (sense to three, as sewer amond by true, So hy-chies (sense to three, as sewer amond by the plan of the law of the sun of the sun of the sun of the sun of the servicines on more them. Boll a "continue to the sun of the servicines on more them." Boll a "continue the sun of the sun of the servicines on more them. Boll a "continue the sun of the sun of the sun of the servicines on more them. Boll a "continue the sun of the su

fignifies to luck, becaule orancies, new mor fortin, are teners, like to fucking children; and also they fuck moitture from the root, as children do mills from their mothers breafts. We child fone kind of branches fuckers. And by the hypocrites branch is meant, here, his off fpring, honour, and riches, Chap.

14.7, & 15. 32. Ezek.17.22. Hol.14.6.

[hosteth forth] Heb. goeth forth. But fo, that it argueth an increase and multiplication of riches, as boughes sprout plencifully out of a tree.

in] as Ifai. 24. 22. Or, over. To thew his abundant profpe- of the hypocrite. rity, like trees, whose branches shoot forth beyond the fence of the orchard, and bear abundance of fruit.

where he hath fenced himself in, as in a garden, and thinks he cannot be hurt in it, or pulled out of it. So much is imported in the derivation of the word, from ?]], to protest, Cant. 4 12. Eccl. 2. 5,6. He makes a very glorious shew in his outward pomp, and lives as in a paradise. Gen. 2.8. Some think he begins to fpeak of the godly man here, and tead the 13, verfe, remains of any fuch tree ever growing in that place. So the Shal any man deftroy him out of his place, fo that it will demon of the place findle as clean forget the hypocrite after his my lim, &c. No it cannot be: His prosparity will note, which the hyportite decayer. And so the filler of both is summed the hyportite decayer. And so the filler of both is summed to the interest of the summed to the summer of the summer of

"111.37.35.36. U.S. 1 for the three by the large and be feeth the hypocrite for a time, whose byte different filled in the hypocrite for a time, whose detrick in standards in the following werk.

His rous I flux thereby he thinks himfelf to be fullent, as the following werk.

His rous I flux thereby he thinks himfelf to be fullent, as the full three byte former fimilitude of the tree fills rous. I flux thereby he thinks himfelf to be fullent, as the full three fullent for the full three fullents grows. Here the applyes the former fimilitude of the tree full for the fullent fullents grows.

tree is by the roots. For he not onely feems glorious to others. but thinks himfelf firm and fafe also in his habitation. are wrapped] Fold themselves to and iro, or, are wreathed

in with the heap.

mentioned, ver. 14. And by his houfs, is meant his riches, and whatever he hath in his houfs, as Ethh. 8.7 for hypocrites stuff (Cr. 1812 as the word is used in ver. 15. & Dan. 1. 15. Or 1901 hate walls but in their treasure hids in their houses.

3 job 3 8. 3 3. The branches are folded in with the theep, as

by the mafter of the house, as verse 18. Others, for a tree that is not rooted in loose earth, where it soon may be blown not Isy hold on the ching he learn on; but by laying hold on in, the means, accounting to make it firm to hunand him to it:

arife, and firing out, and winde about the roots of the tree, or reading it to uphold him, Job 20, 20, 27.5. The hypocriet in the heath his proferity late, and shall be fare to contain it has the heath his proferity late, and shall be fare to contain it.

but it foul not endure! Helo, not rife, or, not fland; to wit, in least to the him to the contain it.

but it foul not endure! Helo, not rife, or, not fland; to wit, in least to the hypocriet.

but it foul not endure! Helo, not rife, or, not fland; to wit, in least to the hypocriet.

but it foul not endure! Helo, not rife, or, not fland; to wit, in least to the hypocriet.

but it foul not endure the contains a least to the found that the contains a least to the hypocriet.

but it foul not endure the contains a least to the found that the contains a least to the hypocriet.

but it foul not endure the contains a least to the found that the least to the hypocriet.

thiving condition of the hypocrite, and be feeld. The hypocrite differenth it; Or, it feeth. That is, the tree, which foreads it roots among the flones under ground, and might feet them, if it had eyes, though they lye hid under the earth out of the fight of men. A metaphor: See on Chap. 1. 19.

place ] Heb. boufe. So it is put for a place, 2 Sam, 15.

of flones] They that understand it of the tree, take it for the place where stones lye buried under ground , or the vault place where flones lye baired under ground or the vault bout at fourtain, which the roots of trees will reachon. They who understand its of the hypocrine, take it for a flony place to build an house fin, where he may lay a fare foundation, or for a house of flone to dwell in, that is, at frong house, or for a house will be free in his house, good and cartel; or for a high place to overlook all his neighbours, All tending to here or the greatefle of his pieds, focusing, and proplet for or the flower of the flower flower his place, then is flowly day in figure, there are formlate.] Block along on the flower in deferming the flower his flower highest height of the hypocities professing, to his full-day and the forms of the flower highest height of the hypocities professing, to his full-day and under coverable punishment, and uter truins.

den and irrecoverable punishment, and utter ruine,

If he] They which take it of the tree, understand the Sun, they daily blafpheme: and in fight of all the plots of their mentioned ver.16, which by his footching beams, dryes up the advertise to ruine them, Pfal. 37, 35. Or, in the fight of the Sun, that is, openly, to that all men take notice of their wonderful profigerity. So this phrafeis used, a Sam, 13.13. The word in the Original, put here for the Sun, is taken from a word in the Original, put here for the Sun is taken from a word that fignifies to mindter or fevre, because the Sun is a balloud him. So here, I see diship thin, that is, if the delitory builds fevrantee mindter light and heat to all the world, the sun that the sun of t Pfala 3.6.

of, and punishers hypocries. Others would may the working, the garden, that there is a comparison taken from a tree, thought be not named apperly. It comes from a word that finding the continuation of the property of the prope

tioned before. See the like phrale, This zight do they require thy foul, that is, It shall be required, Luk. 12:20.

defirey Heb. finallow up. And secondarily it signifies for to destroy; for things swallowed up are destroyed. And as it argues a total, so likewise a speedy destruction, as an hungry man swallowes his meat without chewing, 152, 28.7. Psalm

him] The hypocrite compared to the green tree. Or, It; that is, the tree it felf; like to the destruction whereof, is that

from his place] The tree out of his garden, ver.16. The hyocrite out of his habitation and possessions, Chap. 27.2 t. bis gaiden] The place where trees use to grow. So doth the hippocrite thrive in his habitation, which is his enclosed place, him. An elegant metaphor from living creatures; as Chap. 1.19. Or from men that will not know their friends in adverfity. He saw his place in his prosperity, ver. 17. but it will take no notice of him in his destruction. It shall deny that ever any fuch tree grew there , it hath fo clean forgotten it. This argues a destruction of root and branch, so that no sign men of the place shall as clean forget the hypocrite after his

fal. 37.35,36. Or, I fee thee not. Thou haft been here, but I

Behold] This word as in Scripture it is used to set out some great unufual matter worth the noting; fo it is also put before ironical speeches, that the tartnesse of them may the more bo observed; as Gen.3.22.

greanelle. Behold what is become ef it I Some conceive the word imports a great instard joy, and fo great, that it ename be kept in, but will be cheered forth by leaping, triumphing, and fach like outward expertions, Chaps, 3:12. An allusion to dogs, who leave the cheered for joy to welcome them home. Here it an end of all the ity of that anh populie hash it and what good halfs he by his fornett joy, when he is defitop

ed? Luk. 12.19,20.

of his way] Not of his conversation, as the word is often used in Scripture, but of his flace or condition; as Psal, 1.6. So

pathet fignifie, ver.13.

out of the earth) Heb. out of the duft. Out of them that have been ruined, or are very poor, P(al. 113.7. I Sam. 2. 8.

proper de la marca de la companya de

trees grow where some are cut down, to other families shall as it were spring our of the earth, and live where she did, and shall enjoy his possifism.

(bull grow) As plants or trees do; for so the word signifies; and he goes on cleantly with the similitude. Others read it, and out of posthal load shall they grow. To wix, who shall inand he goes on elegandy mith the finilitude. Others read it, and the goes on elegandy mith the finilitude. Others read it, and the goes on elegandy mith the finite finite

cients repeated by Bildad, from ver. II. to inftrud Job. Now Bildad concludes from thence in his own words, that the effate Bildad concludes from thence in his own words, that the efface of the goally is happy, and the condition of the wicked help-lefts. From those things which the Elders had sught him, at least the infers that which he had formerly proposed to hunder to prove, to wir, that though Job had impactently. But hard the God, yet God was rith, and noved to prove the theory to be a single thin the wicked. And levers to thin the proposed to the condition that the history that the proposed to the condition of the condition of the proposed to the condition of the condition of

that it he repented, God would rate nim to protectly again; if not, he must look for no help from God.

Bebed Loe I have clearly proved, that which I first propounded, that God will not fail good men, nor help bad. See

pounce, that Gos will not use good on over. 8. Chapt. 17. God | A name taken from firength. God will not use his power to cruth them that are good, nor to raise them that are bad. See on ver. 3. The word signifies to despite, as Chapter will not case away ] The word signifies to despite, as Chapter God of the case away ]

19.18. to leath, at Chap. 7.16. to refuse, as Chap. 34.33. And at a thing despised year loathed, not onely to refuse it, but also as a tuning despited syea seathed, not onely to retuit tiguit and to caff it away. But here is more intended, to wis, that God will not fulfer a good man to perith for want of his help, as appears by that which followes, he will not help the wicked

a perfett man] A fincere hearted upright man; for noman on earth is perfect in the strict sense of the word. All have

tane tente is west expressed in the word, Hasping-the could deril God doth not refuse to help every one that doth coil, for then he should help no man; but such as pro-fessedly, and studiously do evil, that make a trade or work of it, I Joh. 3. 8,9. wicked men, ver. 12. These words, Neither will be help the evil dorrs, should be in a parenthesis, if it be meant of all wicked men, as feems by the opposition to a perfect man; for the words following give a reason of the former part of this verse; and not of the latter, unlesse by evil doers, be meant Jobs enemies, who sought to destroy him, as vers.

V. M. Till befill the mouth with laughter, and the lips with rejecting. He speaked to the perfect man, whom he mentioned veril. 20, for more assurance of Gods beling him. Ornerums his speech to Job in particular, as if he had faid, I speak this to thee: If thou turn to him, as ver. 5,6. he will not leave thee till he fill thy mouth, &c. Or it may be knit to the former verse, thus; Apply to thy felf what I fay, that God will help Job press to more against God proceedings with him, any good men, and dutter thy felf, what if those bose of these ferse ones, God will bring thee out of thy troubles, and not leave the cill he have given thee exceeding great cause of larve three till he have given thee exceeding great cause of larve three till he have given thee exceeding great cause of larve three till he have given thee exceeding great cause of larve three l

Till] Nor after neither. It is not exclusive. God will not This if All his joy is come to this, It ends in defitudion.

No doubt he firite as Jobs loffes herein, whom he accounted an hyportite.

In hyportite. This is the joy, in which he pleafed himself in his greaters. Behold what is become of it? Some conceive the greaters of his work of his milety of the properties. Behold what is become of it? Some conceive the would not be the properties of his milety to abundance of joy, questionlets he would not be the properties.

he] God who gives his people joy; mentioned verf. 20.
fill] Give thee abundance of matter of joy, Pfal. 81.510. &c.

26.2. Phil.1.11. Col.1.9. 1 Job.1.4.

Thy] He applyes Job in particular, what he had faid in general, yer. 20. Thou mayeft be afflicted for a while, but if thou turn, God will fully restore thee.

turn, God will turly retrote these month. Thou shalt have so great cause of joy, that thy heart cannot conceal it, but it will break out at thy mouth, and ap-

pear in thy words.

with laughter) With matter to laugh at, and to rejoyed; for the mouth doth not laugh, but the face. The mouth unters our joy in speaking; the face in laughing, Gen. 17. 17. and

and thy lips The lips are the instruments of uttering mat-

and toy top 1 he ups are the intruments or uttering make-ter of joy, as well as the mouth, with rejecting 1 Heb. [houting for ig., With loud founds of joy, and cheerful acclamation. So the word fignifies, a Chr. 15,14. P[hl. 8, 15, & 1001. make, when the enemies fly , or their walls fall, John 6.5. Exod. 32. 18. Or, as people make at the coronation of a

godly men come to nothing.

They that bate thee! That bear ill will to thee. Or, Till they Top that here then; I has their til will to thee. Or the they that here thee. God thall here up to properly so nike to long, cill thy mouth be filled with joy, and till thine enemies feeing thee raifed beyond their expediation, fall be filled with finner. Or, Becaufe they that have thee. For that might be one

cause of his joy.

[half be cloathed] Filled with shame, as if they were covered all over with it, as with a garment, Plal. 35, 26. & 109.18,19. ati over with it, as with a gaintent, gias, 37,26. & 109,10,19, 8: 133,18. Brek. 7,27. They shall be wonderfully adhaned, 1 Pet. 5.5. Or publickly, and wiffully. Their shame shall be a apparent, as their clother. Or Daily shamed, as duely, as hey put on their clothes every morning. See on Chap.

7-5.

with [hame] Oppoled to laughter, verf. 21. for they who
laugh, hold up their heads; but they that are athamed hold
them down, Chap. 6, 20. because they have loft their comforts,

and the dwelling place Heb. Tabernacle, or Tens. See on

Cnpp.1.4. of the wicked | Sec on Chap.3.17 of the wicked | Sec on Chap.3.17 of the wicked | Heb. field see be. Shall not remain any longer. It that he quire confirmed as if it had never been, yeef.1.8. It fhall be deftroyed by fome special judgement. Num. 26.29. for all mens Tabernacies must decay in time. Their houses, and goods, and all they have, shall be exterly

# CHAP. IX.

Vers. t. Hen Job answered and said In this Chapter, and the centh, Job gives a large answer to Bildads oration in the farmer Chapter, internating withal, didaes oration in the totalet. Lasprer, internsizing withal, di-ver fad complaints of Gods heavy proceeding against him a and renewth his fuit to be freed from his miferies by death, and preffeth it earnestly with new arguments.

Theal See on Chap 4-1. Fob] See on Chap.r. I. answered] See on Chap.6.1.

any powers | See on Chapp.3.2.

V. 2. I keem it is foof a truth but have frould man be full with
God? | Johner acknowledges, that God ofter, punisheth
wicked men, as Bildad had affirmed, but did fo aftenish him witced men, as sildad had ammed, but did to altonib him with his power, that he could not defend his own innocency before him. Others take this freech of Jobin this and the following Chapter, to be an humble acknowledgment of Gods juttice, and his own fins. But that cannot well agree with the unruly passages that follow afterwards; for in the whole book

Chap. ix. graces when they manifest themselves.

God doth usually blesse the godly, and punish the ungodly, as you fay: I confirm it for a truth.

you lay, I contin it for a truth,
but how fhould, &c. ] Or, but how fhall, or, can. So the future is interpreted, Chap. 8, 10, 11. If God will affild a righteous man, there is no way for him to cleer his innocency, God

teois man, trete is no way for nim to ever his innocency, you is so powerful an adverfary,
man 1 The word fignifies a fickly, weak, miterable creature,
Chap 5.17. & 7.17. A fit name to show his weaknesse, and by Chap.5.17. & 7.17. A fit name to them his weaknette, and Dy confequence his inability to plead with God. be 142] That is, be judified, or cleer himself; as Plal. 143.2. & 51.4. Job 13.18. Gods power will so awe him, that he can-

not fpeak in his own cause.

with God] Or, before God. In Gods account, who will over-power him. Or, in comparison of God, as some would have it. But it suits not well with Jobs scope, who stands too much here upon his own innocency.

V. 3. If he will contend with him, be cannot answer him one of a then[and] be goes on to then upon what unequal terms man mult plead with God, if he defire it.

If he] if man would plead his cause before God. Or, if God

be pleased to call man in question,

be picated to call man in question,

will. Heb. delight. Take pleasure to contest with men. So
the word signifies, Num. 14.8. If it be Gods pleasure to question me, I must be condemned, be I just or no. He proses-

Rion me, I mutr be condemned, be a just or no. He protectedly fipeaks to this purpofe, ver. 21, 22, contend B y way of arguing. If he have a controversite against man. So the word is used for juridical pleading, Holiz. 2. & 4. 1. Mic. 6.1. Hence Gideon had his name Fernbbaal Judg. 6.31,32. And firiving with the Maker, is not by force, but by way of argument, 12.45.9. And that appears to be the meaning here, by that which followes, be cannot answer

with him] God with man, or man with God.

be cannot answer him] God is so powerful, that he will stop mans mouth, and not suffer him to speak for himself; as sol-

lowes in ver. 4.

Or, so me thing of a thoufand. If man offer a thoufand. If man offer a thoufand. If man offer to deer himself before God, he may call a thoufand time for a hearing, but God will not give him audience once. Or, Man may hear many critices objected against him by God, or, Man may these many critices objected against him by God. Or, Man may hear many crimes objected against him by God, but shall not have liberty to puge himselfation une of them by Apology. Or, Though he have much to fay for himself, yet God will fuffer him to fay nothing. God the Judge will esteen mans condition for vile, both in will not wouch list him an aniert to one wood of a thoulend. If man contend with him, God will not aniert hom. So the number is used indehim, God will not answer him. So this number is used inde-finitely for a very great number, Lev.26.8. Deut. 32.36. Joh. 23.10. Others interpret this as the former verse, for a further justification of Gods Justice, and acknowledgment of Jobs sinfulnefie, and inability to plead with God in point of equity. But this agrees nor with what followes, where he brings not God in as a just Judge, that would hear him with patience; but as one that would go beyond him in policy and power, fpeaking altogether of Gods wildome and might, but nothing at all of his Justice.

at all of this Jintee. V. 4. He is wise in beart, and mights in strength; who hath bardened himself agains him, and hath professed? Cod is too politick and strong for me to deal with, vers. 32, 33. Therefore I cannot plead my cause before him with expectation of a good

He is] God; mentioned verf.s.

wif in bear! An allusion to men, whole wisdome is attributed to the heart, which is the fear of wisdom, Prov. 2. 10. And
the heart is put for wisdome, and understanding. Chap. 34. 34.

Prov. 6.12. & 19.8. Hol., 4.1. Luk. 24.25, and bearly, in the
Original is translated wife, Chap. 13.12. whereboth these are Original, is translated mys., thap.11.12. where both these are added, it argues a fulnesse and excellency of knowledge above others, as if the same word were doubted, Exad. 35.25. The wife hearted are such, as God bath filled with the shirt of mise. deme, Exod. 28. 2.

demt, txxxx.xx.3.
mighy in frength | Almighty. Therefore the word is doubled, as also In.40.6. See the former note. This great nest of Gods wildome and strength, is mentioned not so much to shew the integrity of Gods judgments, who wants not Wischomero judge, nor power to execute his sentence; but rether to flow, that God will alwayes be too hard for man, let man plead as well as he can for himfelf.

who hath hardened himfelf against him] Who ever resolved to was nath haransa mingt genin him; who ever required to fland it out with God, that was no overthrown, though his saule were never so just? Or, who ever profied him hard; as a King. 1-to. Or, who ever profied him is displantation. So the word is commonly taken by the Rabbines, because in disputations hard and difficult, questions are produced, and arguments

tree, in means profibring, as Chaps. 26. Who ever got the better of God, or reason concerned by him, or brought his could conduct fally bleft the godly, and quantifs the ungodly, as on Chaps. 26. This cloud also distinguish bleft the godly, and quantifs the ungodly, as on Chaps. 26. This cloud also is ordinately confirm to for a truth. Chap. ix. pofers: But it feems rather to be an acknowledgment of his polers: But it feems tather to be an acknowledgment of his power; which kept Jobfrom pleading with him; though he wish elsewhere that he might do it upon qual terms, vers. 34, 35, and thinks God deals too rigidly with him.

V. 5. Which removeth the mountains , and they know note which overturneth them in his anger ] He goes on to fet forth Gods infinite wildome, and power, by many particular acts of his, to they, that there is no contending with him. Better fit down with loffe. He fers it out first by his acts upon unreafonable creatures in earth, fea, heaven, to the 12, verfe; and afterwards upon reasonable ones, that it may appear, that neither can resist God, and prosper.

which] God, spoken of, yer, z. for these following are not acts of men.

vemoveth the mountains ] Some understand it of Kings, who removable the monitoring. Some uncertained it or angle, who build Palaces and Forts upon mountains, as it were hill; upon hills: but feeing the things following are to be literally underflood, it is fet this paffigs flouid be fo underflood also. It likewife croffeth the former difftibution, which though the Cod begins to deal with reasonable creatures, at the twelfth verse.

They which understand it of the hills themselves differ. Some read it, which convenion to the inits themselves, unter Some read it, which convenions the mountains. Because that which follows ver. 6. of shaking the earth out of her place, was never performed, and feenis to croffe Pfal. 96.10. & 119.90,91. But feeing the things following have been done, the words rather feeing the things following the things following the things following the things following the text and me, the words antity flew what Cod that down the text does not disting the earth out of his place whether can do; and that shaking the earth out of his place whether can do; and that of a partial, not total remove. This removing of the measuring, fome take to be done in their fifth creation, when God made hollow place in the earth to lodge the Sea and Waters in, and of the rubbils call up, made the mountains, Pfal. 10-4. Support of the control of the co 14.18. & 18.4. Gen. 12.8. & 26.22, Ifa, 28, 9

and they knew not ] They neither could perceive it before . and they know not] They notifies could preceive it before, a norfeel is, when it was doing. He compare the hills on men, who if in their fleep they flould be removed into another place, would much admire at the flengeness of the fast, when they swike, Hof. 79, J. Ha. 145, 145. The Hardy State of Feeders in Scienture, Phil. 143, 45. See no Job 1-19. & continue of the control of the state of th thing impossible, Psal. 30.6,7. Nah. 1.5. But the context requires it to be understood of the mountains themselves.

quites it to occundention or the mountains themselves, which seruments being Some read it, fo that he avertumeth them. Making it one act with the former. But it is rather an aggravation of God anger, setting forth a further proceeding of it, in that he doth not onely remove hill out of their places by an earth-quake; but in his anger with the finful inhabitants, doth pluck them up by the roots, and fome-times burn them up with flames, and lay them equal with the vallies, as hath been done in Sicily, and other parts of Italy, and lately in the Canary Islands. See Pfal. 18.7,8. & 144.5. Rev. 8.8. & 16.18,20. Or, That he overturnesh them. They wonder how it comes topals, they know it not to be Gods

act. in his anger] Heb. in his nofe. For the nofe, by the high co-lour of it, and thortness of the breath, thews anger, Chap. 4.9. As God hath no face, nor nofe, to neither is the subject to As God math no tace, nor note, to neuther is ne hubject to anger: but doth as a man angry, overturnall in his way. So he repented that he made a world, when he deftroyed it. Gen. 6.6,7. Such speeches set our Gods effects in the world, not any subjection to passion, nor changeable affection in

God. Which shaketh the earth out of her place, and the pillare thereof tremble! He proceeded to them the greatmest of Godspowershy his working upon the earth it fell, which is greater then the mountains, and the pillars of it, which no man can

then the mountains, and the Pillars of it, which no man can make to shake. Both are joyned together, Pfal. 46. 2. [Balest hie earth] The word imports, making to tremble. A similitude from men frighted inwardly so much, that all their pynts are loofned, and members fhake, Dan. 5.6. Deut. 2.25. rov.30.21. & 2 Sam.22.8. Jer.51.29. Pfal.104.32.

out of her place ] Out of the place fhe was in, Job 8. 18. But this must be understood of some part of the earth, for the and heth profipera() Heb. hath had peace, Chap. 22.21. Whoever did it, hath wrought himself perpetual trouble. By peace,
icemoved port of it, in the firm land, by earthquitze, and page

Chap, ix.

on once interest to the fee, Among 9.7.

and the pillers thereoff Or, 60 that the pillers. For the same the infinite power of God, are cauchquake in the cause of the thating and termbling of the first three of God.

There are divers for the cauch of the thating and termbling of the first three of God. entitiquake is the caute of the flishing and trembing at the pillars of the carth. It must need be a very great mind, that puts and common fipsech at by bearings, gold in freed, Eval makes not ontably the walls of the bonds, but slich it pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of \$1.83,19 The Chetabins beaten out of a jump of gold, fored and the pillars of gold and gol makes not onely the wills, of the houfe, but also the pillars of 1; 5;183;9; Inc. Curcioons course out or a tump of soid, tyred it to tremble. So 1 is useful ob y a. And it is more tem-tic to tremble. So 1 is useful ob y a. And it is more tem-platical, to then the cause of the trembling, then another di-platical to them the cause of the trembling, then another di-lined work upon the pillars of the time. The two diplating is the pillar of the time of the pilling of the carth to be the mountains, which fland above the reft of the carth like pillars, for ornament, not for upholding. But that cannot be the meaning here, for Job proceeding in commendation of Gods power, and having mentioned a greater work of God upon the mountains, reft. a removing and overturning them, he would not now return to a left, or making them tenuble. It must threefore bemeance of pillars for upholding. Meaning thereby the lowed parts of the proceeding the control of the co

posture, having nothing else to support it, Psal. 104.5.

tremble] They are not removed out of their place, but tremble in it, ready to cast down their load, like men affrighted

V. 7. Which commandeth the Sun, and it rifeth vot, and fealeth hide their heads when he pleafeth.

an allumon to the three dayes garknethe in Egypt, wherein, convinces Job of weakness, and demonstrates his own power, neither Sun nor star appeared, Exod. 11.13, 8c. Others by regulating these stars, better like, Amos 3.8. would have it an allumon to the Suns standing still, John 10.

13 and going backward, Jsi, 38.8. For in the former, the Sun fignises to meet cogether: and hereby is signisted a company role, not with the antipodes one morning, and the flars were fealed up part of the night; and in the latter, the Sun did not appear in the other part of the world so soon as was expected. But it is likely, that both the Egyptian darkneffe, and the Suns flanding ftill and going back, were after Jobs time. But it is 

and fealeth up the ftars ] Heb. fets a feal upon the ftars. There is a twofold use of seals : one to keep things safe, that no man may meddle with them: as Dan. 6. 17. Marth. 27.66. So the ftars are fealed, or fet fast their orbs, where no man can take them away. Another use of a seal is, to keep things secret, that none may know them. So letters and treasures are sealed up, Joh 14. 17. Efth. 3. 12. Hai, 29. 11. Dan 9.24. & 12. 4,9. Deut. 32. 34. Rev. 10.4. This is that which here is intended. God makes the stars hide their heads, scaling them up with the Sun-beams in the day, or clouds, or darknesse in the night; as the Chaldee Paraphrass hathit. He doth, as it were, command them, under his hand and seal, not to shine; and this feal of God no man can open. Some understand it of those us though visible to the Antipodes, Job 37.7.

V. 8. which alone spreadeth out the beavens, and treadeth upon use to put forth to sea. the waves of the fea] He fearcheth every where for evidences of Gods power, from earth unto heaven; thence down to the fea, fars, which are hidden from us, who live under the North Pf.1.104.3,5,6,25.

rd some islands from the main land, and buried some parts which alone Either the sense it. None cán do it but he, or set the can do it without the help of any other. Both are true and of the land in the sea, Amora 95.

derived from "MMY to fund". I. Decause more trans upregam the factors of the third theorems, where the Angels are; not themselves, and use in the midd of forms, 1 king. - 7.3 i. Gen. or, the feech of the theorems of the factors of

Job. 6.11. to be the highest mountaines, which stem to uphold the heaven. Others take it for the equal poizing of the When the sea reger, God doth as it were trample under foot the neavens. Omers take it to the equal possing some when the lear rages, God doth as it were trample under root earth, whereby it feems to be upheld, and kept in his conftant the swelling waves thereof, and lay it smooth again, as if he

would walk upon it, P[a]. 89.9. 8.93.3,4.

the waves of the fta Heb. beights, or high places. Waves are high, and as it were the mountains of the fta, I [a. 58. 74. Amos 4.13. Plal. 107.25, 26. They are lifted up by the winds.
V. 9. which maketh Arthurus, and Orion, and Pleiades, and the

up the flars ] God doth great things, not in earth onely, but in Chambers of the South ] Having mentioned the heavens, he ng. ng. ng. 1 Ou away gasa camps, no control work. God doth what person and lowlere no man can control work. God doth what he pleafeth in heaven, Plal. 135.6. Dan. 4.35. As he makes the leafons of the year, and some of them bring tempets. The newen monates normal and the state of the pleafech in heaven, Plantage, O. Danadage. As he makes the leafons of the year, and fome of them being tempelts. The earth to move so he makes the Sun not move, and the Sters to whole sky from the North pole, which lyeth in our sight to the South pole beneath us, which is hidden from us, is decked by the first field with the platch, commanded little, figure in God fields like a King, which the makes to appear and the little field in the command, field, field, field in the command, field, field, field in the command, field, field, field in the command, field, field in the command, field in the command field in the comma

1 2 3 m.1.1.6.2001 the many of the day. God foolids the Sun to fig in the night and the Sun to fig in the night and the Stars in the day. Others take it for the fig to the days darkneff in the night and the Stars in the day. Others take it for the fighteen of the days darkneff in Egypt, wherein, such as the star of t

Actions | The Hebrew word iderived from a verb, that no figuries on next together: and herry's inginides a company of flats meeting in one conflellation, wherein many lefter ones are gathered about one great one, and are called Artitutions, that is the Bears 1917, fociled by the Afronomers, because those in Bears 1917, fociled by the Afronomers, because those in the Bears 1917, fociled by the Afronomers, because those in the Bears 1917, fociled by the Afronomers, because those in the Bears 1917, fociled by the Afronomers, because those in the Bears 1917, fociled by the Afronomers, because those in the Bears 1917, fociled by the Afronomers, because the Santon 1918, and the Santon 1918 of the Santon 1918, and the Santon 1918 of the Santon 1918 of

Joel 2. 2. and nights fuirable, that flow no flars, Exzle 3.3.7. and one hour in one mind, and another hour in another, O Ad. 27. 20. Job 3.4.5, 6. Amos 5. 8. 8. 9. 9. 18. 3. 5. 10. Indicating then the Sun from influence of th one of the moneths hath his haim is request, 2cell 71. October 2cell 61 producth diverfity of weather; which fome think to be November, others, December, in which this flar arifeth. But they (as most agree) beginning their moneths in the midft of ours, it may well agree with the arifing of this flar, and the beginning of winter. Orion is a Greek word, and comes from a verb, that fignifies to stirr or trouble; because this stas troubles the air, and men also, by bringing alterations of

flas troubles the air, and men allo, by bringing a iterations of weather, by his great inconflancy.

Plitadet] The native figalification of the Hebrew word is not to be found among the Jernik Wixiters: But is appears to be the fewen flars; alled Pletadet, arifing in the beginning of March, and giving the beginning to the fpring, because it is fee here between those flars; that begin the Winter; and shock that begin the Summer; and Chap. 38, 31, it is so popfied to Orins, that by his froily bonds binds up, the earth, and it on the mental to the strength of the strength of the strength of the triangle of the strength of the strength of the Orins, that by his froily bonds binds up, the earth, and it on the strength of strengt contrary fets it at liberty to bring forth delicate fruits. The Greek word Pleiades here used in our Translation, is taken the rough Winter past, in the beginning of the Spring, failers

Chambers of the South ] Hereby is, some think, meant those

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doth here.

V. to. which do by great things pass flinding eat, yet and wonders withous running? I Here he breaks off the enumeration of Gods wonders with worst in particular, with a general conclusion; as if he had faid, Thelo are but a small part of Gods wonders. derous works, which I have reckoned in the heaven, the carch, derous worst, which any execution in the leaves, the certain and the feet is there are many notes about memors, metals, and other fecter things, which out eyes never beheld: Which as the feet things, which out eyes never beheld: Which as the feeter things, which out eyes never beheld: Which as the feeter things, which out eyes never beheld: Which as the feeter things, which out eyes never beheld: See on Chap.5-9. out of which this verse is repeated word for word; and therefore needs no notes here.

words and theretore needs no notes nere.

V. 11. Lee be got by me, and I fee him not: be passet by also, but I perceive him not in the print in wishbe, and therefore I cannot find him out to plead my cause with him, when fore I cannot find third out to plead any caute with him, when I lafterist, no three any stationing co-defend my cleft, when he I lafterist, no three any stationing co-defend my cleft, when he purposed to call me into question. He hash all advantages against me, and therefore I must need be east; though I could do floop water kin.] If a man had never to strong help from

he goeth by me] Not that God moves from place to place as men do; but he being fpiritual, is at invisible and incompremen do; but he being firitual, is a sinvilôle and incompie-henfibloto the genal minde from, a stanne that paffet by unfeen, and unthoughted. He is nigh, yer! cannot come to plead with him, I cannot perceive the ready to that purpole. For the word fee Brook; 46.6. and 10.7, yet. Though he we fo near me, yet. Cannot fee him, for he is invitable; Activ.7.197. So this particle is transfa-ved. Action 24.0.

tod, 2 King. 8.19, 11.

I fee him not ] Or I cannot fee bim.

be paffeth an See Chap 4.15. Or repaffeth: Goes forward and backward by me, Ho is round about me, Pfal. 139.5. Act.

ranilated Chap. 6.30.200 interactions.

Chapter.

V. ta. Reladia to teleptic samp pulse can binder bins? Who will force the manager of the ma not also conform of its port of most lock to have help from any include beautiful Gods power in Gog executate the would confound the flucted, their choice of the great head confound the flucted, their choice of the great head to flow the flucted of their choice of their was not to gerra animiter, as: to be madeant example of Gods angust coprelion and fature ages, by Gegrazi judgments infli-fled upon him; contrary to God sprotecedings in those times, wascoin God uffect or profess the godly, and afflick the wicked most grievously. We find the Plalmift subject to the like ten-senton, Plak-3-3, let 12.1.

Rebold | Sea on Chapit. 12. Or, 1/3 as Jer. 2. 10. 2 Chr. 7.

13. Or, if it be Behold, yet the verse may be read condition 13. Or, it to classific, yet the verticinary operate condition analysis arterial interface annot cent with num, now mound 1 do it, that are madily assertion inforcinguous, where two daings consequences are condition is impliced in the case, or well do the moved by the choyceft words I could find the fall to the condition of the country of the countr nought: which is not an injunction to do fo, but a prediction,

pole, and sare feen by them "who live under the 'Somh pole. And that they are called Chambers, because they are hidden for they are called Chambers, because they are hidden for the plane of the world, as it they were logded in first the control of the planes in the South parts. It can a the The Chaldes Paraphall research in They does not the planes in the South parts. It can a the planes in the South parts of the threshe confellation of the planes in the South parts of the planes in the South parts. The Chaldes paper is the South parts of the planes in the South parts of the planes in the South parts of the planes in the South parts of the Parts of the World of the South parts of the Parts of the World of the South parts of the Parts of the World of the South parts of the World of the World of the South parts of the World of the to repine at our own loffes. Others, of taking away me, which Jeb might well emped in fuch miferies. And fo the Chaldee Paraphraft reads it. Belold he will take a man out of the world, and who will there be, that can bring him back? Job's meaning is in general, that whereas a man spoiled by others may fome way be helped, none can help these whom God will

me, one binder him?] Heb, who can make him to turn back ? Solder to wit, from spoiling; or, who can reflere it? or, bring it

who will fay unto him] Who dare ask him a reason of his so doing ; Or, Who can compel him to give one? He is too | doing ? Or, wincon competition to give one? He is too frong to be quellioned for any thing.

What doft thou? | Or, wind doft thou fo? Or, with doft thou do
it? as Chap. 15, 12.68, 19, 28. See the like phrafe, a Sam. 16.10.

againt me and meretore 1 must necesse east; though 1 count of paperson must 1 a man nad never to strong help from flymuch for my (elf., if I never poon equal term with him., Such addite of pleading with God, Job capressed, and the impossibility of obtaining it, Chap-33-34, \$3,9.

Lee] On, Rebold As it instemsisted, ver. 14. See on Chap. 1.

[17] Some read it without, If, God mill not written my Rec.

helpers.

If ] Some read it without, If. Ged will not withdraw, etc.
and then the lenfe is ; As no man can compell God to give an account of his anger, v.12. So none can hinder him from executing his wrath: He is resolved not to be hindered by any

creature.

God] See on Chap.4.9.

withdrawil Keep back his anger. Heb. Turn away, or, turn
back, as ver.1.2. None can keep God from executing his wrath,
unleffe he pleafero withdraw it himfelf. He will never do it for unlieft he pleateco withdraw it himfelf. He will never do it for fear of any man, not beforced to they the power of any creature, Chap.23,13,16, Pla1,78,38. Prov. power of any creature, Chap.23,13,16, Pla1,78,38. Prov. power of the fillies on he layer on men in his anger, Pla1, prov. the provide legal of the fillies on he layer on men in his anger, Pla1, prov. the provide legal of the fillies on he layer on men in his anger, Pla1, prov. the provide legal of the fillies on the layer of prints On filling the plan of the prints of the fillies of the fillies

and backward by me.He is tound about ne. [18a, 1393].

7.38. Heb. He thought; two miles place, or precise himses.] Or, differed him mit; a refue fame word is frantisted, Chapter.

Those who in the pride of their hearts think themselves from failing. Hence Egypt had the name of Techsby, because the precise of the precise

more ftrangely of Gods proceedings with him any where, then in this Chapter? Could be speak well and ill of Gods dealing

with him at the fame time? Jem. 3.10,11.

V. 14. Novemet leffe final Lanfwer him, and cheefe out my words to reafon with him? Himen in ftrength, and ftrongly befriended cannot deal with him, how should I do it, that am weak and friendlesse Either he would not let me plead my

nought which so an implaction to so to, but a president, their they did for thould be to no purpole, for God would hinder to. And this agrees with what followes herefor if is pleased in the beginning of the next veries. See the like femens.

Die 1. Thould be easiled in question by him, and suffered to speak. How much toffe fhall I onfreet bim? ] Or, Can I anfreet bing his power would fo daunt me , that though I were never fo

to reason with bim ] Or, againft bim. So is used Deut. 3.7. Plai. 94.16. Prov. 30-31. To aniwer his objections against out, or to urge my arguments against his proceedings with me. Branghon reads it, Much leffe can lambur him the mental mental to the pleading against him. I am so difficurated Word, and then it will eshablish the heart. can I with to have pleading against nim. I am to discouraged with consideration of his great power and policy, that though I could defire liberty to plead my cause against him, yet I know not how to wish it, for I am sure to be over-

whom not how to with it; nor 1 am unre to no overlead to the control of the contr God, though he were innocent, but would rather in all humility feet to him for favour. But it were a very fudden change in Job to be for eady to pray in one varie, and fo averfir in the next: to lye follow before God in this verticand to they follight against his proceedings in the next favo one. Eleptechly Job going on in a continued (peech, and set as in fome Palames and the processing of the next favour.) going on in a continued livectif, and not as in tome Planness mentioning different carriages, forme favouring offers in trou-ble, and fome of joy in deliverance, because being composed after the deliverance, they mention the Pfalmitts carriage both

in and after trouble. in and after (rounde, whose I t may have relation either to Job, or God, both being mentioned in the former verile. I would answer any other but him: Or, Though I were righteous, I

would not answer

though ] An usual mannet of reasoning in Scripture upon
though ] An usual mannet of reasoning in Scripture upon
supposition, as ToO.13,1,1,3, yet here may be no supposition, as wan noted before, sit he treat, yet here in yet here
has good opinion of hinself Elihu chargesh job with, Chap,
3.a. and God fecondsit, Chap, 40.

I were rightessual I had a yill cause to defend. Or, I ke
rightessu. My cause is just yet leannot come to plead it yet
think I have an unjust cause in hand, and have deserved to be
affilled more then other men. But I know the contrary, be
the prefer reason in the Oriental is their eranslated in the torthe preter tenfe in the Original is thrice translated in the prefent time, Pfal. I.I. That walks not, nor ftandeth, nor fit-

yet would I not answer ] I durft not speak beforehim, being tetrified by his Majesty. Or, I may not answer. God will give

Force, power, and authority over me, that must be forced to the opportunity of the property of the property of the configuration of the property of the configuration of profiles and the fetting for family of the force of profiles careful fetting for family of the configuration of t mach lette look for a tuit nearing. Raunt Levi reads toy way of queffion, Should I make supplication to my Fudge? No. I should have a fair hearing. Or, I have no hope to find favour with him any more, as ver. 16. therefore I will not pray to him

for it any Judge | To God, who is my Judge; for he is the Judge of all the world, Gen. 18.15.

V. 16. If I ble delded, and he he he dayfrered me, yet would I have believe that he had he he he had suffered me, yet would I have believe that he had he he he had my overel Or, as it is word for word in the Original without hetering tenfer, a white rean Hation doth, I have called, and he had a mirred me, I will have he had he had a mirred me, I will have he had he h sod necrotore, and he nath heard me, and granted my re-queft, but he layes fo great load on me now, that I amout of hope of being heard hereafter by him. This agrees with the verife following. What hope can I have, that he will hear me, that lays fuch a load of trouble on me? Or, according to the former translation, Though God should answermy praythe former translation, Though God should answermy pray-ers now, yet Lam foretrified with my pains, and his Majetly, that Leannot precive it. For after my parset, I am is a bad also considered in the construction of the former part of the verifies as before; and seem to share a repulle from God.

16. And then it gives a reason of the former part of the verifies. case as before, and feem to have a repulse from God.

well prepared yet i could not forek one word formy feli. For the word drywn; fee on wer2 or the could not forek one word formy feli. For the word drywn; fee on wer2 or the could after the could not forek or the could not forek or

may be falle, intimates a true polition, bad called Had prayed to him; as Pfal.50.15. bad angiverating Granted my crequelt. So answering in expounded, Gen.35.3. Pfal.118.7. where? I have word ignifies to be the bifford; and then to be-lieve. The word lignifies to be the bifford; and then to be-firer, because Faith mult lean upon fure grounds out of Gods Word, and then to will efablish the heave.

that he had hearkened] Lovingly attended to what I had to

that he had hearkened ) Lovingly attended to wrist I mad to fay, as they do, that are willing to grant petitions.

10 my voyed | To my prayer, that k not onely conceived in my heart, but also in the extremity of my grief could not conceal from uttering with my tongue. Others read it thus; If I cry, will be answer me? I cannot believe that he will give ear

Sc. V. 17. For he breaketh me with a tempel, and multiplyth my wounds without cause? Here it appears, by John accusing God of too much feverity against him, that he did not speak reverently of God before, as many Commentor conceive he did not there can be no reason to think that he intends to humble himself before God, where he complains so velacmently of

nim.
For ] As it is translated, Deut. 3.24. Or, Because; as 2 Chr.
15.16. The cause, why I think God will hear me no more, is
because he affiliels me to heavily. Or, who breaket was, &c.
With what heart can I pray to him, who gees about to ruine

me ;

be brecheth me ] Or, bruifeth me ; as Gen. 3.15. And wounds

often come with bruifing. Others read it, He would brech me;

But Job fpeaks of his prefers pain, not of future ones, which

be feared not, who withed for death. Unleffe hemean, I thould live in a worfe condition, then now I am, if I should pray for mercy, or ask for juffice.

mercy, or ask tor junice.

with a tempte?] That is, 25 with a tempest; for Job was nor now in a form. So the nore of similitude is omitted, Chap. 7.

He useth two hyperbolical expressions, one taken from a tempeft, the other from wounds given in war, to fignifie the rempen, the other from wounse given in war; to nigame the greatnesse of his outward fores, and inward fortows, a rifing from them, which came so thick and violently on him, as a tempest threatning to overthrow him, Josh 10.11. x Sam. 7. 10. Pfal. 83. 16. 1fa. 25. 4. Jer. 23. 19. Ezek. 13. 11,13,14-

10. Plat. 03. 16. 18. 25. 4. Jer. 23. 19. DZER. 13. 13, 13, 14
Amos. 1.4. Nah. 1.3.

multipictif linities many wounds on me. Net wounded
me in one or two places, but heaped blowes upon blower, till
he have left no found part in me. Plat. 28. 25, 5 er
my wounds? My fores and forrows, which are inflicted on

mue.

without cass[e] I having not committed any such great wickednesse, for which so great plagues should be insisted upon
me above other men. See on Chap. 1.9. & 2.3. Pfal.31-77.
Sone, who would excuse this passase speed of job, interpret
it without shewing me the cause. But the word never so signifies. Neither can thefe be made the words of one humbling himself befere God, (as they interpret them) but of one in a great diffemper, unlesse they be violently drawn from their

V. 18. He will not suffer me to take my breath , but filleth me with bittermife I have not onely many and great afflictions, but also continued ones without intermission, Chap. 7. 19. I am fo far from a period , that I have no paufe of my trou-

not fuffer me ] Heb. not give me. That is, not give me

to take Heb. to make to return. For breath must be drawn back, as well as put forth. He will not spare me a breathing

while,
mpireath] So it is rendred, Chap. 19.17. I have no respire,
nor lightning of my pain between whiles,
chap. 7-4. but I
am filled with plagues, as if God meant quite to overthrow

but] As it is ufed, Num. 27.3. Deut. 29.15. He is fo far from

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things are to the palace. He nad most bitter troubles, that is, extreme affiliations, Chap, 3.00, 1.5 mm, 15.3. Ruth 1.20. 2.5 am, 2.6. As fweetnetic is used to figurife pleafant things, wherein nature delights; (4)-4. They shall not be pleafing to him, Heb. Iweer, Gen. 8.21) so bittending to fet out displeasing things, as troubles and forrowes; as by gall Deut.

dipleating things, as troubles and incrowes; as by gail Deut. 3:23,35; and mormood. Lum; 1; V. 19. If I fleet of fivergith, too be in frongs; and if of judgement, who light cen at these to freed? I it I shall beake my felf to force, questionless God it too strong for me; and if to law, who shall make him to appear, or bring him to his answer; He is every way too heard for me. I cannot deal

aniwe? Hen every way too neard for me. I cannot with him by might, nor by right.

If I finds of firength! Or, If I take recomfe to firength, think to right my left that way, I shall be deceived.

lef] Or, behold. Seeon Chap. 1.12.

he is frong Strongett of all, and far too strong for me or any creature. We are all weaklings to him. See on ver.4. any creature. We are all weaklings to him. See on ver.4.
if of [udgment] Or, if 1 bave reconste to judgment; s as before.
By [udgment, is meant a courte of law, wherein right may prevail against might, as appears by the opposite in the beginning

who shall set me] God will not let me have any time to queftion his proceedings, nor no man can force him to give an

a time to plead] Heb. who shall make me to come together with bim? Who can appoint a time or place for us to meet in judgment, and tye God to hold it ? ver. 32,33. For the word fignifies both appointing places and times; as appears by WID. derived from it, which fignifies both the fet Featts and meetderived from it, which inguines both the let reasts and incer-ing places, as Chap.30.23. 2 Sam.20.5.Lam.2.6.8: 1.4. Exod. 27.21. 8:40.22. And both are needful in Judicature, that the 17.11. 8.40.21. And both ne needful in Judicaurus, the the perion additioning may know when, and where to need. So this word is translated, Jesuphan who will apply the medical that the magine, who will be the proposed in judgement O5, to plead, as 16.70.04; in the margine. Who will splike norleft, in the commant half accessor were for the property of the margine of the margine of the period of the margine of the margine of the period of the splike norleft, in the margine property of Those who original words. First they transfer propsy 1 puffle my stiff. Which is not found in that from for translated any where.

felf. Which is not found in that form fo translated any where, fut. Which is not sound in that form to translated any where, and the learned know, that there is in the Hebrew a peculiar form for fuch expressions, called Hithpatal. Secondly, they adde I fay. Whiteas the words run plainly thus; Though the adde I fgr. Whitesachte words run plainly thus; Trough Ite; 100, mise own sensol field condemn me: though I be spoife; it fleat its promoses in provefe; I thus, it if houd prevalue to have an hearing food would so over-awene, that if hould be forced to condemns full. This grees well which the verification of the spoint is grees well which the verifications; and only the spoint is grees with the verification of the allowers from fin, yet thoughte have sufficient more then he deterved, and is therefore juffly reproved both harding and the conditions and the conditions and the conditions and the spoint in the spoi by Elihu, and by God afterwards,

by estima, and by Odu anterwards.

If ] Or, Floorgh; as ver. 15, 16, 21. Chap. 8.4.

I sulfife my felf ] Heb. I be sulf. So it is translated ver. 15.

Though I were righteous. See there. Though I have a just cause to plead, as I conceive I have.

mine own mouth I shall be so terrified with Gods presence, mine over mouth] I thall be to terrined with Gods presence, that I shall falter in my speeches, though my cause be just, and I come never so well prepared, and he will pick matter and I come never to well prepared, and he will put matter out of mine own words to condemn me. Or, God will ask me lo many questions, that he will find matter against me, though there be no winterfies to accuse me. [bill condemn me] Heb. Bull male me wicked. That is, shall

prenounce me fo; as to make just in the Original, is to pronounce just, Prov. 17. 15. for indeed not the fact not proved, nor the acculation makes a man wicked in the eye of the law, but the fentence of the Judge.

But the interior of the Mage.

If I fay, I am perfett ] If, Or, Though, I be perfett; That is, upright. They are used promise uoully, Chap.r. I. If my couse the control of the control of

it shall ] My mouth, as before. Or, He shall. God shall, spoken of ver. 19. God is resolved to condemn me, say I what I

alfo] As Chap.32.10. Or, even, Chap.11.18,19. Not barely condemn me, but of a grievous crime. ргоче те] Ог, ргопонисе те.

perverfe] One that walks in crooked pathes, Ifa. 59.8. Mic. 3.9. A very ungodly man. God can make me to say I am fo, though I be not.

The ration why I can fearce feeting the teach is the daily access

The teation why I can fearce feeting the teach is the daily access

filter and I feels, faithfield me. Not that his troublets gave

have formed the faithfield me. Not that his troublets gave

have formed the faithfield me. Not that his troublets gave

formed the faithfield me. The head abundance of sufficiency, Chap.

3.1. Provide the prefer flightly me prifted, build a prifting from the memory and call many my fife, it then can be the following from the following from min. Or, wherever ye my fitten things are on the palace. He had most fitter could not be found and the finite means the palace. The had most fitter could not be found on the palace. The had most fitter could not be found on the palace. The had most fitter could not be found on the palace. The had most fitter could not be found on the palace. The had most fitter could not be found on the palace. The had most fitter could not be found on the palace. The had most fitter could not be found on the palace. The had most fitter then you do, for I know mine own heart, and ye through the palace.

For the many found the prifted, yet would call the prifted printing to the found of the palace. The had most fitter the palace are the most found that the palace are the palace. The had most fitter the palace are found to the palace are the palace. The had most fitter could not be found to the palace. The had most fitter the palace are found to the palace. The had most fitter the palace are found to the palace are found to the palace. The had most fitter could not be mine common to. Or, wherever ye my friend the palace. The had most fitter could not be mine common to. Or, wherever ye my friend the palace. The had most fitter could not be mine common than the palace are found to the palace. The had most fitter could not be mine common to the palace. The had most fitter could not be mine to the palace. The had most fitter could not be mine to the palace. The had most fitter could not be mine to the p it not. Would ye have me confelle my felf vicked, that fo Gold night puffy cur me off for my leidhneffe 1 will not indea fo light an anounc of my life. It is likely their are the words that Elbin foltons on, Cling 33.9. though he mit underfland them, and both and energy date there were any fin in him as the constant of the contract of the contract of the fin in himself selfer of fine enempty judgments, not fin in himself selfer of fine enempty judgments, not confidering the due to the confidering the confidering the his fin selferced words plagues, even hell it felf; and there-tors Gold did not round; in inflicting thefe, which were lefter. Two things Job propounds here, the defence of his quightneff, which the ugest in the mer. As if he had fail, fire of death, which he urgeth in the next. As if he had faid: I am free from these evils ye object to me, my conscience acquits me of them, yet neverthelesse I am compassed about

with fo many troubles, that I am weary of my life, Though I were ] Or, Though I he.

polded See on Chap.L.I.

mt how run feel. Not take notice of mine own innecency;
nor be ever the more confidence of my rank, Chap.Lo.15. Of,
now heave my feel, or, my file. As if I would not supply the conting
through the feat of Gods Majethy, and well to modifying
through the feat of Gods Majethy, and well of thruck dead.
Through the full Gods. 19.11. I long 19.9. If the first had the
hould be verany of my life for fear of thim. Or, I had rather
195-then comes occurred with God in judgment. See furth
camparifors included in abbotton fracture. PML 20.6. S. 8t. 1. perfect ] See on Chap. 1.1. comparisons included in absolute speeches, Pfal. 40. 6. & 51.

16,17. Hof. 6. 6. where God doth not famply forbid facilities, (though the words feem to run fo) but lay them low before knowledg, and obedience.

standing the words been to run fo) but lay them how before incolled, and obedience. Incolled, and obedience incolled, and obedience incolled in the standing of the standing o have faid, but, if he had intended to begin a new matter, wherehave laid, but, it he had intended to begin a new marter, yourse in he differted from shem. It is therefore a conclusion on the former premiles, which Job further illustrates afterwards, to they that God dealt as hardly with him, as with ungodly

therefore] Because I think so, and have found it by observa-tion, and am like to feel it by experience, if these judgements continue but a while on me.

Ifaid ] Or, I fay. Now, and will not hide my mind from you, but conflantly affirm it for a truth. For it appears nor, where Job had faid fo before.

he destroyeth] Heb. confumeth. He not onely layer pains on them, but makes an end of them. the perfett] See on Chap.1.1.

and] As well the one, as the other; or no leffe the good; then the bad.

then the bad, the wicked See Chap 3.17, 8.8.22, 1[a], 48.22, 8.97, 20; 21. Some Writers mollifie Jobs (peech, as if he intended one-ly to thew, that it was no argument his friends used that he was wicked, because God fo afflicted him, for he afflicts good men as much as bad : as Eccl. 9.1,2,3. Mal. 3.14. Ezck. 21.3. Bur as much as ond; as lecti. 91, 13, 3, 30, 31, 31, 41. Exect. 31, 3, 00c-thain experization, agrees not well with those paralles of defining the period, in this verie, and laughing at him the next verie. Our of which it appears, that Job in his different period period, goes higher then his friends, and complains of God. And from hence fome conceive, that Elihu gathered that accusation against him, that he had faid, He found no profit in piery, Chap. 35.3. because here in this verse, he chargeth God

to deal as harshly with pious men, as with impious. V. 23. If the fearing fly fuddenly, he will laugh at the trial of the instant of the in concave ans sensence to ac one or those speeches, which a position of the wicked man, who, by briber, profession is formed to the control of the control of

15. be will laugh at ] As if he took fingular pleasure in the defluction of good men; elle would he free them and let wicked mea perish alone in common calamities, as becomes the Judge mea perish alone in common calamities, as becomes the Judge mea perish alone in common calamities, as becomes the full defluction. men pertila alone in common cauamites, as occomes in plage of all the world to do Gen. 13.5.1 Or. H. will Meride, or ferfi-st; as it he were for pleafed with it, that he had no compation of them at all PGL1.2.4 Provi. 12.6. Spoken after the manner of men; for God hath no face, nor cannor laugh nor

weep. Those efficient that flould but try good men, the tried I Those this content that the state of the tried I Those this content that the state of the tried I Those this content that the state of the tried I Those this content that the state of the bring defitrying judgments; as Lot was in Sodom, and Noah in the old world.

in the old world.

V. 24. The each is given into the hand of the wicked; he covered the faces of the fadges thereof; if not, where, and who is be 7 Good not only takes away from good such by fudden judgments; but also gives others over to be oppressed by unjudgments; but also gives others over to be oppressed by unjudgments; but also gives others over to be oppressed by unjudgments; but also gives others over to be oppressed by unjudgments. wenth the faces of the Judges thereof: if not, where, and whole it is not not judged in the judges of the judges o

them.

The earth is felf, and all earthly honours and any uniforment of the felf and all earthly honours and any unbodity in it and power over the inhabitants of it. Púl. 14-1-1.

The memor of the earth is a thic give is unfor the cities. Púl. 14-1-1.

The memor of the earth is a thic give is unfor the cities. Púl. 14-1-1.

The memor of the earth is a thic give in unfor the cities. Púl. 14-1-1.

The memory of the memor 97.1.& 67.2. or, the land. For it is likely, that Job had observed fuch things in the place, where he lived, and better knew the

Annotations on the Book of Fob.

Gen. 38.9. Judg. 21.21.

the [source] It comes from a word, that signifies a common calamity be [source]. It comes from a word, that signifies a common calamity shourt, compfising about; and signifies a common calamity defence, Gen. 20.6. Fig. 1.7. & 31.20.5 9.1. O. The Board of the goest through a comparign or willy compelled in a man some composition and the Devil compassion of the carch, and the Devil compassion of the carch, and the Control of the carch, and the Control of the

shounger compating about; and dignities a common clausifier, dere leaving the goet through a countery, and compation it, fearce leaving in house uncounter, as a feourge or whip compating has many deem all overite, Chapa-1.7. & 2.3. By the footing-gammanite, as means, any of those common and investigation and the control of the th used for the present time. Is. 22.1. lob. 19. 6,23. It is done at this time. I can find none els to be the cause of it now but God; If ye know any other, speak. A kind of challenge, arising out of Jobs considence, that it was so, and could not be dispro-

ved. V. 25. Now my days are swifter then a post: they see away, they see magood He consistent, what he had said, by his own example; and sets out the vanity of his days by a threefold smilletude, out of three several Elements; one taken from the earth; another from the water; and the last from the air.

tica nume to live, are fairfor! Heb, lighter: A figure of the cause for the effect, for lightmets of body is the cause of witness, Chap. 7.6. [16.19.1. Heavy bodies move flowly. them a pois] Heb.mar that rams. But it is used in Scripture for

97.10.07.2. or, or, or ter tame, por ten merey, time pounds outsires a ja portat in counts, occasion in since less remete so one words fact that in the place, where the level, and better know the ledit, 38.301.51.11.8.

169] My dayes have Geon to good. He attributes it to be digited By God, who only can also place fit; for in this digited By God, who only can also place fit; for in this digited By God, who only can also place fit; for in this digited By God, who complaints Good; as appears by the end of the fitting of the complaints Good; as appears by the end of the

of the wicked. Some understand is of Satan, as some do the last perition of the Lords prayer. Deliver us from that evil sone, but unconformable one left Eccl. 124. He flocks as one one; whole power, in the world, it cought, 12, 8 d. 124.

Cor. 4.4. But Job speaking of outward pressure, not of primule empartions, intende evil ment, that by their power experiment, or fined to human essential primule empartions, intende evil men, that by their power experiment, or fined to human essential the sum of the pressure pressure of the sum of t things, but cannot flay to talke of them. It could not fo much | ger, but will appear in the countenance, as look upon them, which might be done in little time.

Chap.ix.

as look upon them, which might be done in little time.

V. 26. They are passed array as the fruit ships: as the Eagle that basteth to the prey! The former similated was taken from a Post, or one sheing to save his life on the land: here the lim. next is taken from a flip at fea, halling to the haven, which is fwifter then a Poft; and the laft, from a Bird flying in the air, which is conceived to move fwifter then a thip, All to expresse. which is conceived common from the many. In the expected with not to be finite out of my many, but an army of most of the little or short content. Job now thinks he hath had in his ter torments make me afraid, And though ye tell me, that God life. He had had a large portion of outward professivy; but will not cut off the righteous, yet I am perfivaded he will nepresent misery had taken away the sense and remembrance of ver heal meany comfort, he had in it.

they] My dayes, with all the comforts of them,

are puffed away] Glide away infenfibly. Heb, are changed; go

milty away.

milty away.

milty away.

milty the hard with a fwift
fine under fayl. Hence it appears, that a fhip is fwifter then
a Poft; for in the verie before he had made them fwifter, then a Poft and here he doth but equal them to a ship.

a Polt; and nere ne dotto out equal them to a linp.

the fwift fibip A fibip goes fafter then a Polt; but a fwift fibip
goes exceeding faft, So do out days paffe away. Heb fibips of defire. From fars to will, or defire. That fail fo fwiftly, that they feem to have a great defire to be at the place appointed. Thus fenfe is attributed to fenfles things. See on Chap. 1.19 Ships are faid to defire, as days to fee good, ver. 25, and the faip shough to be broken, Jon. 1.4. Or, whose Mariners at sea, de fire to be at home; or Merchants, at home, exped their quick which figuifies fruits beginning to be ripe. Such are by they earied in hafte from one port to another, left they should rot by the way, and the voyage be lost. Or, Pywees ships. From which imports enmity. For Pyrats are fea-enemies and chuse the lightest ships, that they may foon overtake loaden cause the lightest units, that they may foon overtake loaden enes, and having obbod them, may foon got way, left they should be pursued. For the same reasons, the even on the land get the switch shorter. Or, swips of Early, which some take to be the name of some sea-port, where the Switch ships were in user of a tiver in Arabis, running very switch, which though the thips there be light of themselves, yet carries them by the swift stream thereof much sooner to the haven.

as the Eagle] My dayes are as an Eagle, which in flight conceived to be swifter then any other towl, Hab. 1.8.

conceived to be (mifter them any other foot), 1; sb., 18.

that beliefs to be pry] Hebro poid; or, that filtis buyon the
pry. The Engle is finit of himfelf; but hunger compels him to
self-mifter, when the files to bit prey. The Engle mounts high,
yet being quick (fighted, fight a prey below, and comes upon it
footnotes the submitted below the first to th

me. By these several similar descriptions, smitter one then another, John Ste out the quick parling saws of his conforts before, or his life now, and the likelyhood of a speedy approach of his death, filth pains were not from steen away.

V. v. 1/1/19, I will forget my complair, I will seem off my death which produces the serving for an output my full. As my prospective was quickly gene, to on the contrary my affiliations hide by my my make the strength of the product of the serving for an off the serving of the serving of the serving for the serving of t not be thaken off. For when I determined, and fet my felf to bear my afflictions floutly and patiently, and layd afide all unquierness, then new torments and fears affailed me, and made me lay afide that resolution. Or, If at some time I think to comfort my felf with hope of deliverance, then my forrewes grow fogreat, that they dash that hope suddenly. See the like

complaint, Chap. 7.13,14.

If ] Or, when; as Chap. 7.4. See on ver. 23, of this Cha-

If I think, or determine fully in my mind to complain no more, Pfal. 39.1.

a chectual one, I Sam, I.18. For a fiel look from the gold of the heart, Meh. 14. Mat. 61. The fire is the index of the heart, Meh. 14. Mat. 61. The fire is the index of the heart, and the whole man is feen in; a sing plat, Ifa, 3-9. Heart, and the whole man is feen in; a sing plat, Ifa, 3-9. Heart, a feet, it, that the fire is just foresternet for angre, which appears in a finded change of the commente. Generally, the state of th heart, as here. For that cannot be kept in no more then an-

ger, but will appear in the countenance, And comfort my felf 1 Heb. firengthen; as Am. 5.9. Pfal: 39.13. For forrow weakens the spirits. He would fo comfort up, and firengthen his spirits, that no complaint should come from

V. 28. I am afraid of all my forrows, I know that thou will not hold me innesent ] When I think to be eafed, my forrows will not fo be thrust out of my mind, but an army of most bit-

I des afraid] It fignifies a strong fear, that makes a man shake and tremble.

of all my forenes] My pains, the causes of my forrows. It figof all my foreways 1 sky pains, the cautes of my torrows. It fig-nifies fore pains, fuch as women bear in tarely, Gen. 3, 16 a vexing forrow, 15, 63, 10. when I go about to comfort my felt, all fuch heavy things as I have felt, come into my mind, vexe and grieve me, and caske me afraid, that they will return on me ; as Chap. 3.25. Pfal. 119 30. and let me not have any reft or comfort, but make me break my resolution, and fall to fresh complaints, Pial. 39.1.3.

I know] By experience. I have been fo kept under already, I Jenny By experience. I have been lo kept under already, and dealt withins as a guilty perfor, that I know it will be lo fill. And though I should not murmure, or complain, yet thou art refolved to continue my mildions. I has the word is used for experimental knowledge, Cen. 12.11. By Abraham of circing up I fair, God had an experiment of his fair of God, and the Greek word answerable is 60 used, Adv. 10.34. By the conversion of Constitution of the Deep Constitution pulse, that they we frections, at most expect their quiet is refugled have a convertion of this fact of God, may make gain of their tiel loading, if they come home, or to convertion of Cornelius and his Peter faw by experience, that the mart in time or before others. Or, fishes that carry choice of God would receive the Gentile to though. And to here Job faits, as the Chaldee Paraphraft reads it. From DIN ! Subtered by the continuance of his troubles, that filtered. convertion of Cornelius and his Peter law by experience, that God would receive the Gentiles to favour, And So here Job gathered by the continuance of his troubles, that silence would not ease him, I look for no electing from thee, and this addes to my forrows.

thou] Thou,O God; Though he reason with Bildad, yet His mir.d ran ftill upon God, as the imposer of all his troubles upon him. Or, Thou, O Bildad: Thou thinkest I am very imon him. Or, a nougo Budad: I nou tunnent a survery impatient, and complain without a cause; but I know that thou with not be perswaded to elect me by any thing that I can say for my self. But it appears, that he speaks to God by the like fpeech, ver. 3 r.

wile not hold me innocent, or guiltless ] The word fignifies to make clean, and by a metaphor, to account or pronounce clean. And, by confequence, to free from all those punishments, that light upon guilty persons; as Exod 20.7. 1 King.
2.9. Thou wilt not free me from trouble; as an innocent man should be freed; but keep me under pressures still, like a guilty person. He saw no likelyhood of an end, and therefore concludes there would be none; and fo was afraid to comfort

N. 19. If I be wicked why then labour I in vain? The co-herence and scope of this verse, is variously delivered by In-terpreters. Some thus; If I were an hypocrite, or guilty of grelle sinst though secret) as ye conceive me to be, why should greite instruouga ieeret) as ye conceiveme to oe, way inouia i fipend breath to no purpole comaintain my innocency, or defire fo carnelly to be brought to trial? No Malefactour defires the affixes, that he may be convicted. And I were a vain man to fland thus in defence of my caule, if I knew my vain man to it and thus in detence or my caule, if I knew my fell to be a wicked man. Others thus 3 Ye are refolved to efferm me an ungodly man, and ye will not be perfuseded to think otherwife of me; and therefore I shall lose my labour to go about to purge my felf to you, who will believe nothing that I fay. Others thus; God is refolved to condemn me, and to deal with me, as with a wicked person, to lay load on me ftill; and therefore let me clear my felf as well as I can, or cease complaining, yet God will passe sentence against me. I am perswaded by Gods carriago to me, not onely that I shall not be delivered, that I may appear to be godly; but that I fhall be dealt withall like a wicked man, and have more troubles laid upon me : why should I then please my felf with a

being plaje.

I will forget 1 will not think any more of my former to complain of them, but be as if I had forgotten my paft and performed to the plain of them, but be as if I had forgotten my paft and performed to the plain of them, but be as if I had forgotten my paft and have to complain of them, but be as if I had forgotten my paft and have to complain any more of Gods hath dealing with me.

I will forget in the plain of them to the plain of the plain of the plain of the my particular and more to complain any more of Gods hath dealing with me.

I will flast of my between the plain of the my particular and the plain of the plain of the my particular and the plain of the plain of the my particular and the plain of the my p

labour I ] The word imports hard labour. Why take I for

much pains to make Apologies formy felf, or in feeking argu- 1 too strong for me, and will overpower me in judgement. I nuces peans of mass appropriate root yet, or in accurage right; continuing for me, and wan overgoner me in judgement of ments to defend my cause? Or why hirve I to have audience could plead within y qually, and iterem [61], but Good Maje-boffen Good? I do not long to be condemned. Or why have fly will fo opportfieme, that it will finke me dumb, veri. 4laboured in my prosperity to keep my self from sinful cour-feed as Pfal. 72.13. Or why labour I to suppresse my grief and complaints? Or why do I vex my felf thus at these troubles, complaints? Or why do I vex my lest thus at these troubles, if I haye pulled them upon my felf by mine own wicked life? I Pet. 2.20. Or, why am I not cut off? why bear I so much trouble in this life? The first interpretation is most nage

in vain] To no purpose. Without any hope of successe, for in vain 1 10 no purpose. Without any nope of fuccine, for fay I what I will, or suppress my spirit as much as I can, I shall be condemned. The Chaldee Paraphrase reads it, for nothing. See the same phrase, Pal. 73.13,14. and a reason like this, Because his troubles continued, notwithstanding his care of avoiding evil wayes.

V. 30. If I was my felf with snow water, and make my hands never so clean He gives a reason why his labour to clear himfelf would be in vain, and fets it out by a similitude. Though I should make my cause a sclean, as he that is washed with shows wissome, but of answering things objected against him, snow water, yet thou wit make me most foul and miser- which shews innocency.

If ] Or, Though; as Hol.4.15.
I wash my felf ] Seek to make or declare my soul clean, by pleading my cause. An allusion to the heathen, and Jewish manner of washing their bodies after any external defilement, before they came to do fervice unto God.

earth mixed with it.

and make my bands never so clean] The hands in Scripture are used for actions, because they are the principal instruments of acting, Plains, 10, 1sa., 15, Jam. 4.8. Heb. wash my hands in innocency. Make them as clean as if they were washed in purity it felf. Though I could justifie all my actions. Others read it, wash my hands with fops ; as Jer. 2.22. Mal. 3. 2. For that fcoures more then water. It is an allufion to the cuftome of former times, wherein men fuspected or accused of some hidden crime, did use to wash their hands to declare their innocency, Deut. 21.6.7. Marth. 27.24. Pfal. 26.6. & 73.13. Others

Tet ] Heb. Then. When I think I have washed my felf very

[balt their] O God, see on ver. 28.
plunge me] Put me into the filth over head and eares, and

fain me all over, as Dyers colour their cloth, Ezek, 23.15. thin me allower, an Dyers colour their colon, Exect. 3.15.
in the drieft) Make meal lower fully, like a mun fillen into it
a dirty ditch. Thou will condemn me, ver. 20. and account
me as fitted as a man is dirty, that falls sitted as fitted as a man is dirty, that falls sitted as fitted as a man is dirty, that falls sitted as fitted as a man is dirty, that falls sitted as fitted as a man turns his face away

Thou will look away from me, a a man turns his face away. from one that is all over filthy and loatlasome. Or, Thou wilt

make me all over filthy flill with noisome feabs and flinking fores, though I should purge my self. Or, in thepit; Thou wile not leave afflicting me, till thou hast killed me, and laid me low in the grave. and mine own clothes fhall abhor me] Some take it literally.

and mine own counters foul word men some that it intensity by clothes hall leave me like an abominable thing. I shall go naked to the grave. Or, I shall be so notions then, that my winding sheet, if ichad life, would she away from me, as, from a loathsome carkaste. Or, I shall continue so fore and full of fcabs while I am alive, that my clothes would flye from me if they could, and refuse to cover me, as scorning to touch ther do, nor suffer wrong. fuch a filthy body. This shews the greatnesse of his miseries so extraordinary, that the fenflesse creatures are brought in , as raking notice of it. So the ftones are brought in as taking notice, Ifa.1.2,3. 1 King. 13.2. Jer. 2.12. Others take it figura-tively. My friends and they that are neer to me, as my clothes are to my body, such as these three are, that pretend to com-fort me, shall take part with thee, and say, That I suffer all fomerimes wrong God himfelf.

forecomes wrong. Good moniest.

\*\*M. 2.1. For its max max, as I am, that I flouid anjuve him, and we flouid court together in judgment.] If I were to plead with a man like my felf. I could make my cause good, but being to plead with Good, I cannot come off clear, because he is in go plead with Good, I cannot come off clear, because he is in the word fignishes, I. a staffe cut off from a tree; it was the control of the word fignishes, I. a staffe cut off from a tree; it was the control of the word fignishes.

Ity Will to Oppic the state of He] Now he turns his speech from God, to his friends, seeking to give them fatisfaction, why he could not cleer himfelf before God, although his cause were just. For change of the person, see Chap. 8.18.

a man as I am] A mortal weak man, fit for me to contend withal; but an immortal powerful God, able to overwhelm me,

Num. 23.19.
that I should ] Or, then I could. I want not matter, but power to plead. And so it should appear, if we stood upon equal

answer him] In judgment, or in a judicial way, as vers. 3.
For he speaks not here of answering hard questions, which

and we should ] Or, and we would. I would then be willing

to maintain my canfe. come together] He and I come face to face, as the plaintiffe and defendant ufe to do.

in indement To plead one against another, ver. 19. Chap. 8. 3. The Rabbines observe, that the Hebrew word mann. before they came to an itervice unto God.

"It is proposed by Camero and Came ting, expressing the punishment to be inflicted, and the filthinels of the fact to give power to the executioner to execute the fentence, and fatisfaction to others, which was the end of the judgment in those times. Here it is taken in the first sense; for lob durst not so much as hope for liberty to plead his cause with God, much leffe that God would cleer him, and declare as much to his friends.

V. 33. neither is there any dayes-man betwixt us, that might lay his hand upon us betb] Though there be very great difference between God and me, yet if there were an equal Judge before whom we might plead, that had power over us both for cency, Deut. 21.67, Matth. 27.24. PGl. 15.6. 8.7.21.32. Others the fore whom we might plead, that had power over us both for read it, 100 for my heard in a 100 ft. Though I found in make my innecenty as place and under the King and a fub-walking in a whole volume with the most offer than 100 ft. 100 f

neither] He complains, first, that God and he were not equal. Secondly, that there was none that had sufficient power to judge between them.

is there any dayes-man ] Or, umpire. Heb. one that [bould arone, or reprove. So the word is used, Pfal. 105.14. And to God did to Laban, Gen. 31, 24, 29, 42. One that might blame us,

inclining to either fide.

inclining to either fide.

Intermining to either fide.

That mightly his hand! By his power keep us both in order. For both fides ufer to grow exobitant in pleading. So that lysing on the hand here, is more of fire, as Genants. & 37.21. Or to bring into judgment, or imprison, as Neh.13.21. Luk.20.19. Nor for bleffing, as Mark 10.16. A&A; 78.19. 6. Nor to wonk a miracle, as Matth, 9.18. nor for ordination. to an office, as Num. 8.10. I Tim. 4.14. But have power to hear the cause, and decide the businesse. See band, for, power. Chap. 1.12. P[al. 89.25.

### Lipon God, as well as upon me, that I may nei-

V. 34. Let him take his rod away from me, and let not his fear terrific me.] Seeing God is so far above me, and none is above him, that may judge between us, I wish that God would give Easing nonce out. So the tonnesser crougher in a taking notice of the Jews inguittude, and the earth of Cains crueltying, Jems (1994), and 1994 and the Middle his Mi could prove, that God dealt too hardly with him. Elfe why do both Elihu and God blame him for justifying himself too much, and injuring God in his speeches, which he doth no where more plainly, then in this Chapter. Yes these very not use, into taxe pare were used, and 137, 1 met a tutter att where more plainly, then in this Chapter. Yes under very this intelligy tally, and fall albob met as a prievous finere. All whe she are laid in Jobs dish by fallin, Chapta, 247, and that he this elegandy them the little hope that Job had to be acquire the property of the unjuftly.

take away] Heb. Remove. It is now upon me, and hinders

Chap. x. or rod, wherewith men firike others, as Exed. 21, 20; 2, it is cannot live long: My pains and fores will kill me. Lam as

me any songer,

his fear I he fear I have of him, and the dread of his great
power and majefty. His formidableneffe, that makes me afraid,
Exod. 15.16. The word fignities a very great fear or affright ing. Thence came the word Emins, Deut, 2.10,11. Gyants, fo called, because of their extraordinary bulk of body, which affrighted men, who thought their strength to be proportionable. So God had tetrified Job with seafful apparitions, Chap-7-14. Beams of Majefly in God make men afraid, Judg. 13.6,22. Gen. 15 12. Dan. 10.8. Let not God appear fo for midable to me to make me atraid.

terrifie me] The word fignifies a great terrour, fuch an one as puts a man almost beside himself, I Sam. 16.14. Job desires that he may not be thus terrified, because he knew that men kept in awe could not plead their own cause well. Fear hinders them. Many have loft the day being terrified by the Judges, though their cause were just. This is that Job sears in Junges, thought their caute were just. Aims is that job clears in this place; and this being removed, he professed in the next verse, he both could and would speak for himself.

V. 35. Then would I speak, and not fear him: but it is not for with me.] Now he shewn what he would do, if he were freed

from the former fears, and pains. He would maintain his own from the former rests, and points.

caufe againft Gods proceedings.

then would I speak] In my own defence to maintain my in-

nocency

and not fear him] I would do that which now I dare not do, being overcomed with Gods majefty and power. I would not be afraid to plead my cause before God. I would do it

but it is not so with me] So on is translated but, vers. 18. And the fenfe is, It is far otherwife with me for I am daunted, he should thus be dealt withall like an hypocrite, he desires and kept under with fores and fears. I have not that liberty God not to use his absolute power in condemning him, but to of speech. I am yet terrified. Or, But I am not so with my felf. As it is word for word in the Oxiginal. That is, Fear hath put me clean out of my felf, as ver. 21.34. And I am not yet come ro my felf, as ver. 21.34. And I am not yet come ro my felf, Luk. 15.17. So that I know not what I fay, and therefore am no way fir to plead my own cause. Or, For it is not fo with me: As Gods scourge seems to make me, and your speeches would make others think of me. So is translated for, Chap. 33. 13. Or, For I am not fo with my felf. My conscience tells me, I am not the man you take me to be. It is not inward guile, but outward pains and afrightments, that keeps me from speaking in my own desence. If they were that keeps me from speaking in my own actence. If they were gone, my innocency would minister boldnesse to me, and ye should see what I could say for my self. Some read it, Because it is not so with me. And knit it to the words following, as if Job had faid, Seeing ye will not pity me, nor God relieve me, I will no more complain to him nor you, but smother my grief in my own foul. But this interpretation croffes the division: of the Chapters, spoils the sense, and makes Job a liar, who complains again very bitterly in the next Chapter.

## CHAP. X.

Vers. 1. MI foul is weary of my life, I will leave my com-plaint upon my self; I will speak in the bitterness of my [out] The coherence depends upon the end of the for-mer Chapter. Asif Job had faid, I cannot get leave to plead

Off foul is were of my if § ]. Life is pleafant in it [6]f, but when it grows will life two looks it is wearison. I loan it, defpile it, would be tid of fix, (as the word imports, Exck. 36,31). That is 1 might be tid of trouble, which lies very leave y upon me. ] is translated of Deut. 3. 26. Or, My foul is tut of it is it is seen foundation for pleafing; as 2. 5 sm, while I live. So the word is used, Chap. 8. 14. And 1977] it translated, while I live. Pla1.146. And then the fon (it is, My fix) and the seen is a just and equal thing uncochape flinking carks 16, as if I were already dead, Pfa1.88.49.5. Or, I

difeases or fores indifeated by God, Pial. 89, 32, Prov. 29, 15:

hinder my fout from companing. Sick men, and men in

mifer think it on case, if they may commercate their forrows,
and went them to others, Chap. 7, 11. Or, I will faisifie an

men.

from me] Heb, from upon me. That is, from abiding upon

from me] Heb, from upon me. That is, from abiding upon I will leave my fighing for my felf. I will no longer fret inwardly, and forbear to fpeak out, but I will fpeak of all my trouble, lyand torbeat to ipeak out, but I will ipeak of all my trouble, which lies fo heavy upon me. So the word is tufed for thought, Amos 3.15. And byy fignifies for, I Chro. 16. 21. And this agrees well with what follows. I will not mufe upon my mifery, to make it burn inwardly, but give it a vent to case my spirit. I will speak, &c.

cale my fpirit. I will feesle, &c.

I will peek in the bitterndige' my fau'l In fo great grief of
mind, fwill not be filtent, but will, in words, utcrealthat it
in my breath, Pfall, 33-45, ft. Incose the caute of his for complaint, 1 Sam-1.10. And the fame particle is 0 ufed, to fet out
the caute of a thing, 2 Sam; 13-28, ffth, 1.10. The words that
the caute of a thing, 2 Sam; 13-28, ffth, 1.10. The words of the
labeling of the caute of the caute
that the caute of th calanity. They are extorted from me by my forrows. See the the like phrafe, Chap 3.0. & 7.1. Evod. 1.1. & 70. 1 mill flevel of the bitternel's of my loud. Ye know not what bitter things I endure invaridly: elle would be pity me. Therefore I will declare them to you. So this parcel is safed in the beginning of this verte. of my life, Or secretaing to the bitternel's of my faul. So \_\_\_\_ in tied, Leve. 3.5.5. My words thail be as bitter and sharp, as my inward forrowes, and griefs are. The sum of all is, to lay down the extremity of his outward troubles, and inward perplexities, that he may make way for his follow-ing complaints of Gods harsh dealing with him.

ing companies or Gods natin dealing with him.

V. 2. I will fay ninte God, bo not contain me; phrow me wherefore then centendell with me ] Job in the fe words, looks upon
himselfags a man condemned without trial, because the was call
into fach miléries, and fubject to fach centures of others, as men justly condemned use to be. And knowing no cause, why ler him know the true cause of his miseries.

I will [ay] I am resolved to speak thus openly. I can hold it n no longer, my miseries are so great.
unto God] My friends condemn me; but I will try what God

must own; say ittends concern me; our i will try what God will fay to me, who hat power to judge me. Donot condems me! Heb, Donot made me wicked. For the Judge paffing fentence on a malefactour, make him liablo to the fentence of the law, as a wicked man. Do not afflich me as an evil doer. Thy dealing with me is as if I were fuch an one, Deal more kindly with me. See Chap. 9.20. Deut. 25.1, I King.

Jean mote kinds with me. See Chapp. 2.2. Dett. 25.1. I King. 8,32. P[al. 94.21. Prov.17.25, Rom. 8,34. et it plain to my understanding thy proceeding with me feems to be very strange: I define to know the true ground of it. Before thou condeminest me, show the cause, that thy judgment may appear to be

other men. Have I not feared thee, and walked with a good conscience before thee; yet thou haft lerall these evils come

contended with me ] I have given thee no cause of so hot a contention, much lesse of so heavy a condemnation. The word fignifies contending with a man , as an enemy in a fuir , or caufe. See Chap. 9.3. Hof. 4. T. Ifa. 57. 16.
V. 3. It it good unto thee that thou floudelt oppresse; that thou

9 mg/sml 1 five coherence depends upon the end of the for-bury control of the start of the star

that these flessides approfic) The word fignifice, to take away to man. The word for man in the beginning of the verie was mens good without just caude, either by fraud, at 1 San. 12.3, [19]. Frail, or fortowial man. Here he changes the word [19]. Strong or powerful man. If any man should ob-Job had respect to the taking away of his goods, Chap. I. He speaks here, as if he thought that God did him wrong, in laying

vc. 6,7.

that thou [houldit despife] Make light account of; as P[a]. 15.

That thou wilt not to much as look upon me in mine affli-Aions, or hear my prayers 3 or, rejett; as 2 King. 17.20. that thou hast clean cast me off, and lettest mine adversaries triumph over me, and givest me no affistance against them, nor

fo great leftes and pains upon him; as appears more plainly,

amphorer me and givel me no affiliance against them, not adhive rance our of my troubles. See Chaps. 17.

It is move of thin hand? Heb. the takeur of life palars. Not that God stakes prins, and is weary of this work, a same are; but to sheet, that we are as furely made by God, as houses are but to sheet, that we are as furely made by God, as houses are builders, that God and the them to be sufficiently and better that our street and oils in the work of the disk, and better that our hand better that the sufficient which can be the sufficient which the first off-God words the shims made but his form of the south the shims made but his him which the south the shims made but he him off-God words the shims made but his then that on which men beflow molt labour and paints. Dy V. 6. Tides labour is meant the fruit of Gods woulk, the thing made by him, it was plaints. Why shouldest thou delpife me, whom thou that made? as vera. God hat no hands, but in ploten of there after the manner of men, who work with their hands; as P[Al. 193]. God person? 73. Ifa.64.8. See Chap.6.9. Builders use not to ruine what they have built. But thou goest about to ruine me whom thou

they have built. But thou goed them to ruine me whom thou haft made. This making is fee out largely year, &c. and four appears in the control of the proper is to thou layed not on them in their wicked countries and the proper is to the layed not on the man file. The proper is the proper is to the layed not one the man file. The proper is the proper i Plal.67.1. & 30.7. Or, make their plots against me to prosper, and confirm the bad opinion my friends have of me, by continuing the great afficitions on me. So the Sun by finning on the earth, brings the fruits thereof to maturity, Pfal.80.19. &

the earth, prings includes the control to the counted of the advice my friends take one from another, and their joynt concludions against me, Pfal. 1.1. of the wicked Ungodly men, such as sear not God, as my of the wicked Ungodly men, such as sear not God, as my or the control to the force the property of the wicked Ungodly men, such as search by provide the control to the control by the control to the contr

friends flew they do not sby condemning me for an hypocrite, because of my fore affl ctions; which would rather make those

becaute of my fore an economy which would rather make those that fear God pity and conflor me.

V. 4. Maß thou eye is fless? For feet house as man feeth fill hou eye is fless, of my wickedness for thou needed not affile me thus, of m do ut my wickedness for thou dolk know my heart, and feeter ways, which men do not, and on the my heart, and feeter ways, which men do not, and thou knowest that I am not a wicked man, ver. 6,7.

baft thou] Certainly thou haft not. eges] Eyes and ears, and mouth, are attributed to God in qti.) Eye and cars, and mouth, are attributed to God in Schigment after the manner of more, not that he hash any bodily members, being more fiprimal then the Angels; but because he knows all things, and can fully reveal his Will to us without the members. Better then men can with them, Pfal. 344,5,16. Joh.,5,18. Eyes here easy be put for the judging faculty of the foul. The Eye being the most excellant of the Senfex; put formetimes for the other Senfex; as for feel. Plan Joh. 3, 10. of Senior Gena. L. and fo allo for the unit.

trial. Flesh is put for Man in Scripture, Isa. 40. 6. Joh. I.

hard if yeld them an man feth.] Why shouldest thou continue to said the third as a Judges do, that know not the right, and therefore are forested, by racks and cornents, to bring Maler instruction confission and domentance, out of malice, condoms and corners confission. John the control of the control of

art by dayes: forman continues but a shift; but God lives it them. And fo he profecures his argument, mentioned forever. Leaft therefore any man flould think their contito ever. Less to receive any man usual atims user. Control manage alive (though one might be greater than another) limit bund) Not the God hath any hands or members, but manage alive (though one might be greater than another) limit bund) not first the manner of men, to thew because in the beginning of the verte, behad attributed abyes they are attributed to him after the manner of men, to thew because in the beginning of the verte, behad attributed at a mind the manner of men, to the who had not a mind of it, he attributes years to God, and day; that God did as furtly make us, as men do those things which to both; in the early of its proposed to the source of the so

ject, A fickly mans dayes are nothing to Gods, he lives uncomject, A fickly mans dayes are nothing to Gods, he lives uncom-fortably, and may quickly die; but a ftrong mans dayes may be fomething. No neither, faith Job, are the ftronger mans dayes any thing to Gods years. Others interpret the whole paffage thus; Arrthou of fo faort a continuance, and fo full pallage thus; Art thou of lo laort a continuance, and to thin of malice and revenge, that thou shouldest feek to find out occasions to execute thy spleen against me quickly, as men do, left they should die before they be revenged. Sure it is not so with thee, So Davids servants perswade him to take his time for revenge upon Saul, and not to let it flip, 1 Sam. 24.4. and Abifhai doth the like, 1 Sam. 26.8. and the Devil rageth against the Church, because of abundance of malice, and shortnesse of the Church, because of abundance of maire, and instructed time, Rev. 13, 13. But this interpretation cannot fix well with the two verfee following, which carry their words rather to enquiry of wickednesse in Jub, then to fludy of revenge.

V. 6. That then enquireft after mine iniquity, and fearchest after my fin?] Is there any need, that thou who knowest all things, and are not ignorant of my integrity, shouldest tor-ment me thus continually, to make me confessemy felf a wick-

that thou inquireft] It should seem by thy rough dealing with

after mine iniquity] Or, for mine iniquity; as P[al. 84. & 85?] in the titles. The word properly lignifies crooked or perverse dealing, Chap.7.21.

dealing, Chap.7.21.
and factor!] As if thou wouldft make me to confelle by
torments, and broughteft in thefe pains and force as witterfee against me, and curiously and fittely, proceededs against
me, omitting no kind of affiliation that might make me actuse my felf, as Judges invent new torments to find out fecret trea-

after my [in] Or, for my fin, as before in this verfe. The word fignifies a lighter errour, or milling of the mark, Chap, 7.20. Thou doft feek all advantages against me, as if thou 7.10. I not not leek all advantages against me, as it they would be glad to find any little hole in my coat. So sharp is they proceeding against me.
V.7. They known f, that I am not wicked, and there is none

V. Thus knowed, list I am not wicked, and there is note that can deliver any fitting band. There is no noted if comments of min band. There is no noted if comments of min do not this buffredlift, for thou thy felf-canft cleer me. See, ing therefore thou knowed! I am not wricked, why not locured red, as if I were most wricked; a fiperally fevering there is none can take of this load, should have been depended in the property. I then the property is the property of the control of the comments of the control of th

phrase, Hos. 10.10.
that I amnet wicked He doth not say, that I have not sin-

the Senfes, is pur fometimes for the other Senfes; as for testing, lob 3.10. for Secing, Gen.43.1. and for allo for the undetitanding and fight of the mind, which is therefore fail to
be opened, at the eyes are of 6e, Act. 6c. 44.

be opened, at the eyes are to fee, Act. 6c. 44.

be opened, at the eyes are to fee, Act. 6c. 44.

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call and the eyes are fee, Act. 6c. 44.

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call and the eyes are fee, Act. 6c. 44.

call and the eyes are fee, Act. 6c. 44.

call and the eyes are fee, Act. 6c. 44.

call and th and three is sare] Or, yet there is sare; as \$\mathbb{P}\text{1.13}, 0.69, 110. It is a confort, when a man is unjudly condenned by earthy Judges, that there is a fuperiout Judges in heaven, to whom we may appeal, and he will tjehen. But Job featurement of the same of the same that the conceived his cafe to be that was and fo could look for no deliverance from any one of the bad fall, why do for the late of the same of the under it? Thou knowest no man can deliver me , Chap.

that can deliver] It fignifies pulling a man out of troubles, or from enemies; as Elay 20.6. Prov. 6.5. like fnatching out of the fire, Jude ver.23. or out of the Lyons mouth, 2 Tim.4. 7. I Sam. 17.35. None can deliver me, though thou shouldst deal never so harshly with me.

never be reconciled to me?

V. S., Are thy days as the days of man? are thy years as means

V. S., Are thy days as the days of man? are thy years as means

V. S., Are thy days as the days of man? are thy years as means

V. S., Are thy days as the days of man? are thy years as means

V. S., Are thy days as the days of man?

V. S., Are thy days as the days of man are the man day but knowing my integrity many the clear me preferred, and ference in the days of man are the days of the days thus, and more rightly, Why wilt thou go on to afflich me, till I be destroyed, seeing thou hast taken so much pains its making

thine hands] Not that God hath any hands or members, but

But this grees not yet a man-rina to now ammount 13 pans.

If philosoft ms. It figurines to make a thing with much pains and is a mill? As the good houself pour sour the mills to strain it to make the cheefe. The feed whereof we are made, may take pains about, ufero be accurately done. Hence comes as meaning the company of the pains about, ufero be accurately done. Hence comes as meaning the report.

The pains about, ufero be accurately done. Hence comes as meaning the report.

Thickned the for matter and liquid fubfiance or created me? Thickned the for matter and liquid fubfiance.

Chap. x.

men to worthin them. So is man made, Pfal, 113.14,15. as ex-

order, and complete one of Cent. 13.1. 19.1.73. EUR of the counter of the counter

with pains. Brittle things should be gently dealt withal. Remember | Remembrance attributed to God, who cannot

livering them out of trouble, Phil. 20, 26, 213.1, & 136.13, & 136

harsh dealing with him now. He fets out his first conception by a modest similitude taken from the making of cheeses.

poured me out ] As men pour out metals melred, Ezek. 22.21,

work with their own intent.

work with their own intent.

work the feed whereof weath milden the wonth is parties to pain.

and as i were pound out of the inbitance of our parents, as

fulfilliant m. I furnifies nomble a white a thing and the second of a well.

to them the excellency of the work; for fuch things as men well be compared to milk, being not much unlike it in colour.

men to worship them. So it man made, Pil.113.14.15. a sec-actily, or more then thole things wherein men take med pains, and Influence med Pil.113.14.15. a sec-ment of worship them. So it man made, Pil.113.14.15. a sec-actily, or more then thole things wherein men take med pains, and Influence med Pil.113.14.15. a sec-tion of the med Pil.113.15. a sec-der, and completed the Gent. 13.1. Pil.1.13. p. 73. Eday of the med Pil.113.15. a separate in medianch pellis, copy, cheekle, and pellisted the Gent. 13.1. Pil.1.13. p. 73. Eday

3. 7.

together round about Arone time, and wholly. No part of

upper and under garments to keep our cold.

and haffensed me] Secured my inward parts, as a field with a

Remember | Remember and the state of the sta

vous townerse bring 'me fieldenly vorbeginve; Wilt thin not keve affiliting not cell I deep Poll, 39,0,8,09,0. "Or, im my lab place will I deep Poll, 39,0,8,09,0. "Or, im my lab place will place? I did not be interested to the write bring me into dult against will not be indicated to the control of the co

life] Thou haft given me a foul, whence comes life, A figure of the effect for the caule; as on the contrary, femerimes, the Hast them 17 | Certainly them hast, An interrogation foul is pur for the life; as it is interpreted [81], 75. Them hast negative makes a frong affeveration affirmative; as Num. 22. quickned me in the womb, and brought me alive out of

and favour ] Some underftand it of a reasonable foul which where me out i are made; and coyn. So by Gods wonderful is a special favour bestowed upon man above the beaster though

shough they also have life. Others understand it of Gods | iniquity: As if Job had said, Suppose I had committed some mongatinty and state the Cotters indertising to Obes mercy, in preferring the infant alive in the womb, after that he hash quickned it; for it might easily be ftrangled in the nar-row prion of the womb. This was a great favour 3 for if he had dyed in the womb, he had been little the better for his life; Chap, 1.6. Eccl. 6.3. P.61, 22.9. Others take it for a continuall course of bleffings and comforts bestowed upon him in his life for the good of foul and body. Or comfortable provisions to keep him alive. Asit is taken, Gen. 21.23. & 24.49. Exod. 15.13. Ruth 1.8. Others take it for one thing intended in two feveral words. Thou haft given me life, which is a great favour; as continuance of life is promifed as a great bleffing, in the fifth Commandment. There is no comfort in any thing without it, and men would give any thing for the retaining of it, Chap. 2.4. Eccl. 9.4. The third is the most likely.

thy vifitation ] Or, overfight. Thy providence and care of me. This visitation is not to condemnation, as Jer. 5.9. Hof. 9. 7. nor for correction, as Pfal. 89. 32. nor for deliverance mafters overfee their families, that no man may hurt their

children or fervants.

bath preferved Thou didft not leave me to shift for my felf, when thou hadft made me, but keptft me from what might endanger my life. Hereby Gods watchfulnesse over him is intended, and using his Almighty power, to keep him from deadly dangers, Plal. 121. all over. A similitude taken from fhepherds, that watch over their flocks, Jer. 31.10.

my first Not meant of foul or courage, as sometimes, but of life it felf, which is gone when the spirit departs, Gen. 25.8, 17. So that in this verse, he sets out God, first, as the giver of life; fecondly, as the provider of things needful for continuance of life; thirdly, as the protectour of men, against deadly dan-

V. 12. And thefe things hall thou hid in thine heart : I know that this is with thee ] Though thou haft thus accurately made me, and carefully preferved me, yet thou haft kept closely with-in thee, a purpose to afflict me. How are these two sutable ? in the a purpole to still dem. How are these two furable 5 men purposing evenes, wash for a six time, and make shew of good will in the mean while. Thought shou didd me much good, yet high thou a secret purpose to plague one, as now shou showed. This coherence luis bett with the following verse. This is a givenus complaint, and shews how far Job was transported in his pations, that compares God to an enemy, watching for a fit cane, to take him unaware, to models

And] Or, Yet. So it is used, ver. 7, 8.
these things] Intentions of bringing evil upon methy crea-

bast thou bid] Laid up closely, so that I could never perceive it, till these sorteness evertook me. Or, it may be read with an interrogation, And hast thou bid these things in thine heart? The answerfollows, I know thou haft.

in thine heart | Kept them close from my knowledg, as mer do things they keep in mind, but utter nor.

I know that there is with thee I am fure, that thou haft deale thus closely with me. Or. I know it by experience, and by feeling these forrows upon me. They make it plain to me. So the word is used for experimental knowledg, Hof. 9 me. So the word is titled for experimental knowledge, 1901-9-7. Orbites, understand it of Gods eternal purpole to make Job, in that accurate way, flocken of before; but that agrees not well with lobs foope, not the words followings.

V. 14. If I fin, then then makefil me, and will not acquit me from mine iniquity I is appears by thy harth dealing with me, that thou hadd a purpole to afflick me, for I cannot any fooner.

commit a fin, though but out of humane infirmity, bur thou presently layest load upon me, and wile not leave punishing me, till I be deftroyed.

If ] Or, When. As Amos 7. 2. Job 7. 4. As oft as I fin thou notes it, as it were in table books, to punish me for i afterwards, Chap. 14.16. 831. 4.

I fin I letr, or go never so little out of the way, that thou half fee me. The word signifies missing a mark, Judg.

then] Heb. and. It is rendred then, Chap. 1.20. & 2.9.
thou markest me] The word signifies, first, to preserve, by
keeping out of cvil and trouble, Pal. 141.9. Soir signifies, ver. 12. of this Chapter, Pfal. 18. 23. Secondly, to keep in prifon, Chap. 7. 12. 1 King. 20. 29. Thirdly, to watch exactly what we or others do, Pfal. 39. 1. Jer. 20. 10. So here, Thou doft watch over me, and observe all my thoughts, words and deeds to get an advantage against me.

and will not acquit me] Not pronounce me innocent. See Chap.9.28.

from mine iniquity] The word fignifies crooked actions, fuch as run not level with the Law of God, but turn afide from it, Chap.7.21. Others read it by way of question, thus, If I have finned, wilt thou keep me in prifon, and not acquit me from mine

great effence, which yet I do not confesse my self to be guilty of, is at therefore fitting that thou shoulds keep me in prison or, 1st reference enting that thou thousand step men'n principal fill, as if I were a wicked man; or rather that thou, who knowed that I hate wickednelle, shouldst pronounce me upright, and declare me to be fo, by taking away there plagues from me. And so he confirms his former complaint, renewed

from me. And ohe confirms his former complaint, renewed in the former verfe. Indiquity, put for the pointfinence of inquity, as Chap. 7.1. Elay 33.6. 1 Sam. 83.10.
V. 35. If It winded, whe such may and if by influency, yet will I not lift up my lead: 1 am filled of configure, the right effect to mine efficiency left them by a pathetical delemna, that he is every way milerable, and thus whether he be a wicked man every way milerable, and that whether he be a wicked man or no, he hat no hope of cleaping this milery that is upon him. Be I bad or good, I mult be punished. If I be wicked I is I be an ungody man, as the my friends accuse me to be, Chap, 22, 23. wee unto my I Then let me be punished more by God, and

9. 7. not for correction, as Pian. 93, 22. not no described forced or cry out, we is me, Matth.4.19. Let me feel worse out of trouble, as Exod. 4.37. but for preservation from those evils, that might have taken a way his life before now. So toments then I have. Or, I shall be quite undone. The marger overset, their families, but as on an amy hurt, their word imports foreign great and exardantsy mifery likely suddenly to fall upon him, Mic.7.1. 1 Cor.6.19. Some derive it from to bow!, 25 men do in woe, Elay 13.6. & 23.1.

and if I be righteens 1 If I be fo, it is all one, I can look for no case. By the word righteens, he means a godly man, as appears by the opposition to a wicked man, Chap. 9.15, 20. yet will I not ] Or, yet can I not. So the future is translated, Chap. 8.11. See also on Chap. 9.15. I am so broken with pain and grief, that I cannot look up with any comfort, though I

were never fo righteous; as verf. 16.

lift up my head ) Men lift up their heads fometimes our of pride, P[al.83.2. And hang them down out of humility, as I[a.88.5. Sometimes the head is lifted up out of joy for some exaltation or deliverance had or promifed; as Pfal. 27.6. Luk, 21.28. And hanged down for trouble threatned or inflicted, Lam. 2.10. So Job here. He hange down his head by reason of continual pains, and conceives no hope of freedome from them, that he might rejoyce, but rather expects to fink under

them.

I am full of confusion 1 The word full, or fatisfied, argues abundance. I am as full of confusion, as men are of mear, that defire no more. So the word is used, Gen. 25.9. Job 14.1. The word confusion, in the Original, comes from , , to rof, Jer, 29,23. which is the greatest of torments. None like fire. Jer. 29,23. which is the greater stollment. Note the mit of blufts outwardly. Confusion filed him because of his sfilled one, and the hard confuses of his friends. Confusion is more then thame. It distracts the mind, and makes a man not know which way to take. So it was now with Job. Or it may be meant in respect of the shame that fell upon him in regard of meant in rejects of the hisme that real upon num in regard or his fall from fogreat riches, to fo poor an eftate, which made him to be contemned by those that homoured him before. Some read it, Be thou fatisfied with my configure. As if he had spoken to God to intreat him not to lay more trouble on him, but to rest satisfied with the confusion his friends had brought upon him already. But the first reading is better ; neither is the word him, in the Original. Men are faid to be full of confidenthat are overwhelmed with shame and contempt, Hab. 2.

Information are consumed to the particle is used, Chap. II.6. [Fall-13.4. therefore] So this particle is used, Chap. II.6. fee the unime affliction. If thou wilt not credit me, look round about me, and thou that fee nothing but affliction. Thou that find my effare altogether as bad as 1 have reportantly the construction of the particle forces in the particle forces ed it, Pfal. 25.18. & 119.153. There David fpeake it to move God to mercy; but Job here, to accuse God of cruelty in his

God to mercy; but Johbret, to accuse God of cructly in his distrapered palicin, as appears both by the words before and after. Thou knowell I am affilied, but thou takelt no compation on me, but feather than the like the compation of the put feather than the like the compation of the like that lit his head, to be confusion within, and affliction without. But the Original words will not bear that translation. The former is more fuitable to them.

V. 16. For it increaseth : theu huntest me as a fierce Lyon, and again thou (herveft thy felf marvellous upon me) Here Job thews the cause why he did complain so much of Gods sharp dealing with him before, to wit, because of the increasing of his

For | So is this word used to shew a reason of a thing, Chap. 11.4. Though commonly it couples things together , and fignifice And. It] My offliction.

increafeth] Heb. is tifted up; or, tifts up it felf. As an ene-

wy is lifts up it felf against me, or raifes it felf high, and domin onely to fulfer those evils, that I could not have suffered in the neers over me. The word, when it is used of God or good men, it womb? See the same complaint, Chap, s. r. i. and one fultable netes over me. The word, when it is used of God or good men, it graphs exceeding the complaints of god or god or god men, it graphs exceeding the complaints of god or god

Chap, x.

as a sterce Lyon] One more cruel then ordinary, Chap. 4.10. as a price typing. One more create the attendance, Supportor, 1800, exc. In this over much cetter with me then now it is. As a Lyon trainflant hunts his prey, followers it color, lets it no Giving up the ghoft is often used for dying Gen. 2, 8, 17. For where he quiet, all he have calcum, and torm it to pieces, for when the foul goes out of the body, and the breath failes, the As a Lyon rampant hunts his prey, followes it close, lets it no where be quiet, (ii) he have taken it, and forn it to pieces, so thou gived me no reft between my plagues, nor for ought 1 fee, wilt give me any till 1 be utterly defroyed. [13, 38, 12, Lam 3.10. Hol.5.14. Or, as men hunts a fierce Lyon, which

the showest top felf marvellens.] Thou doft not correct me in a code may vary, but layed extraordinary plagues upon me, that mean monder as me, Num. 16. 29, 30. above that which is 2 cott. 8. Thou doft to prefile me with new and exquisite forcows, as if then wouldf thew all thy power in slittled me, and that the world might fee when a wonderful mean and the surface of the state o

afficient me, that the worst might fee what a wonderful workman thouser in my troubles, Lev. 2,3x. Deur, 28,59, 1900 mm! Who am already half dead, likes weary beat lying down before a Lyon. Or, againft there has I were thy mortal enemy, so that thou couldft never by plagues enough

upon me. V. 17. Thou renewest thy witnesses against me, and increases shine indignation upon me; changes and war are against me] The gree melle and frequent return of his troubles is further set out in this verfe.

Thou reneweff] Still he attributes his troubles to God, though Satan had an hand in it. Thou giveft new ftrength to thy winnesses against me, that they may not give over. Or ra-ther thou bringest in fresh witnesses against me one after another. Which agrees belt with the words following.

they with effect Some understand it of Bildads following Eliphaz in pleading against Job. But it is rather to be underphase in pleading againft lob. But it is rather to be underflood of new and teth plagues coming one after another upon him, which men would give to be forn by God as winnelfies
of Gods indigation againft ploy to feece him to confelfe form
great write-duefic common great fine againft God for great rugulgement
use to ancend upon great fine againft God for great rugulgement
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rugulgement
for years, to thew, that he life was a finel thing as we for years, to the years, to they, that he life was a finel finel property for the property of the p him, whom they accuse, bring more still, till it be done. So the Jews dealt with our Savion Christ, Matth. 26.60. So witnelles are taken for plagues, Ruth 1.21. Chap.16.8. And it agrees well with that which followes here, Mai3.5.

against me] To prove me a wicked man. Or, Before me, To my face, as witnesses to convince me openly, Gen.

and increasest thine indignation] Thou sendest me daily more and greater plagues, as if thine anger did not decrease, but inereafe against me daily.

upon me] They presse me down, as an heavy burden on s weary man. Or, within me, as Chap.6.4. changes] Divers afflictions, one coming after another, like

waves in the Sea.

give me frength to come alive into the world? Was I both Chap 3.5.61 13.17.

ter, then home eye women nive teen nim, though but a winde:
Or, why didd I not in the very birth, for then no eye could have feen me alive. Others read it, Then had I given not the gloss, See. It had been much better with me then now it is.

thou give time no refl between my plagues, nor for ought 1 fee, will open continue to the cont

more then theirs that never were, See Chap.3.16. Obad.ver.

I (bould have been carried from the womb to the grave ] I had I pound nave over correct point the womp to the grave! I mad not lived one moment to have felt the least forcor: but should have gone immediatly to the grave, the place of reft, thould have gone immediatly to the grave, the place of reft, Chap 3.18. He mentions the grave, as if the street leight to be the place of helt reft of him, by undertwards the feis it out in a far other manner are grown and the feis it out in a far other manner in their mileries, that they with for whings contary to Gode glovy, and dict own good.

Via Acquisit my despite for each thou and it as a loss, that page 1, the configuration of the feight for a fairly being from the configuration. The feight for a fairly being from the configuration of the feight for the feight for more reftenible before he die. as 8 pla, 3 a leaves to God for four refertibles before he die. as 8 pla, 3 a

prayes to God for fome refreshing before he die; as Plal, 39,

let me alone] Leave afflicting me : Lay afide thy Rodfor

a while, Chap. 7.16, 19.88 9.34.

that I may take comfort a listle ] If thou wilt not take my

that I may take comfort a little ] It thou with not take my plagues quice awayy tegic wen a little breathing time, that I may take once more of the comfort of like a little, hefore I dispution it likely to be thorty, Ghappaar.

Askyoliff, and of property, I find most return seen to the land of activities of the little of t

Before Igo] Before I die and fo go our of this world ; for death is a going into another world, Joh. 16.7. and a going from all our friends and acquaintance here. Or, Before Iga into the land of darkneffe. And those words, Whence I shall not

a but thou brought me forth out of the mombe?] Why didft thou lightfono place, with a Sun shining in it, but a dark land,

a land of designiffs, as darkniffs it self ] He means the thickeft darknesse, and nothing but darknesse, where no light at all is to be feen; as in the end of the verfe.

and of the shadow of death] See on ver. 21.
without any order ] Without any distinction between day and night, light and darknesse, between Summer and Winter, heat and cold, seed time, and harvest, which continue here while the world lafts, Gen. 8.22. No diffinction between rich and poor, worth latts, Gen. 8-22. No diffinction between 11th and poor, Kings and Beggirs, great men and mean, which is a great part of the beauty of this world. No difference between pro-ferrity and advertity, labour and reft; all is confusion. Mens

nels. No hope of any light, or comfort there. This is the highest expression of all. Darkness; as darkness it felf, there being no worfe thing to compare it to and the best of it is but dark-nels ; as t Cor. 1.25. Gods foolishness is wifer then men. God neli 3 st 1 Ozic. 1.5. Godd foolifinels is wifer then men. God is not lookidi, but in that allow, in which men think God thew leads with the state of the state of the state of the wifed allow See to like plane (Am. 6.2. 3 or it may be read, 'A godd when films bert, it is darkgoft three; where yo conclude, there is plane the state of the world that the state of the state of the state of the state of the world that the state of the in Gofhen, Exod. 10.23.

### CHAP, X I.

Ver.1. THen enfwered Zophar, the Naamathite, and faid.]
Zopharinfifts in the foot-fleps of his two former companions both for matter and manner of speech. But as it companions, point or matter and manner of speech. But as it affeth to come to pass in contentions, that mens spirits grow hotter and hotter, so he fers upon Job more spready then the swo former had done.

Then answered ] See Chap. 4. 1. & 6.1. & 8.1. Zophar the Naamathite] See on Chap. 2.11.

Lophin the examinations of one on the period and field Secon Chep-4.

Y. a. Should not the multitude of words be answered? and fould a man, fill of talk be suiffied? Before Zophar begins, ver. Accontinue what John and field; in objects three faults to him with the continue what John and The field in white door words. in the fecond and third verfes. The firft is multitude of words in this verse. The second, Lying; and the third, Mocking,

in the next verfe. Should not the multitude of words be answered?] An interro-Should not the militude of words be anywered? An interto-gation full of indignation, wherein Job is accused by 20phar of loquacity. Thinkest thou that none will answer thee, because thou are so full of words? Oftentimes men are filent, when thou are to tuil of words? Ottentimes men are then, when they could answer; because they that begin to peak will never leave talking. And in fach a case, it is to men should be answered yea, and interrupted also, if they will not give may to others to fock, See on Chaps, See on Chaps, and fines, and files. A man that the fact is the same and the state of the same part of the same made at

nes proma a man jun of takin junco, a man of tips. A than that ulerh his lips immoderately in talking, as if he were made all of lips, and had no other members. So we call a great fighter, a man of his hands. Or lips may be taken for speech, or lana man of this names. Or the may be taken for theech, or language; as Gen. 11.1. and then he may either accule Job of Ipeaking too much hor too eloquently in his own cause; as if he would bear out a bad cause by many words, or cover it with

be justified He speaks not of the justification of a finner before God, but of a man in his cause. Is it fit that a praying rore was a purer a man in this caute. Is it in trart a praining fellow thould carry away his caute? Arguments mut be attended, and not empty words. Thus he feeks to flop Johs mount with his own words uttered to the fame purpore, if rightly transflored, Chap. 6.26. See the notes there, And flows withall what just cause he conceives he had to answer Job lest he hould be puffed up after his long and eloquent Oration, as thinking that no body could answer it.

nor earry his cause, he had intermixed divers untruths to win

uted for ties jer 40.30. It is tied anotor uers jer, 50.36. He irree notit tien errors and images non notite to the ment these greeches that Job had used in his own delence, Opinion, And because he knew not Job heart, and though

and of the [hadaw of death] Molt thick shadoms, such as might;

and of the [hadaw of death] Molt thick shadoms, such as might;

ask often to die for fear. Or such as the gave association is a such as could be set, where there is a greater destructed; then that of the night even the datheness of deaths; less shadows and the such as the such

doft nor speak divine revelations, neither canft thou boat that authority which thou hadft in the time of thy prosperity, that all one hould hear with silence, and never reply, whether

that all men thould near with incircation never teppy, mistlet thou fpeak true or falls, Chap, 29, 21, 22.

and when thou modeld! When thou derideft both God and us, feeking to periwade us, to believe abfurd things, Chap, 10, 3.

us, geding to perfended us to believe abfurd things, Chap. 1.0; see 5... charging us with decir, Chap. 6.15; see 5... charging us with decir, Chap. 6.15; see 5... charging us with default; shark clean gentler multirude of words, norlying would uphold his caule; he fought to uphous the charging the chart hould disprove thin, and for after his liter, and extra they might nor fleek boldly own his head, and could him to blish for this house of the first head was called him to blish for this has a thumber to freek a sew more for ver his face , that he might be ashamed to speak any more so ver mistace , that he ingut se animine to speak and in untruly, Num. 12, 14. 1 Sam. 19.3.

V. 4. For thou haft faid, My doftrine is pure, and I am clear in

V. 4. For these half faid, My destrine is pure, and I am else in thine got: J coping goes to work as if he would deal more can didly with Johen his claim, as if he would deal more can didly with Johen his claim, and the caption, which has done, and therefore names the question, which has they in. He doth not our of malice right in, that he may and faster them fally upon Joh; for that would have been good faster them fally upon Joh; for that would have come for with and godly a man; but gathers them out of Johr words mitunderflood. The places he active ro, are Chapton 6.0.8 9.4.8 to 7, Our of which he would, by a wrong configurance, guther this double charge of loss maintaining the figurence, guther this double charge of loss maintaining the loss maintaining the charge of loss maintaining the loss maint 6.10. 8 9.33. 8 10.7. Out or which he wouls, by a wrong confequence, gather this double charge of lobs maintaining the abiolute ruth and purity of his doctrine and life; whereas in the first place he did not maintain a freedom from all errour, the next place me and not maintain a regroom from all errour, but a willingneffe to speak the truth, according to his know-ledge. In the fectond he maintains that truth, that God did af-giff good men in this world, as heavily as had men: Which is Bick good men in this world, as heavily as bad men: Which is a truth, shough Zophar thought enherwife. In the third, he onely call to do for a winted, in the was no wicked man, only call to do for a winted, in the was no wicked man, whatever his firends thought of him; but he no where as-forms, that he had never finned againft God. Zophar therefore wrongs Jobin putting other words in fleta of his, which not founds as by alto confequence, could be collected out of them. And fo he condumnes Job unjuffly, and fights with his words.

wn insuow.
for The word commonly is translated, And; But it is often used to express a reason of a thing, or saying, and translated, as

here, Prov. 8.32. & 23.3.

thes ] Thou, O Job, haft spoken thus highly of thy felf. If
another had done it, we should have given more credit to it. baff faid! Not onely haft spoken those words; but hast se-riously affirmed them for truth: as Plal. 116.11 and that before God; as appears by the words, In thise eyes.

my doffrine] The word comes from my to receive, inti-

my decrems.) I ne wore comes from fig. 70 of receive, inci-mating the way of influedion, by receiving knowledge from parents, or teachers. And it is put foundings for the things that are to be known, which indeed are worthy of all accepts that are to be known, which indeed are worthy of all accepts that are to be known, which indeed are worthy of all accepts that are to be known, which indeed the soft is used. Deur, 33.2.Pov.4.3. Sometimes for the knowledge of those things 33.2. Prov. 4.5. Sometimes for the knowledge of thole things that are taught as it is wrought in the mind of the learners it is used here in the first sense. Job had spoken the truth, and thought it worthy to be received, though his friends deand thought a worthy to be received, though all triends de-fpifed it. Some take it for manners, and good rules of life, received from others by counfel or example, and practifed by Job. But that feems rather to be intended in the following

is pure] It is unmixed, and cleer like fair water : a man may is pure 1 it summixed, and esser use rais water: a man may fee to the bottome of it, and fee no mud there of estrour.

and I am fear 1 The word fignifies pure from defilement;
Pfal. 14, or a choice one, Neh., 5.18. Cam. 6.9. Job meant, that he was found in dectrine; a nad puright in life; but Zophar takes him, as if he meant, that he was free from all errour and

is thine eyes In thy fight. My friends take me for an hypo-crite; but thou knoweft that I am none. This was Jobs meaning, to comfort himself with Gods testimony against the false acculation of his friends. But they understand him , as if he these models. Bulk no man make thee afternat.) He sacets Job of did challenge God to declare any fin, where of he was guilty as from a factor of the latest properties of the country of t

Should the first The word fignifies fuch things as men frame in their owns to the first the word fignifies fuch things as men frame in their owns to the first the fir

he would not be convinced by any man, though he spake ne I more on the sthough he do not think he to reveal them unto ver fo much reason, he withes, that God would according to thee, Others read it Could the ver fo much reason, no withes, trust. God wound according to trust. Appears read by any property of the laws of th

Chap. xi.

Othat] Heb. who will give. Zophar wishesh earnessly, that God would take the cause into his own hand, Chap. 6.

God ] The name comes from 250 power. He is able foro

fpeak as to convince thee : but we cannot do it. mould speak I Would lay aside his authority, as thou defirest, and would reason the case with the Pial, 50,7.

that was meant before in the word  $Speak_F$ . But with a tarthen emphasis, For God could have flowen to Job by form efercies fligh, or typical form of the form of the flowent of the form of the flowent of the flowent

flept in his prefence,

against thee] Heb.with thee, That he would discourse and argue with thee : yet it is fometimes translated Against; as but once open his mouth, and begin to speak, he would take like dimensions, Eph. 2.18.

but one open in smooth, and eigen to pean, he would take in part, and he including spin, all of the part, and his free day, and the he would flow the the facets of middlen.

V. 6. And that he would flow the the facets of middlen.

Gods willdens, week, or, I be you're, I be Gods will denive, the Gods will denive, the Gods will denive, week, or, I be you're, I be the state of the the first his individually defer with, I in this week exactled to the tells that whis individually defer with, I in this week excepted to the tells of the tells the middlen the the tells of the tells tells of the tells of

be would [hew thre] Teach thee fo cleerly to know this thing fo exactly, as if it had flood before thine eyes. the feerets of wifdome? The hidden waves of his providence,

wherein he walks in his dealings with mortal men, which thou If thou were called to give an account of the caules of things thinkest thou are well acquainted withall; the woulds find in heaven, as of the motion of the fun, moon, and stars, or it then, that thou are very ignorant of them. Accrets are called the of things in the highest and invisible heaven; What can't hidden things because men cannot understand them, no more thou say to it? Nothing at all. Why dost them to you then they can see things hid from their eyes.

That they are double to that which is Double, in Scripture, is put for a great exceeding, Ila,0.18.61.7, I-17.17.8 Zeb. in sp., which are far higher; It Remes that he means the higher Lawren because the opposed it to hell.

2. Rev. 18.6. Same understand in Gods wayes, that man Desperation of the word lightless the graye forecomes; but thought, too much conceited of his own wildom. Others read parts of the corth. it, That they (hould be double to that which is. And they underfigure to follow plagues; as if Zophar had faid, 'That fold had to be no reason to be impatient, seeing God did not lay half the found out, and sometimes impossible. Therefore Gods Judgerows,upon him that he did deserve; but his fins were far more

deales with thee; take notice of it therefore upon my admo- men, which are more abstrufe ? nition. The word is translated, therefore, Chap. 10.15.

He doth not lay upon thee all the punishment thy fins have fions or bounds of Gods wildome, but fets it out comparativedeferved; but layes far leffe load upon thee. Others read it 1/2, making it to reach beyond the highest, deepest, longest, thus, That God forgetteth the in comparison of thise iniquity, and broaded things that are, and so begins the comparison of thise iniquity.

This gives the pumilied the so little, the letens to have shown the control of the control cause to think that he deals heartily with thee.

est the Almighty unto perfection?] Here Zophar confirms what furing them. But Gods wildome cannot be measured, Rom, he had said before, That Gods (ecret providence was far 11.33. above the reach of man; and labours to convince Feb of it by yet here Zophar vilifies him ; Canft thou find out God ; what felf ? canft thou know ?

Canfl thou? ] Affuredly thou canft not: a vehement negation under an affirmative question ; as Chap 8.11.

utmost endeavours to find out Gods nature, or the course of length; for narrow things feem long, and great things feem

tather wide. Gods wildome goes beyond all thefe, find out 6 of God; as followen the end of the verfe; or find out the reafons of his case his mind only 1 flow until now that God doth not onely

Bur] This particle is ordinarily translated obtains the configuration of lding the degree of knowledge.

the Al. July Another title of God used frequently in Seribture, and fely here to draw Job from refiffing God, as Zophar. thought he did

man perfection] Till thou know him, and his counsels perwould family Would lay afide his authority, as thou defreet, and would action the cale with the Polis 1,0.7. and would action the cale with the Polis 1,0.7. It has it to a give it saids for the style any extent to add, and you his they? A faill indicate then from men, who cannot begin their policy of the policy of greated a compilation of the policy of great a compilation of God, and of his vibra of the monity gives the policy of great a compilation of God, and of his vibra of the monity gives the policy of great a compilation of God, and of his vibra of the monity gives the policy of God, and of his vibra of the monity gives the policy of God, and of his vibra of the policy of the policy of the policy of God, and of his vibra of the policy of the policy

might know his meaning; but hanfelf, and his friends also workers that flood by; for he was very definous to have Jobs mouth that flood by; for he was very definous to have Jobs mouth because his moderne.

See a his moderne. which is higher then heaven, deeper then helf, longer then the earth, broader then the fea. If thou could thattain to them Chap. 20.17. And that was Zophars defire, That God would (which is impossible) yet must thou needs fall short of the perplead against Job. And he made no doubt, but if God would fection of Gods wisdome, which is far beyond all these. See the

His] Gods wildom, yer. 6.or, They are ; that is, the fecrets of Gods wildome, yer. 6.or, He his that is, Gods the Almighty, yer.

proceedings with him,

and that ] Or, Fer; as including a reason of his former

defire. So it is transfasted elewhere. See ver.4.

built in a part beauty. And then it answers well to that

with follows, Depte then built, East, So the defect in the former

defire. So it is transfasted elewhere. See ver.4.

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built is a part beauty. And then it answers well to that part of it full and eleer.

what canft thou do ? ] Heb, what canft thou work ? as Chab. 7.20. Pial. 11.3. all labour about impossible things is in vain.

cannot understand half the wisdom that is in Gods wayes, and here it is put for hell, as appears by the opposition to heaven: fo take it as a fecret reproof to Job, that was as Zophar as alfo, Mat. 11.23. Hell therefore feenis to ac in the loweft

what canst thou know ? ] Or, How canst thou know it? So ments are compared to a great deep, Pfal. 36.6. How is it polthen his fufferings, Ezra 9.13.

[fible that thow which can fin oct comprehend not comprehend to forget how gently God thouldft attain fully to the causes of Gods proceedings with

V. 9. The measure thereof is longer then the earth, and broader That God exafteth of thee fells then thine injusty defervetb] then the feat He did not conceive that there were any dimen-

the measure thereof 1 The extent of it. Snoken after the man-V. 7. Can't thou by Carching find out God ? can't thou find ner of men, who know not the length of things, but by mea-

is longer then the earth] As the heaven is fer out, as the highhis own infirmity, and inability, to conceive the nature of hea- off thing in Scripture, Prov. 25. 3. and hell for the lowest, ven, hell, earth, and fea; all which are easier to be fully un-derflood, then Gods nature, or the course of his dealing, with the Sea for the widest, Pfal. 104.35. See Pfal. 139.8, &c. Some men. Thefe things had Fob fee our excellently, Chap. 9.4. &c. Kingdomos are exceeding long. How long then is the earth it

and broader then the Sea ] The Sea appearing more large to our eyes, then any part of the earth that we can fee at once, because our fight is hindred by hills, trees, houses, that may be by fearthing I By using the greatest skill thou hast, and thine the reason why it is set out by breadth, and the earth by

proceedings. Thou mayeft think he deals unjuftly with thee, govern all things wifely, and is able to give a good reason of in laying fuch load upon thee , when he knows cause to lay all his proceedings, though thou be not able to find it out, but

fitoy.

and [but up] Sometimes the word is taken in a good [enfe, for flucting one up to protech him and keep him from danger, that he may be fafe, when others perifit; as Deut, 22,36. Sometimes up to a protech him sometimes are profess. 2 [fig. 17. 4. times in an ill fenfe, for flutting up in prison, 2 King, 17. 4or delivering into the enemies hand, so that there is no eleape-

ing, Deut. 32.30. Pfal. 31.8. So here,
or gathering tegether] See men at liberty, fo that they may dwell together freely, and thrive and increase, Zeph.3.18,19. and then it is contrary to the former. Then the fenfe is. Whether God destroy or uphold, do hurt or good, no man can que-tion him for it. If he should do and undo, consound all things, yet he were blameleffe. But it may rather be applyed to afflictions. If God cut off men by the fword, or flut them up in prifon, or bundle them up like flicks for the fire,or gather in paion, or busine them up inserticus for the fire or gather feveral afflictions into an army together against any man, he hath no cause to complain. This suits best with Zophars intention, to shew that Job complained without a cause. Neither will any man demand a reason why God prospers him, but why he office him.

then who can binder him] Heb. turn him away. To wit, from

what he intends to do. See on Chap.9.12.

V. II. For he knoweth vain men ; he (eeth wichedneffe alfo; will be not then confider it | Though he might use his absolute powbe nat then confide it.] Though he might ut le ha solution we for of fero me mithout a caule, yet he doth not ut for of fo, for he can easily fee vanity and wickedancile in the hearts of them that appear Saints to me, as thou, O Joh, half done. This thou can't not deny. Tell me therefore why should not God punish insiguity, where he fees it?

For Though it may feen strange to men, yet God affilds:

not without a reason.

be knoweth] By a knowledge of intuition, not of approba-tion, as fometimes the word is used, Pfal. 1.6.

tion, as sometimes the word is used, Pisl. 1.6.

vais men] Heb, meralls of onatis). By vais men, are meant
rath and inconsiderate persons, or syers and unjust men, as the
word sometimes imports, Eucha. 20, Pisl. 124, 48. 62. 9. Or
ungodly men; as Pisl. 126.

ke futtl Knowledge and sight may differ in men, the one
being an act of reason, the other of sense, but in God they are
than 1.26 are wrong should kills God Asha has the and a sense.

all one. Left any man should think God doth not know secret wickednelle, he explaineth the former word knowing, by fee-ing, that is, he doth as perfectly know those things which are hid from the world, as men do those things, which they see with their eyes. We count fight the furest fense, and there-fore prefer one eye-witnesse before ten ear witnesses.

it, and goodnesse, Lev. 10.10. 1 King 3.21. Certainly he will take notice of it, take it to heart, and make men to see that he eakenotice or it, take it to neart, and make men to feethat he doth fo by exemplary punishments, Hos. 10. Gen 18.20,21. Heclosely taxeth jobof hypocrific, and wishesh him not to trust to vain shews, for God would assuredly find him

wild affes colt.] Zophar goes on tacitly to accuse Job of foolish nesseand pride. V, 12. For vain man would be wife, though man be born like a

For J Or, Tet; as Pil. 119. 109, 110. Though he be not able to reach to the depth of Gods judgments, yet he would be thought to be a wife man, and will censure Gods proceed-

vain man] Heb. Hellow man. That is, empty man; for hollow things have nothing but wind within. So the word is rendred, Exod. 27.8. He means, that man is naturally empty

of knowledge.

would be wife] Heb. would be heaving. The heart is the feat would be wield. Hen. You at a beary. In a neart into each of wildows. Seen Chap, 4, the brock pullifying the control of wildows. Seen Chap, 4, the brock pullifying wildows wildows. Seen control of the cannot underftand, ver.6.7.&c.

is be not in the Original, as appears by the diffinction of the nacles. So Gods house is called Tabernacles, Pial, 84.1.

p.XI.

Also may justly use his power and will to dispose of things as he, character. So as, is added Chap. 7.9. though not expressed, please, and no man hath liberty to contrastlethin, though his ways steem strange to mans reads of the property of the ways steem strange to mans reads of the property of the way of the property of the way of the word stranger and the contrast of the property of the way of the word of the property of the way of the word of the property of the Pfal.49,20. & 73.22. & 92.6, Eccl. 3.18, yea we are fent by Job himfelf to the beafts to learn , as if they were wifer then we, Chap. 12.7.

we, Cita, 12.7.
V. 13. If then prepare thine heart, and fireth out thine hands
towards him I Zophar goes on in the fame method that his two
fellowes had done: Having Isid load upon Job, and endeavocated to few him his wickednefs; now he perfundes hime
fupplication and reformation, by many specious promifes of

Implication and reformation, by many speciests promites or refluration of peace and prolegary to him in abundance. 
If thou! The pronoun is not included in the verb, but plainly expertiged in the Hebrew text. As if he had faid, I feak to thee, O Job, in particular. Though thou haft been a grievous finner, yet if thou pray to God as ghr., and reform they life according to his Will, thou shalt be reflored to a flowifhing condition again before thy death.

prepare thine heart] By the heart, here, is meant not that flefty part of the body, which lives first, and dyes last, but the [fichty part of the body, which lives fift, and dyes last, but the tool 1 as Pila-Jai. By preparation, putting the faculties in une to feek and pray to God, as 2 Chris. 1.4. & 193. Pilal. 197. & 10.81. The don'n not say, if thou prepare to high say to thy heart. Noting, that his prayer must be finecers, and come time the heart, elle God will not regard it.

and flitteth out thine handed! That is, if thou pray to God for pardon of thy fine, and flame not longer to juthfie thy felf. It was the gestion of those that prayed in those times, note to he deek hands eggetter, or first them up a firstle way, but no fireted.

them out as far as they could toward heaven, as if they would pull down a bleffing from thence, Exod. 17. 11,12. & 19. 29. 1 King. 8. 22. Pial. 141. 2. Thereby they shewed, that their hearts were listed up to God, and that they expected all help and fuccour from him, Lam. 3. 41. Stretching out of hands ty and bounty, 1(a.65.2. But here, as a geflure of prayer, where, in we with forrow for fin firerch out our hands to God, and he Pretches out his to us in pity to pardon us, and bounty to re-

towards him] Towards God. Mentioned in ver. 5, 6, 7. That is, towards heaven, which in Scripture is called Gods throne, 1 a. 66.1. and whither we are directed to fend up our prayers to him, Matth. 6.9.

to him, Mattin.6.9.
V. 14. If linguisty be in thine hand, put it for away, and let not wickedness the will in the takenness tell it hou should the prepare thy heart aright, and pray earnessly to God at present or produced or fins, yet that will do thee no good, unless thou reform thy life and conversation.

life and converfation. If imaging it is may be meant of any kind of fin, but it is likely Zophar meant is here of cruelty and opperfision of others; as if God by Jaspin their fore stiff clien upon him, dd as it were from heaven tethic against him, that he had govern his former great elter by opperfision; which is the thing that Jobs other friends do cloicly caff in his dish, Claps, 48, 9, & 13-14. be in think and J The fast of inquity is in the tent; but it is often aurobured to he hands, because they are the influences of action in the course of our lives, 25e Fig. 7, 3. I Sam.

ments of action in the courie or our tree-oce Piat-7; 3, 1 3 and 46.18. 1 Chr.12.17, Pibla-6-10. Chap-16-7; 1 inquiry, and effectilly violence, is like dirt or fpots flicking on mens hands, which nakes them unfer to be lifted up to God in payer, [Ia.115, Ion.3 7,8. He intimaces, that it is in vain for Job to pay for mercy, till his hands be cleanted from fpots of violence of the course of th lence in Gods fight. He may either mean the guile of vio-lence remaining upon Job unrepented of, or things gotten by violence kept fill in his possession, and not yet restored to the right owner.

put it far away] Keep thy hands from violence at a very great diftance for time to come. Let it not come neer thee. Or, Be far from keeping ill gotten goods; and if ever God make thee able, make full restitution to those thou halt

annor understand, ver.6.7,&c.

annor understand, ver.6.7,&c.

though man be born] He shews whence this ignorance in man

northing gotten by fraud and violence abide in thy dwelling, proceeds. Not from creation, for God made him wife, but but flow they true repentance by fending him home to the right from his birth. Ignorance of spiritual things is a part of Oriowners. See Chap. 5. 24. He may speak in the plural number, with allufion to Jobs former effare. For rich men have divers life] It is necessarily added, to set out the similitude, though tents or tabernacles, or at least divers rooms in their taberV. 15. For then first then lift up thy face without fort, yet a This thought will not still that has float to faceful. In the two torner thought of thy former forrows ever still the more, Clap, 6, veries, Zophar had taborted Job to furmition, and reformant for the still the three more, Clap, 6, veries, Zophar had taborted Job to furmition, and reformant for the still the three more, Clap, 6, veries, Zophar had taborted Job to furmition, and reformant for the still the table to the still the

Chap, xi.

For 1881 When tool mat truly number thy seat vectors God, and put way then iniquity, flush thought up top face! A phrase fomething like that before, of litting up the head. See Chap, 10.15. The lifting up of the face betokens, I Cheertlanelle, when a mans conference being pacified, and he affired of pardon of fin, may not onely look man, but God in the face with comfort, Chap, 22, ceed the noon-day in brightnesse. concly look man, but God in the face with comfort, Chip, a. 3, 62, after got confidence, whereby a man't confidence in fall but upheld by God against all enemies is fairtuit and corporal, and need not fear thur triom God himself, a Suma-ata, a new rement court betters, Deut. 18, 50, 100 regarding the performance of the edd, is in the Original, not lighting the face to original, and lighting the face to original, and lighting the face to original, and lighting the face to original the man there is may be taken in the two former fenfes. That is fall is fall in the fall of confidence, as appears by the opposition in the end of the verific. A guilty confidence makes the commence fall G. and A. 2 delected confidence where the confidence is appearance to the confidence of the verifical and the fall in the fall of confidence, as appears by the opposition in the end of the verific. A guilty confidence makes the commence fall G. and A. 2 delected confidence where the confidence is appeared to the confidence of the verifical and the confidence of the verifical and the confidence of the verifical and the opposition in the end of the verifical and the verifi makes the countenance fell, Gen.4.6,7. A cleer conscience

smakes this countenance fall, Gen.4.6,7. A cleer conficience makes a min look up boddly, without flys? Or, out of flyst. Being delivered from all the forces, and plagues and pumilment or thy flas, which have defiled thy face, and made the lang down thine head for some significant or the flash of the flash defile the foul, Jude verification of the flash defile the foul, Jude verification of the flash defile the flash of the flash defile the flash defined the flash defile the flash defined the flash defile the flash defile the flash defined the flash defile the f

better, and it shall be constant.

better, and it shall be conttant, and shall not say Thou that he so far from having any sensible loss of the prosperity, that thou shalt be freed from the fear of any evilor change, as long as thou livest. Thou shall not need to hang down thine head, as now thou does the reason of thy forrowes, nor to fear any more or greater trou-bles coming on thee, which now thou dost complain of so beet Gooning on thee, which now thou dont complain or to much, Chap, to 1, 15, 16, 17, 116. Scipture uffeith of cent or com-pleat fellicity, by expulsion of fear. For a rich man is not fully happy folong as the may fear powerty. But when either there are no more troubles, or none that can befall us, then gur proare no more trouvers, or none can can veran us, onen our pro-fperity may be faid to be compleat. See Zeph.3,13, 1fa. 17,2. A bad conscience makes men afraid, but a clean conscience drives our fearfulnesse. He tells Job that he should not need after his true repentance to fear any more a revolution of any

V. 16. Because thou shalt forget thy misery, and remember it as waters that passe among the goes on in setting out the assurance of Jobs constant prosperity after his repen-

Because ] He gives a reason, why Job should not sear any future troubles. What need a man, or how can he sear that

thou past forget 1 steer 2100 the promount is expertised to repulsitis fixed, see ver. 13. Though thou be thus midreable, and almost part hope of recovery, yet thou shale be happy, if thou past and almost part hope of recovery, yet thou shale be happy, if thou past are thought of the state that should not be pushed to the past are thought of with delight, and make prefere profession past are thought of with delight, and make prefere profession past him in mind of them to renor whis grief, Gen. 44. 50. Secondly, that he shall have a long time of irecdom from formal that the state of the past of the state of th

shaddfuleffine. God fen the Groups on temp, emercane with the state of the first of that have overflown his ground, when afterwards he fee a couch and great burden of graffe upon it, and much cattel feeding there. Pfal. 2. 2.

veries, Zophar had enhorted Johto fubmifilion, and reforma-tion; now he gives him arguments of encouragement on performa-friest, and full futurion of future group recommendation of the full deliverance from perform in-feries, and full futurion of future group recommendation of the strength of the s ture prosperity, so now by the extent and greatnesseo fit.

And thine ego. So the word is translated, Pfal. 39.5. The

remainder of thy dayes shall be full of prosperity. final be cleaver then? Heb. shall rife above. That is, shall ex-

thou shalt shine forth] Thou shalt appear honourable to others, and sull of comfort. All men shall take notice of thy

appears by the verfes following, which do not for our freedom from fin, but from miles of the contribution of the contribution

troubles.

V. 18. And then shalt be seeme, because there is hope yea, those shalt dig about thee, and thou shalt take thy rest in safety.] Jobs surre prosperity, intimated in the former verse, is branched future prosperity, intimated in the tormer verie, is branched into divers particulars in this verie and the next; as fecurity, fafety, reft, fearlefinefs, and preheminence above others. And laftly, it is illustrated by the contrary condition of such as per-

lating, it is industrated by the contrary condition of inch as per-fifth in fin, without repentance, in the laft verfe.

And thou finalt be feared. It is not to be understood of car-nal fecurity, as Judg. 18, 10. Job 12. 6, but of an holy and con-

nal facurity, as ludge, it is, 0, Jab 22. c, but of an holy and considerate riching upon Gods as Plat doch in or. 827, 3; became there is loyed 14 t. doch in or. mean an hope of getting out of the fundifiest, for that already imposed in the former veries. He speaks here of a full start of the dock in the dock have, when his prosperity thould be removed. When the hope may be double; First, Of continuing that happen with the following the country of the property for the property of the prope

rrom num.

yea, thou field dig about thee] Some interpret it of laying the foundation of an house, by an allusion to the Arabians, who using to change habitation, often digged holes, to fasten stakes nture counter. What need a man, or now can be real than which is forgotten?

which is forgotten?

than half forget? Here also the pronoun is expressed for carel. Others, of diagnost of Wells, which was the first thing emphasis face, as ver. 13. Though thou be thus mistrable, and they used to do, where they mean to pitch their tents, that

couch and lye on the earth, when they go to fleep, Ezek. 19.2.

Chap, xii.

care come nect them. I a now mate nave no enemy that date | may content the baltance with you for minome, and claim intertupe thy quiet efface, no not when thou art affece, Gen. | as great a thate in it as you. Nay the vulgar fort of people intertupe thy quiet efface, no not when thou art affece, Gen. |

of them that continue in impenirency, to discourage Job from continuing in that evil way, wherein Zophar thought he walked. The mifery of fuels he fets out in three particulars: 1. Ted ous expectation of good. 2. No escaping out of evil.

 Hopoending in delpair.
 But its 1913 The eye is a principal member, and great judgments in Scriputer are fee out by some plague upon the eyes which are very tender and useful, Chap. 3. 10. Plal. 38.10. Prov. 2017. For a blind man is in a fad condition, and the last condition and the last condition.
 3. Hopo ending in despair. more lad, if he once enjoyed the benefit of fight,

of the wicked J Chap. 3.17. & F. 22. & 10.3.

(ball fail) Shall wear away like a cloud that vanisheth, Job 7. 9. They shall be so weary with expecting good, which they shall never enjoy, that they shall be able to look up no longer, Lam.

4.17. Chap 3.1.16.
and thely flatt not flays.] Heth. flight fluid perifl. From them, and they flatt not flays.] Heth. flight fluid perifl. From them, and the flatt not flatten flatte many enemies, that they intail have never an nois leit to the order of the most an archive half not obtain the good they expect, fo they stall never be able to effect the miferies they feel of rear. Or, who showed as further than the feel of the most enem furth as the feel? Ye think ye have a great treaffing that flowing a replaint as the feel of the most enemity for the most enemity

Refige [ball perifs from them; as Pfal. 14.14. There shall be no shelter or place of reduce from the first or place of reduce for them to fly to, to escape these former. They shall no wan feet for help of God or man 3 as Saul dai, when he had forthere God, 4 Sam. 26.15.
Saul dai, when he had forthere God, 5 Sam. 26.15.
There shall be as the giving up of the giving and feet from them, there is giving up the good. There hope is dwing and decaying.
They shall extremely hope flat be a three giving and god the glob. There has been done to the first flat for the giving up of the glob. They shall can be the giving up of the glob. They shall can be sufficient to the giving up of the glob. They shall less themselves so quite out of loops of any the glob. They shall can be shall with themselves and the shall with themselves dead. Ohn, 2.31.32. the good, that they final wish themselves dead, Chap. 3. 21, 22. It will yet need go no further for an example to consider good, that they shall wish themselves dead, Chap. 3. 21, 22. It will yet need go no surther for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example to consider  $I_{m,1}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for an example  $I_{m,2}$  Ye need go no further for in the Original.

## CHAP. XII.

Vetf. 1. A 2d 7d/0] In the three following Clappers John and Francisco Copies and the control of genome which his friend alid upon him, he there to dispose me which his friend alid upon him, he there to dispose the control of genome which his friend alid upon him, he there to dispose the control of genome which his friend alid upon him, he there to dispose the control of the con

of their own wildome, and foofes arit in an ironical way. Though ye think ye onely know the course of Gods provi-Counfel; yet I shall shew you your errour and folly.

No doubt but] Or, Of atruth, as it is translated, Chap. 9. 2. be digefted.

and wifdome shall de with you ] Ye think that when you are dead, all the wildome of the world dyes with you, none being and to profper him in his wicked courfe.

V. 3. But I have understanding at well at you; I am not infe- when he could not be heard.

and since finall make the affaid]. Thou shale sleep as safely, as | vious to you; you who showeth not fach things as thefe?] Though Occoping followed a vigilant thepherd, where no wild beath ye think to highly of your felves, and contemn others, yet. I date come neer them. Thou shalt have no enemy that date may come into the ballance with you for wildome, and claim

profite of freedom from cares and inward fears, that might editorbibits reft, here, from outward enemies, distribibit is reft, here, from outward enemies, distribibit is reft, here, from outward enemies, distribibit is reft, which is not unufual in times of war.

1. These middleading, Heb. I have an heart. The heart is year many filled mater fill print of the middleading, floritumes, because of the year have formed to the middleading, floritumes, because of the year many filled materials and the fill of power, that most feet, because of the year of the fill of power, that most feet, but middleads fill for the feet of counties, held in the feet of the feet of counties, held in the feet of the f 

of.

1 am uses inferieur to you.] Heb. I fall not lewer then you. A
meraphor from men conquered, who fall down before the conquereurs. So the word is useft, Nobe, 1.6. The entainess feeing
how thought more meanly of themselves then they did before. So lithle 1,3. I am not fall from the knowledge of thele
fore. So lithle 1,3. I am not fall from the knowledge of thele
fore. tore. So hitmo. 13. I am not tain from the knowledg of thele things no more then you. See the fame phrafe, Chap. 13. 2. But there is yet more in this phrafe. For Job did not mean, that he thought himfelf equal to them in the knowledg of Gods providence, whole errours herein he goes about to confute, but that he was beyond them in this point, and undertute, but that he was beyond them in this point, and under-flood it better then they did, though in his modelly he would not lay for much of himfelf, as he might have done. A figure called Meiofis, and often uled by godly men in Scripture; as I Cor.7.40. 2 Cor. 7. 10. & 11.5521,23. & 12.11. with I Cor.

indea by you.

sow macked ] Heb. a laughter, or, desifion. Mocked in highest degree, as one fit for nothing, but to be made a laughting flock. There is no as in the Original, and no question but Johnstanti of himlest, Chap. 16. 10. & 17. 2. & 21. 3.

any wreet and just 3 Sec on CASP, 3. S. 4.1. and any offer first first section for the work of the control of t octages of the minimum of a man in the man i pect-countenance and comfort, are most bitter, and hardest to

Modoubi bari) Or, Of atmib, as it is translated, Chap. 9. 2. It is of the same root with Amor, and imports certainly. I have yot hink so highly of your selves, and would have others to think so for you also, ye are its people I when seems a write people. I we conceive their years are a write people. I have conceive their years are a write people. I have not work to such that the such as the people with Chap. 9. 6. It is rather to be understood of the modern, and the probability of the probability of the probability of the modern of the probability of the pro to think to on you also.

gent tile peptid | Gepicke to all thires; for they all agreed;
yent tile peptid | Gepicke to all thires; for they all agreed;
in condenning him. Ye conceive that year as a wife people, with Change, 16. 1 his tather to be underflood of the moneter,
in condenning him. Ye conceive that year as a contract that the period of the

and be answereth him ] God answers him really, by making dead, all the wildome of the world dyes with youtnone bong left, that are able to infrued others. Thus Job intoically left chart are able to infrued others. Thus Job intoically left chart are able to infrued others. Thus Job intoically left moder to proper in his evil way, and 6 encouraging him the moder to proper in him the

the full uprieht man is laughed to feern.] Job fpeaks modeftly | flind letter, to flew the right meaning of the text; that God doth Paul, 2 Cor. 12.2,3, y. A man that is truly juft, and not

doth rams, a Con. 12.23, 5, 5 a man cases trust juit, and not feeting fo onely, is fibject to concempt and footh.

V. 5. He that is veady to flip with his feet is as a lamp delipifed in the thought of him that is at cafe.] Here Fob couches a feing estate, which ordinarily carries pride along with it.

he that is ready] The word is fixed, or prepared. He that can-not chuse but fall, and is neer to destruction, Plal. 108.1.

to flip with bis feet ] To catch a fall, or to balt; as Pfal.38.17. to the matters 1, to extent stati, or to that; as \*inia\_3=17, not ple. feet. on the then its brough follow by shiftichins, that he is ready to perfish, Denay 3-55. Field\_9-418\_ jer. 13\_16\_ Field\_7-3\_18\_ to an the continuary, the finance for an elate, is feet out by the unmoveablened to the loot\_Field\_111\_2. There is a falling into the finance unity the hipping of the text\_field\_7-2\_8 that this agrees the finance unity the hipping of the text\_field\_7-2\_8 that this agrees not with the coherence of this place.

is as a lamp defpifed.] He that is going down the wind in the world, is like a lamp that once made a fair thew, and was much efteened, while men might guide themselves by the light of its but when it is well nighout, it begins to flink, is flighted and

catt away.

in the thought! Heb to the thought. Is for repreferred to their mind by their corrupt judgment. It comes from a word that fignified centering, or highering, in the Original because as the form the corrupt judgment. In comes from a word that fignified centering, or highering, in the Original because in a consultation of the control produce as bright because are fine forth by the Sun, fo fell-pleating Original in the fame fenfe; as Eccl. 10. 1. Gen. 49. verif.

will and therefore is not femible or infinite continuences or outer those in myen, by enquey more than 1925, term one trade increase. The word doth not signified in litting fill, or being quiet, but for these it matter chough from thence to be had to five whee. Such the first significant the significant that the significan

Goa are feather, And wooden and God trangethe dwardanky, As it often goes in with the goddy's a vers, contrary to what thou, O Zophar, hath affirmed, Chap. 11. 17. fo it often goes well with the ungodly, contrary to thy affection, Chap. 11. 20. This foll proves by observation, or experience, vers, 5,6, by teffition, my of the creatures, ver. 7,8,9,10. Of the Senies, and ancient men.ver.11,12.

the Taternasies | See on Chap. 5.24. & 11.14. By Taternasies, is meant all they have, in, or about their dwellings, as their children cartel, goods, and all their affairs.

children, carret, goods, and an incre arians.

of soblers! I comes from a word that fignifies to lay wafte,
as Robbers do where they come, and as the Chaldenn and Sa-beans had done to Job, Chap.; To which he may here allude.

He meaner, fach as deal most unjustly with mere; yet they shrive wonderfully in the world.

thrive wonderfully in the world,
profin [O, ray atter. They thrive by their flula goods, and
no body modelts them, Chan, 3.40 Pall, 20.6. For the profiperit
y of the witedemin, fee Chan, 2.7, Plah, 3.7, 3.5. & 7,3.1.
& 8.9.7, Jeraka, H. Heh, 2.4. Mal, 3.7.
and they that provole God] The words the Original, figurifield, on more bodily, or fluter a glob yie. 12.3.2.1. And fe-

nes, to move boatty, or make; as 100 150. IL23.311. And te-condatily, to move to pallion, or difficuper, or anger, which unfectles the mind of man, a Kingg, 10.38; is wealthed rage, God as not faid to be provoked by infimities, or ordinary fine; but by heinous fine, or fine done with an high hand, and with aggravaring circumftances, Pfal. 106.7. Nor onely fuch as offer violence to men ( as in the beginning of the verfe) but alfo fuch as fin immediatly against God, and that with an high hand

are fecure] Heb. Confidences are to them. They are nor onely quiet when others are in trouble; but also most confident of the continuance of their profesity. The plural number notes our abundance of confidence; as of bleffednesse, Plait. 1. O the bleffednesse of the man, &c. And, Wisdomes, Prov. r. 20. in the Original, notes our abundance of wisdome. Or, It may be meant of firong places, or flore of wealth, whereon a man builds confidence.

into whole hand). The number is changed to the fingular, to thew that God dealeth fo not with fome few, but with many particular wicked persons; as by hand, is meant, power, or pof fession as Chau, 1, 12, 80 2, 6.

Ged bringeth Robbers get their goods unjully; yet God is faid to bring them into their power, because without his leave they could not meddle with them. See on Chap. 1. 21. Others tead it, To whom God hath brought by his hand, Others, Becaufe God hath brought, &c. The first reading is the best. abundantly I This word is added by the Interpreters, in a di-

of himself in the third person, as if he spake of another. So doth not give sparingly to them, as to some others; but much more then to many good men,

more then to many good men.

V-7. But sile now the brafts, and they float teach thee, and the forms of the are, and they float tell thee. For the greater conviction of his triends, he brings his proofs from the lowest creations. in the thought of his relate is a cfc]. Here, give couches, also close to mentiones, no unique up process from the course of control unique to the course of which brait beafts can teach. I need not prove by Reafon , or Scripture, what I fay. I shall bring the beafts for witneffer

But] Heb. And smely: See on Chap.1.11.8: 2.5. There is no question, but the beasts may teach you so much,

ask 1 Enquire how things are carryed among the brille

now] Or, I pray thee : Do not think much to be informed by

them.

the beafts] It may fignificany kind of beafts, wild or tame;
but it is commonly put for wild beafts, and the fenfe is the
more full. There is no beaft fo wild in the wilderness, that never came near man to learn any thing of him, but can inform thee in this point. Because men use nor reason well, God to fhame them doth often in Scripture fend them to the beafts to

thanne them doth often in accipture lend them to the beatts to learn. Prov. 6.6.1(a.1.3).

and they] Heb. and te. That is, every one of them. None to vite, or brutilh, but can inform thee. The like plicate of joyn-

Din. 63- Jon. 1.6.

of similar is a self-I That is rich, and hath the world a will, and therefore is no fondble of the miferies of other men. in 1981, by conduct was the included between us. Or, These will, and therefore is no fondble of the miferies of other men. in 1981, by conduct was the included between us. Or, These mayeft; by enquiry into their carriage, learn the truth herein, So the heavens each, Phil.15.1. Le is true of God providence as 1 full of affiction, and heart or defluction, an now despited. He a lamp going out, and that by youn yriends, who have the world as will, and live in eals, while I am in want, and full of phil. It had a himing time of proferring but now it is gone, and I am flighted by you.

1.6. The themselves of where proferry, and they that provide God are feture yinto whole hand God bringthe bankadanhy.] As it offen goes all with the gody 1, as very, contrary to what the under the form of the gody and the gody and the gody as the experiments of the god of the

of the ay ] Heb. of the heaven, Nor of the shird heaven, where of the early lettory the these control control mattern, where it is are the Angels a nor of the fecond, otherwise are the sight of the first And therein not of the upper or hor region of the sir, wherein from plate the Element of fire a nor of the middle region, wherein are the clouds; but of the lower Region of the air, wherein the birds use to fly, Chap. 28.21. Pfal.

and they finall teach thee] They thall fee it out plain before thee, so that thou mayest, as it were, see it with thine eyes. So the Hebrew word signifies. It comes of 711. Before, or in fight. They will make thee to understand it cleerly and ful-

V. 8. Or freek to the earth, and it shall teach three; and the splits of the sea shall declare unto thee. ] He proceeds to bring other Witnesses of the truth of what he said; and that from the earth and fea.

the earth and fea.

O'fpiels to the earth) Others read it; Or and the finite of the
earth. Adding the word and out of the former verife. The
words may be are in and it is adding the thinney from the real,
to demonstrate the paint in question. As the great wees overtoom them, and keep the fine distinct
from them, and keep the fine distinct
from them, and by realing word them, and keep the fine distinct
from them, and yearth of the second the lefter ones no room to root in the earth and from the and
adding a fine fine fine and by all the fine earth fine. modifure of the earth from them, and by all thefe means kill them, and that by Gods difpoint; is God permits the wicked to oppreffe good men in the earth. From the Hebrew word \$200 comes our English word Earth. It is used forecimes for the whole body of the Earth : as Gen.r.r. Sometimes for a land: as 2 Sam. 3.12. Sometimes for the inhabitants of the Earth, Pfal. 67.2. Or of fonte particular land: as Gen. 47.57. Sometimes for fields, or arable grounds : as Exod, 23.10. Here, in the firft fenfe.

and it [hall teach thee] See on ver.7.

and the fifther of the fea ] Thefe alfo, although more dumb then beafts, making not fo much as a found, yet may acquaine thee, that as great fiftes devour fmall, fo tyrants oppreffe good

[hall declare unto thee] The Hebrew word fignifies to reckon up, or declare particularly: as 2 Sam. 24.10. Plal. 16.7. They are able to produce many fuch particular examples of violence in the feas.

V. 9. who knoweth not in all thefe, that the hand of the Lord hath wrought this?] Now he comes to a conclusion out of the former premiles, that it appears by all these testimonies, that as well as those among the beafts.

course of Gods providence, which is held out to plainly in every mean creame? Breather 20,000 A. Clay 1.1. All word is often translated, and Section 5.7. & 16. and we remained the section 5.7. & 16. and we remained the section 5.7. & 16. and we remained the section 5. A man may give right words fer out Gods providence by unstanctabile things, if all 6, as of means by his car, whether they be true or and Job had faid, we not this Chapter, that in this point configuration of the section them it was obvious to all months them. and 100 Mag 141, yet, 3,07 this Chapter, shat in this point con-troverted between them it was obvious to all, now he factors it by earthly creatures neer at hand, and commonly feen by vulgar eyes. Ye need not feek it fo far, that may be informed by those violences, which God permits in other creatures, and how he deales with men. This he doth to humble his friends, who were proud of their wildome, as if they could bring forth

in all thefe | That God thews the foot-fleps of his providence in all thefe creatures at fea and land. Or, by all thefe. They are inftruments to make it known. -So 3 is ufed twice in

that the hand of the Lord His divine power, by which he works, as men do, with their hands, Chap. 10.8.

works, as men do, with their nands, Chap. 10.8.

bath wrought thu? Ravening Fowls, and Beafts, and Fishes,
could not thus prey upon others; not bad men on good, unlesse God had an hand in it, For the phrase, see 2 Sam. 14.

V. 10. In whose band is the foul of every living thing, and the breath of all manifold.] It must need be, that God hath an over-ruling hand in all these confusions in the world, for the over-ruing hand in all their contunous in the world, for the life of all creatures is a his dipoling. He can take it away when he pleafe, and to caufe the fironger creatures to ceale from opprefling the weaker, and bad men from opprefling

good.
In whose hand] In whose power or disposing, See on Chap.
1.12. & 2.6. Gen. 16.6. Dan. 5.22.
& the foul] Or, life. The word is put sometime for the soul
is self; as Ezek. 13.4. Sometime for the whole man; as Gen. ILEIT, 34 EZEZ. 13.4. SOMETHINE FOR THE WHOLE MAIN; 34 EZEZ. 13.4. SOMETHINES FOR LIFE, the effect of the foull, for it goes away from the body, when the foul departs, Gen. 9.4, 5. Sometimes for a dead body, out of which the life is gone, Lev. 22. 4. Here it is taken for the life of a beaft flowing from a fundible foul, Lev. 17. 10, 11. The life of a beaft is in his bloud. If that

be letout, the beast dyes.

of every living thing ] Of every unreasonable and sensible creature. For it is opposed to mans spirit in the end of the verse, and the Jews do not attribute souls to trees, Pfal. 145.

76. It is sometime refirained to man, as Gen. 3, 20. But it cannot be so here, for the reason before given.

and the breath 3 Sometimes it is put for the reasonable and immortal soul in man, as Eccl. 12-7. Sometimes for the breath, as Pfal. 146.4. His breath being gone, life is gone withal. So

of all mankind] Heb. of all flesh of man. That is, of ever man. Flefh is taken fometimes for man, as Ifa.40.6. All flefh i man. Pictin is taken i concurrent or man, as 112.4,0.6. All 1910 is graffe, that is, all men are mortal. Sometimes for the fubliance of the body, as Gen. 17.13. Lev. 19. 28. Heb. 12. 9. Sometimes for the original corruption of nature remaining in men, Gal. 5. 14. Here it is taken for the body of man. Though the word "N, be ufed fometimes for an eminent man, and fometimes

V. 11. Doth not the ear try words, and the mouth tafte his meat? The intent of Job in these words is, that the truth of the thing in controversie between him and his friends might easily be known, if men would but examine the things that were fooken on both fides by himself, and by his friends. For there is as fure a way to judge of truth and falfhood by the ear, his purpofes to passe, and wisdome to order the means for at-as there is of judging of pleasant and bitter things by taste. See taining those ends, and strength to carry them on to execute

the like, Chap. 6.30. 8.34.3.

Dolb not] Spoken by way of admiration, and interrogation, at Chap. 6.5. 8.8.10,11. Certainly the ear can try words. A

the ear ] The hearing faculty, yet not separated from the judging faculty of the foul; but as an infitument of it. Hence comes a word in the Original, that fignifies a pair of ballances. For they are like the head with one ear hanging on the one fide, and another on the other. And the underflanding judgeth of the truth of words by the two ears, as the beam determines the just weight of things by the two feales.

Try] Throughly examine whether they be true or falle, well proved or not, confequent out of the grounds they are built upon or not. Thus Job witheth his grief to be weighed, or tryed , whether he had not just cause to complain heavily ,

God brings forth all those troubles of goodmen in the world, that it calls every word of the sentence to account. Words are the proper object of the ear, as colours of the eye.

per inftrument of caffing, rather then the whole mouth,

taffes his meat ] Heb. taffes meat for it felf. That is, as a man by his palate taftes of meat offered to him , and if it be good. receives it : it not, refuses it ; so must I with your words, and you with mine, try them by the ear, and if they be found true, receive them; if not, reject them. And by this careful examination of reasons on both sides, we shall come to a true resolution of what is in controversie between us.

lation of what is in controvering between us. V, 1.a. With the amenia wijdone; and in length of dayer, under flanding.] If the foul can by the ear judge of the truth of words, then doubtleffe they may belt know the truth of things, that have lived long, and had much time to weigh the things. they have heard.

With the ancient ] Heb, In the ancient, The Hebrews have three words to fet out an old man ; 1. 177, a man of fixty years old, and upward. 2. 300, a man of feventy and upward. 3. 20129, a man of feurfeore years and upward. That is the word here used. It is derived from wy, To be. And Job hereby intimates, that they which live longeft, and have the longest being here, have a fair opportunity to know

is mifdense] The knowledge of Divine truths gathered out of long observation, and experience

and in length of dayes ] That is, in men that have lived long.

and is integth of deyte! That is, in men that have lived long, and icen many date, the hard general midmen by reperience control more time others, to therefore indestributing to draw the more than the state of the ing of Divine truths

V. 13. With him is wisdome and strength, he hath counsel and under flanding. ] It may be old men may want understanding, but God doth not. And whereas old men decay in strength,

out too acm not. And whereas on aren accely in thrength, if they do increate in wisflone, God is infinite in both.

With him] Not with the old man spoken of last, but with God, of whose providence all this dispute is, and who a mentioned often before in this Chapter, vers. 4, 9, 9. to that he needed not be named again, but his friends might cashly perceive whom he meant.

ceive whom he meant, is my flower and fivength] See on Chap.9.4. where both these are mentioned, and attributed to God, as here, be bath] Heb. bit it. Lest any man should think, because

29 Ny, be used conscious to an enument many and concernses for a mule, as we have thered on Chapt.r., v. the resist is comparable both men and women. So allo Education 1, 28 1.116 in old men, and now in this veries, that they are with God, yet plant, the first of every man, and for and alloperation is and therefore be must need that we a band in the 6 diforders by his providence. nitely wife of him felf,

counsel and understanding The words may be caken promiscuously, to thew the abundance of wildome that is in God. Yet some distinguish them thus; God hath understanding to find out all fecrets and counfel, to know fit means to bring all

all his will.

V. 14. Behold be breaketh down, and it cannot be built again: be shutteth up a man, and there can be no opening.] Now he proceeds to shew the great wisdome and power of God, mentioned in the former verse, and that unto the end of the Chapter-He not onely thews Gods wildome and power to be great, but also greater then the wisdome and power of all the creatures, in that what he doth, none can undo; and what he undoes, none can repair. And because men are very blockish in the things of God, he gives many high demonstrations of Gods Wisdome and Power to convince those that slight the course of Gods ordinary providence.

Behold Or, If. See on Chap. 9.12. & 11.10

he breaketh down ] He deffroyes Cities, Caffles, Houfes, Provinces, as in the floud, and deftruction of Sodome, and of the Tower of Babel. It may be understood also of destruction of words That is, speeches, or sentences, and that so exactly, Families, which are compared to buildings, Exod. z.as. Thus

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lightning, have been built again.

be finiteth up a men! Heb. uppn a men. As if he were in
a pit, and had a great stone rolled on the mouth of it, that
he might not get out, as was on Christs grave, Matth. 26. 66. It fignifies flutting up into prifon, or into fome dangerous difeafe, as Gen. 20, 17, 18. or putting into bands; for the con-

trary word in the end of the verse signifies loosing, as well as opening; as yer. 18.

and there can be no opening] Unleffe he pleafe. See the like

phrase, Isa. 22.22. Rev. 3.7.
V. 15. Behold be withholdeth the waters, and they dry up: al-

fo he fendeth them out, and they overturn the earth.] Gods great power, which he had fer out before by his over-ruling men in men and States, but none at all of bleffing them, civil affaires, now he fets out by his powerful disposing of natural things, not as men would have them, but as he

Behold] Or, If; @ ver.14. & Chap.9.12. & 11.10. he withholdeth] Sometimes it fignifieth keeping back a thing

down to water the earth. See an example, 1 King. 17. 1,8cc.

and they dry up] Some understand it of the waters them chem of understanding, selections, as Gen. 8. 2. Nah. 1. 4. Zech. 10. 11. Others, of the refered a beautiful decay for women of water. Sinch things as the beautiful decay for women of water. Sinch things as the beautiful decay for women of water. Sinch things as the beautiful decay for women of water. Sinch things as a girll? Now he goes higher, and fewer that God, not onely Irran a left 1.8 I may be understood the first way. And of were more Countillous ward Judge, but all of diplotch as the way.

melenger with some errand, or command, to do something.

As Joseph sent his brethren to serch his father, Gen. 45, 24. So God gives the waters a commission to overflow the earth, Pfal, 148. 18. Burthe word hatha further emphasis, and

Original, and in another order. This is doub, because it is had once brought under, and kingly authority feetled, and upheld other things to oplean of Gods. wide many and many and lames to the tender of the physical content of the content of the

creeing things. | | in execution, For the last word, are gire as well as fouldiers, that they may be ready for their

God had broken down Jobs Family, by definoying his chill, defect, which are in the Hebrew phrafe, imideas of the hoof, Gon Hoo St. Pros.

God had broken down Jobs Family, by definoying his chill, defended his properties of the form of the hoof, Gon Hoo St. Pros.

But they are bon indicates the natherity. He could by his arbot be undefined of those things that God purposed the uncerly and promet his good to confere deceiving, and the other from their deceiving the conference of the state were, counterpart of the conference of the state were counterpart of the conference of the state of the conference of the This fuits with that, which Job went about to prove. Sec on

ver. 7.

1. 27. He tendeth eemfelleurs away floited, and coaleth the Judget feel.] He had before flewed how, food over-rules men in things evil and moural, now he infinitures, how food over-rules in things political, and outering lingdoms and common-rules in things political, and outering lingdoms and common-rules, wherein are many confloren, and he inflatone in Counsellours and Judget, and Kings, the chief pillurs of a State; and all to there, which the understock before against his friends, that wicked men do often three pillers good man are bear large. men are kept low. And that appears, because all along, from the fourteenth verse to the end, all his instances are of ruining

men and States, but none or all o bletting them.

Bel leaded woyl Heb. Hemsheth to work

Bel woyl Heb. Hemsheth to work

comifdenced Wife men that give advice in publick affairs,

to Kings or Rullers, as being best able to order things present,

and prevent mischiefs to come. That six at the stern of the

and prevenantishing to come. That fit at the fittin of the important polymer in the fitting by force, hindering or thuting it up; as 2 Chr. 2, 13, Sometimes rethraining it by command, as Lawes rethrain men from many enormities. So it imports rule, 1 Sam. 9, 17, Sometimes to fropt the courte of a thing by prayer, as 2 Sam. 34, 21, Here it is taken in the fift fenfe. So God by his power retires the waters of Some understand is of keeping the rivers with in their bounds, but that though it may hinder them from hurting the zerth, yet in makes them not to dry up. Others, and more rightly, interprete to rain water, which God withholds, when he keeps it in the clouds, and will not be it if all gonn convexer the tearth. See an example, 1 king, 17, 1,8c.

fools] Or, mad; as Eccl. 7. 7. Ifai. 44.25. God will deprive them of understanding, or so go beyond them, that he will

Jier by too the properties of the fuprement magifirates, as Kings and Emperouse, then it doth the better fillulates, and more fully fet forth the pleafe of the fuprement magifirates, as Kings and Emperouse, great power of Good. He can feet put rain back to long, till live trey rivers be dry. So it anilvers to the opposition, Toy Counfellours, authority of their Judges, and the majefly of courting the certs. And the feet and main reds follow upon live trey that the country of the co

is intimated in the former verre, and thus,

He loofetb] Heb. openath. For bonds are tied with knots,
or buckles, which when they are opened or untied, the bond
is loofe, and falls off. It will hold the things, or perform bound no longer.

So God gives the vastera a committion to overflow the earth, [A1, 143, 184]. But the word hash further emphisis, and fignifies a giving liberry to the vasters, that before vere, as it better to the late of the control of the contro 13. of Gode wildom and power, though in other words in the original, and in another order. This he doth, because he had once brought under, and kingly authority settled, and upheld

mith kim] See on ver. 13.

if rough out middau] Some think the fame things to be intended, that were fer out by other words in the Original, the intended, that were fer out by other words in the Original, the intended that were fer out by other words in the Original, the intended that were fer out by other words in the Original, the intended that were fer out by the state of the fee on Chep, 7,128 6,213. Strength and videous mass both wise or actendance. So the Perfan Kings gave girldes to joyed logetier, to they that God on do whatfoever he will. I should be seen can do by threagh: other states of the competended by policy. God hath bath cheef and therefore can do my through the competended by policy. God hath bath cheef and therefore can be seen to the competended by policy. God hath bath cheef and therefore can be seen to the competended by policy. God hath bath cheef and therefore can be seen to the competended by policy. God hath should be seen to the cheef and therefore can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the cheef and the cheef can be seen to the chee the deserved and the deserver are his] He doth not mean, that "Doe girding, or binding is used, Plal, 118, 27, & 105, 22,

princes] The word most commonly fignifies Prices, in Schipture; but it is used allo for Princes, and such as are about Schipmic but it is uled allo to Princes, and fuch as are shout Kings, and next, in honour to them, as 2.5 M. 8, 18, with a Chr. 18.17, 2 Sam. 20.26 and Joseph Sather in Live, Gen. 41, 45, and Mofes his fisher in law; Gen. 20.26 and Mofes his father in law; Gen. 41, 45, and Mofes his fisher in law; Gen. 41, 45, and Mofes his father in law; Gen. 41, 45, and 41, 45, the 14m. Mojes under the 14m, 17m, 199. 6. Ell and Samuel.
And the Prieffs were then attending upon God, 4a Princes, acted upon Kings. But here it is used for Princes, because it is most likely that Job lived before the priefshood was feeled in Agrons family, and therefore he offers facrifice for his children, Chap. 1. and is commanded by God to do it for his friends, Chap. 42. Whereas Saul, after the Priefthood establish ed loft his kingdom for fuch an act, 1 Sam. 13.13,14. Of Jobs

82 25 12 12 the mighty Such as are potent men in a kingdom, and frongly (eared as it were on a rock, and think note can re-horie them). Must 4.1. But think they on carry all before them, like the fiream of mighty rivers, and none can withfland them and the state of the mighty in the fire of the state of

State, or ftrong Wattrours.

V. 20. Hermourth away the speech of the truly, and taketh
away the inderstanding of the aged? Skilful Oracours, and
sincent Wille men, are a gear thay to kingdoms, it publicly
imployed: and if no, yet such men think they can save them-Telves and their families in troublous times. But God can pull stem down alfo.

them down and.

\*\*Revenue th away The word properly fignifieth to take a
thing out of its place, and to by confequence, taking a thing
quite away: for things removed, are not to be found where

the freech Heb. the lip. Because the lip is the inftrument

"The British Heb, the lip. Because the lip is the influences of speaking. See Chap. 2, 10. Soon languages, it called one lip. Gen. 1, 1. 1. Hereby is meant, not making them dumby. Hereby the characteristic and the characteristic they may well be confident in what they advite, and look to be believed. Such was Achieved counted, a Sun 16.3. By orders, the truly: as in our translation; fee fuch men another one work when the confidence, they governous and people, in place of greened configurate, who can fresh well, and will fresh unly and confidently, a theorem Conjourts. Lawyers, Emissifiations. As they are the configurations of the them from [DN], which in forms, Conjugations, significs to the configurations. be true of frech, faithful, confident. Such God can take away, or take chole qualities from them, Ifai, 3. 3. The word is tran-

de indee shoe qualities from them, Ifaliy, 3. The words a tran-lated Altifulf (1904) 5-13. The words a trans-lated Altifulf (1904) 1-14. And because the Hebreen have no com-pointed, it figures in a fine a translate the Hebreen have no com-pointed, it figures in a fine a translate the strength of the 1-11. An exposition of the former word, removing, the suderflowding of the 1904 1-19. As it is translated to the mind, and sude for the underflowding, whereby it min knows what it true or faller, as by the palace, where it for four four the translated to fine the underflowding, whereby it min knows what it true or faller, as by the palace, where it four four. This it is used plantage for your 11. 3.2 & 1.18. 1 Smith. 13. 1961. 24, in the citle.

22. of 31. 10. 1 3mm.3.1.13. 1911. 34. in use cust.

of the signal I fignifies often men speci in years, and because
such have, or should have nost understanding (as ver. 12. Chap.
32. 9.) iv is footeness used for them of great understanding,
although noted in years: and for its translated Senatours,
past to 32. "These also God can take away, and doth, when

he intende to ruine a Ringdom; as Ifa. 3.2.3,4.
V. 21. He powieth contempt upon Princes; and weakneth the v. 31. He powreto contemps upon Princes, and medignets the funnity of the mighty.] He goes on to give us more figure of Gods intuining kindgoms, by taking ways honor-from Princes, and freeight from highly men, which were their peculiar or- the lifacilies to ruine the Canaanites. But it is better to underly the contemporary of the lifacilies to ruine the Canaanites. But it is better to underly the lifacilies or ruine the Canaanites.

Holito, 10. John 1. 18. 2 King 25.7. This is laying sifficion in memory, and whereby they do molifur her the publick good prominess 10 me, 19 faled, and overshoweth the vigor in the control of the cont

another writ. The word pouring, argues abundance; as Ifa.

44.3 zech 13-16-16-17. God win 13-7 sommande on name and legin upon them.

contempt] Makes them to be delpifed, that were highly honoured before. So the word is ufed, ver. 5, Chap. 3.1.34.

ipon Primes; The word fignifes fuch as are free and boun-

tiful, and fo are in great effects among the people like Princes, athough they have no authority over them. No marvetly, it mean men, that cannot do good to others; or great men, that dill no; be commende. But it is a wonder that men great and bountful thould be defilled, and it is a fore-runner of the definction of a singdom. For the word, fee Essed, Sr. [74], Sg. [74], Sg riful, and fo are in great effects among the people like Princes,

nget is ent to the membrane and as low and contemptible, and weakutb] Maketh them remille, or loofe, Jcr. 38-4. the British Heb. Bite girdle. Men girt, are more ready to fights, them men ungitt § and much of mena Kennghi liet; in their Joines, and therefore girdling the Joins, is taken for ex-"Boiled See on ver-17.

"It is located the see of v heir garments were long, they uled to gird them, when they went to put out their ftrength in labour or battel, I King. 20.

went to but out their strength in should up out to, I king 20, 11. For the word, fee Pfal. 19.19.18.23.10.

of the mighty! Valiant fouldiers, and men fit for War, which are very needful to uphold a Kingdom. And when fuch are weakned, a Kingdem is foon over run by enemies. The word fignifies rivers and torrests, which run with a mighty force, and bear down all before them. So do fouldiers in war, See 2 Sam. 22.16.P[2].42.1.lob 6.15.

Kingdoms.

out of darket[e] Deep things lie in dark holes unfeen of men: [e do counfels of great men; but God can bring them forth to the light; as followes in this verfe.

footh to the light; as followes in this verie.

and wingshow to large! This there s the manner of revealing them, agency by taking them out of their dark holes, and feeting them have light for all men to fee.

the flasfow of datab! Those things that are as it were burded in the grave, and hid in external dataself; which no man beyed or expected ever to have feen brought to light in thing world. For furth through differents, fee Chapp-28, & 4 a-bara King 6.11, 12. Mat. 10.26. Dan. 2.22. 1 Cor. 2.10. 45. For the phrases of deep things, darknesse, and shadow of death, see Chap. 3. 5. & 10,22. Prov. 9. 18. Rev. 2. 24. Pfal. 107. 10,

V. 23. He increaseth the nations, and destroyeth them: be ex-largeth the nations, and straineth them again. ] God not onely ruines-great and wife men, but also whole Nations, when he

picaten.

be inverageh] God increafeth Nations in number of people; as he did before, and after the floud; and in the land of
Canaan, P(a), 107, 38. Alfo in wealth, as he promieth to deal
with his obedjent people, Deut. 28, 5,6,2c. Laftly, in honour

and reputation, Deur. 18.12,13.
the nations, The word is fometimes used for the Gentiles, and idolarrous people; as Pfal. 2.1.& 79.1. But here it may be taken for any, whom God doth multiply, be they good or bad.

and destroyeth them ] Or, that he may desiroy them. So this particle is ufed, Chap. 13. 13. For Jobs intention is to make good, what he undertook before, that afflictions may light on good men, as well as bad. This God doth fometimes fecrerly as a

Chap. xiii.

and fisaitneth them again Heb.leadeth them. Now because ver. i. and primate tester again predictates testen. Now because the lebewes have no compounding way from a find that place the second of the second o

V. 3.4. He taken away to warre q two cents q tone people of preserved people of the conduction to their words confine the truth the earth, and caught be then to wanted in a wilderfully where there of all this triends hall allo before; a terrather crimina ex, that is may may.] John ow in the conclusion of this Chapter, fees whereas they thought themselves more skilled in the count of down the way, how God other tunnel. Nations, by furthering the God providence then he and able to influe do him herein, he counfied to the Governours, whereby both themselves, and the leave es much in that way, as they now more. See on Clay. people under them, come to destruction.

be taketh] Heb,he removeth. See on ver. 20.

of light to direct them. In an enousing time tuning in unity verifies and the mode sentration, Amos 1:18, 10.11, 21.6 [18, 18, 18, 18, 18]. The dose with sentence in the federes in the f

### CHAP, XIII.

Verf. 1. 20, mins eye bath from all this, mine ser hath fick people; but they did him no good, because they judged amilie of his difease, and used Corralives in stead of Cordidectord in the Chapter before, now he consim mony of two principal fenfes most used in getting of knowledge; to wit, Seeing, and Hearing.

Lot Or, Behold. A word usually put before great matters in

Scripture, to procure attendance to them. See Chap. 1. ver.

world, He begins with the Eye, as the furer Senfe. We fay, I. II. one Bye winnesse is better then een Ear-witnesses; and so is per are] It appears here, as also vera, that Job speaks not to his that speaks what he saw. For this kind of proof and the eer-hand on wall spoken against him: a mad therefore he might well.

derstand it of the same Nations raised by God, that they may trainty of it, see 1 Joh. 1.1, 3. Act. 1.21, 22. & 10.3946, 31; For

defined it of the time revisions rated by Good, that they may have the greater [iii] Evod 9.16. It is thinged the Nation ] As they do increase in number, the hard sold increase in number, the detail integrate the Nation ] As they do increase in number, the hard sold increase in number, and pread them abroad upon the face of the earth, threat lines pine, and not one be a burn detail integrate the sold of the control of the sold of the

again, se botto in this verte.

V. 24. He taketh away the beart of the chief of the people of vious manyon. I had not in these words conflict the truth

he telepth Hebbermooth. See on ver. 20.
what ye lown, the fame do I how alfo. Or rather thut, I alfo
the lear II he understanding, to that they cannot give good
counsel for the preservation of the State. See on ver. 3, and
your homology I alfo know,

Lam not infraint into just. Sec on Chip, 1.3, where thefe of itse third 1 Heb. of the hands. Men fet over others to guide, and direct them, as the head doth all the members of the body; and the most infraint into just in the Monte reponded. It feemes by Brook 5.4. NAM. 1.6. Dent. 1.7. Judg 1.1. 8, &c. of the people of the carts. J. Of the common people, who are to be guided by their heads and ruler: and cargist them to manded 3 Sec [64.107.4,40. Gen.20.13]. As Sorrey, I would find to the third left way of real-flow which feel, and the feel with God to milded themselves and others. See ver.16. Pfal.119.176. I am not inferiour unto you. See on Chap. 12.2, where thefe

ver.14. He danner to Hagger Heb. to erre, or, to mender; sa leave beating me, and would dispute the cause with me. This biddentie is thus, which both Elihu and God blame Job for in the fan another; but non-owll related three trop on any on the manner of the both chugh nichter of them condenns him for any, and then another; but non-owll related three trop on the properties of the both his fide, then to thus, for each of the both chugh nichter of them condenns him for any process. The properties and that theres, that Job did facels amilife of the both chugh nichter of them condenns him for any process. The properties are the supporting the properties of the properties of

V. 4. But ye are forgers of lies, ye are all Phiscians of no uspose to comfort him in his miseries, as Physicians come to heaf

But This word argues an opposition, either between himfelf and his friends, as if he fpake the truth, but they uttered lies; or elfe between God and his friends, attributing truth to God, and falfhood to his friends. It may be translated For; mise eye bath form all this]. The Eye is the inframented of Chapter. And then it includes a ready, why Joh will be Setting, and this bout receives much light by the Eye. It colors to many things in the World, which the Eyp recleams will be appealed but his friends, but rather with Goddecaufe Chapter and the Chapter a spake before of good and bad mens outward condition in the of the 3. verse, and is omitted also Chap. 12.7. See on Chap.

phare, especially such things as he had not answered be-

forgers] So it is translated, but the word - me, never fignifics fo, but pin, is ufed for to invent lies, as a workman nines to, but WTH, is taled for convent use, as a workman frames a building. The word is alled but write more in Scri-sture, and it figuilite /awing, whereby one piece of cloth is fowed to another; as Chapt-tale?. Some take it as an accu-faction of his fittends, thus they had as it were flowed one lye to another to different him, that is, had multiplyed many lyes again him. But it rather intimates fathing lyes upon God for the contraction of th or him, as one piece of cloth is fastned upon another : As it fould be translated, Plal. 119.69. The proud have fowed, or, fasting a lye upon me, He accuses his friends that they did go

ratined a ye upon merrie accure in stream rate tuck ung of shour to wrong God and him, by fpeaking falfly of both.

of lite! Heb. of alit. For the word hath a plural in the Original. And so its terndiated fingularly, Pal. 1, 2,69. And as, its likely David did intend some singular slander of him there, fo lob here incends that main accusation of him, wherethere, to jon neter incense that main accuration of min, mare-by they acculd him for an hypocitie, because they could not fee how God should be just elfe, that dealt more severely with him, then ever he did with any that search him, and by one falle opinion wronged both God and Job. This God chargeth

them withal, Chap. 42.8.

ye are all Physicians of us value Ye are every one of you like unskilful Physicians, that not knowing the disease aright, do untitiled Phydianas, that not knowing the diffele tright, do-tichter give thins; huttils 1, or mileapply good things, and fo-infleted of healing him, sucke the fick man worfe. So do ye to me, Ye are milearable comforters, Chap 16.2. Ye persend that ye come to comfort not, and whereas ye knowing my pixty, floudly applied my juristin my stiffiction with Good promiser, ye add-affiliction to affiliction, telling me, that Good layes load on me for my implexy. Somereasi is, flat Phylithers, as the Idol they little, Somereasi is, flat Phylithers, as the Idol they little, and they have been considered to the hutther of the some some some some some some hutther of the some some some some some some by your wijflesses. I solve finding no comfort in the words of his freeds. Joh minding no comfort in the words of his freeds. Joh minding no comfort in the words of his

friends, but much discouragement, perswades them, in this verfe, to fave a labour, and be filent; and in the next, to give him audience, that they may fee their errours.

O that you! Heb. who will give that you, &c. See on Chap

mende along there had your peace]. Heb, in bring filten would he filten. The road fignifies, 1. To adig the ground op plow is, as Deuta 1.10. a. By a metaphor, to think, or devile; for actions are perpeated by thoughts, as the ground by ploming, in finted to receive the feed. So it is ufed, Chapa, 48. Prov. 3. 9. 8. By an Antiphrafis or centrariety, (which is frequent to the leiberer conque, for the finne word to fignifie contraries for want of compounds, whereby they are fee out in Greek and Latineyk fignifies to fay or do nothing, to be idle or filters, as Gen3,45. And 6 is it seken there. The doubling of the word in the Original, addes to the fignification; as dying the death, Gen. 1.7. He would not wate them feeks a word more in this bufineffe. It may be the alludes to Zophtars (peech, Dap. 1.1.) as if it had field, Ye would have me too hold my peace, but ye had more need to do it your (Elwe, for ye fpeak more foolding when 1. Or to their former filtenee, Chapa, 1.3. would altogether hold your peace] Heb. in being filent would more foelifhly then I. Or to their former filence, Chap.a.13. Ye had done well, if ye had kept your former filence, for then had ye not discomforted me, nor spoken so many falshoods concerning Gods proceedings.
and it flould be your wifdome! Heb. and it flould be to you for

wisdome. There neither is, nor appears wisdome in filence properly, but in speech. It may be taken comparatively; Ye would shew more wisdome, that is, lesse folly; for you would would ince inore midding that is, selectory; for you would not discover the vanity of your hearts, if ye did hold your peace. So the fooisimalle of God, I Cor. 1.25, is put for that action, wherein God least sets out his wisdome; for there is no folly in God. Or it may be meant in regard of other mens apprehension. Men would in charity judge you to be wife, if your own words did not bewray your folly. Suitable to Prov. 17, 28.

V. 6. Hear now my reasoning, and hearken to the pleading of my lips He doth not bid them be gone, though he bid them be filent: but would have them to stay, and not be ashamed be literated from him. Yet with reproof of their ill plead-ing for God, he mingles paffionate and diften pered speeches; as ver.13,14,8c. Socasie is it for us, especially in afficient to show our own passion, where we have just cause to reprove others. As it is decent for you to hide your own folly by fi-lence, so it is profitable for you to learn, by hearkening to me. Forasmuch as I have heard your accusations patiently, I befeech you give me the hearing while I go about to disprove them, and confute them, and fee what arguments I can bring in defence of mine own cause, and to secour your er-

rake liberty to confute other mens speeches as well as Zo- mand their audience; but an earnest and vehement perswafion to them to give audience to him.

mowl 'At prefent, Defer it not, Or, I pray you, For fo the word fometimes is translated, as Chap. 8.8.

word domenuses is translated; as Canpo. 8.

my resigning! What I have to fay by may of argument and
disputation, either to defend my felf, or to accuse you. For
the word includes both disputation, and reprehension. And
Job dook both, in the residue of this Chapter, sometimes accusing his friends, and sometimes defending himself. The same word was used ver. 2, and is Chap. 23.4.

and bearken To hearken, is more then to hear. A man may hear a thing by accident, but he hearkens to it on purpole as scholers do to their masters instruction. Job expects not a superficial hearing from his friends, but a serious atten-

rion both with car and mind. to the pleadings of my lips The word pleadings, in the Ori-ginal, comes from a word that fignifies to contend, or chide. For when men plead for themselves or against others, they can hardly forbear angry words. For the word lips , fee Chap. 2.

20, & 8.2.1. & 11.5.

V. 7. Will you feath withfully for God? and talk decirfully for bim?] Here Job begins to answer the favings of his friends, and to consuce those arguments wherewith thay friends, and to contuce those arguments wherewith they pleaded against him. He compares them to corrupt Lawyers, that pleading for some wealthy or potent Clyent, care not what they say to opperfice others, the it right or worms, so they may earry the cause for their Clyent, and procure or retain his favour. So Job chargeth his friends here, that they did not look into the cause it less, nor fearth what was right and ruse. else they needed not to have made him an hypocrite to clear God. And verthis overmuch care would not be pleasing to God neither. So well can we speak in reproving others, but inadvifedly in our own forrows.

will you | The question gives an Emphasis to it. Dare you to speak wickedly though it were for God himself? Or, aughe translated, 2 Chr. 19.2. Do ye think ye do well to do fo ? Can

freak wickedly] Heb. Speakiniquity; as Plat. 7.3. Or, un-righteoningle, as Lev. 19.15. The word fignifies injury in or out of judgment. Will ye condemn me unjustly, to clear God?

our of judgment. Will ye condemn me unjully ye clear Godg. See for the word, Chap.6-29, 30. Et 1.14-1.
for God, Tho Gods John See 20. Et 1.14-1.
for God, Tho Gods John See 20. Et 1.14-1.
for God, Tho Gods John See 20. Et 1.14-1.
for God, Tho Gods John See 20. Et 1.14-1.
for God, Tho Gods John See 20. Et 1.14-1.
for Gods John See

and talk deceitfully for him? ] The word fignifies literally to hoot, or cast down; as Exod. 15.1. Pfal. 78.9,57. and meta-phorically to deceive, as Gen. 29. 25. For they that are cast own by deceit, are thos at with calumnies, and caft down from heir hope. In these words he doubles the charge laid against their hope. In their words he doubles the charge Iaid against his friends in the beginning of the werfe, and particularization of the historical program of the properties of

Will ye accept his perfen? ] Heb. Will ye take, or lift up, his face? Some understand it thus; Will ye take Gods person upon you, and be his deputies to plead for him against me, as if ye represented his Person? Others thus, Do ye take saif ye reprefented his Perfon ? Others thus, Do ye take upon you to be Gods, that ye judgemy heart, and pronounce me an hypocrite? Others thus, Will you take upon you to plead Gods cause, 6 as he may live up his face with boldmeffic, as one that hath the better of me? So the phrafe is utefa, Chapt.11, Gen.3.10, Dett.38, 70, 10, 13, 3. But it is rather an allufion to judgment, wherein the Judge or pleader look, ing to come to you the face or perfond one performed you upon his birth, place, richeap, of feedaling by Jedas for, or judges for him against mother, whose cause in judge. And Job or him against mother, whose cause in judge. And Job or him against mother, whose cause in judge. demns his friends, that they looked fo much on Gods great-neffe, that they did not weigh the equity of his caufe, but condemned him for a wicked man, and that under colour of justi-fying God, who had so forcly afflicted him. For the phrase, outs. (ce ver. 10. Mal. 2.9. Lev. 19.15. Prov. 18.5. & 24.23. & 18.21.

Hear] It is not a command, for Job had no power to comHe would not have them think to gratific God with oppressing

Chap, xiii. him , as flatterers use for preferment to gratifie Princes, by hypocrite, because of his afflictions, but could not fee how

wronging the subjects. he wron will re contend for God? It is no fault to contend for God, preffure. while freements we want to constitution some products the state of th God can plead his own cause well enough. Others knit it better dition and weaknesse. If the matter it self affect you not, let to the words before; Will ye in this manner contend for Gods excellency do it, that may well affright fuch forty crea-God by wicked and deceitful speeches, and oppressing me, to tures as you are. clear him? This carriage doth not become you. Thus Paul was made all things to all men, that is, conformed to all men. in such things as were spoken before, 1 Cor. 9. 22. for he would not fin to please any. The word contending, is the same that is translated pleading, ver.6. See there.

that is transaction personny vertes. Sectioners,
V. 9. It is good dikts in found fourthy sou wit? or as one sunt thus,
provided that in found fourthy sou with or as one sunt thus,
provided in another, do ye from the him? ] Job proceeds with his deceivable in the triends, for monoging both God and him;
and preffeth is with divers arguments; 1. From the unprothough weak men might, who would not endure to be thus deliaded,
the standard of the provided in the process of the provided in the p and prefetch it with divers arguments; 1. From the unpro-finablenesse of this course; in the heginning of this verse.

2. From the uncomclinesse of it, in the end of this verse.

3. From Gods reproof that would light on them, vers. 10.

31.13. 4. From Gods Majefly, verf. 11. 5. From their own brittle condition, ver. 12. and then concludes with a new defice of

filence, and audience, ver. 13.

Is it good] is it profitable for you? you look it may be for fome great reward for pleading Gods cruse against me, but you will find it huttful to you in the end. For the several sigyou win and it mitted to you in the end. For the leveral lig-nifications of the word good, fee on Chap. 10.3. For the phrafe, 'Is it good? that is, it is not; fee the like, Gen. 18.17. Chap. 8. 10. For the aggravation. It is not good, that is, it is very bad; fee the like, Exod. 20.7. I Sam. 2.24. Péd. 51.17.

that] Or, Willit be profitable for you when he shall fearch you out ? For fo this particle fignifice, Deut.4.25. Pfal. 3 2.3. Though ye think ye do well now, the time will come when ye thall know ye have done ill. So it did, Chap 42.8. So that

Job proved herein a true Prophet.

be foould fearen you out ] He fpeaks of God after the manner of men, who take much pains to find out the truth of hidden things, especially in matters of judgment, Chap. 29.16. Deut. ttings, especially innatters of juggment, Chap. 29.16. Dent. 13.14. God need not fearch, who knower all things. But he is faikt of fearch out a matter, when he declares by Word or Works that he known is, Pfal. 17.3, 28.13, 23.1. Jobs menning is, that God would reveal their evil intentions, and clofe carriege, as fully as a Judge doth fecret munders, when he hach throughly fearched into the caufe, and fully knowes the truth. and then they must look for reproof from God, ver.10, if not For punishment.

or as one man mocheth another, will ye so mach him?] The word 1777 doth not signific to deride, or scoffe at, as we word 3/3/3 dottn not riginue to definde or heogene, as we commonly take mocking, but to definde or beguile, as Gen. 31.
7. Judg. 16.10. The word 2/3/3, imports a weak or forty man. The thing Job accureth his friends of, is not deciding man. In thing, job accused not strends of, in not certaing of God, but dealing with him, as corrupt Lawyers do with their Clyents, pleading their cause by bad arguments, and so making them lost the day. So they laboured to maintain Godinatice by defending, that God did fillist and but hypoetites in that heavy manner, as he did Job, which was an untrult; and fast Gody justice had no no better pillars, it must have fallen to the ground. Weak men may be thus deluded by their advocates, but the alle feeing God cannor. Or it may be read thus; Or as ye moch a man, will ye moch bim? That is, though ye might so delude a weak forty man like me, yet do not think that God can be so mocked. Ye will find the contrary in the end. Gal.6.7.

V. 10. He will furly reproveyou, if ye do feeretly accept per-fons. I Ye look for some great commendation from God, for pleading his cause so stouchy: but because you do it in an ill

pleaning the case to touty: out occasing you are it in an in panner, instead of thanks, ye shall meet with reproof. He will furely reprove you! Heb. In reproving he will veprove you. That is, he will certainly do it. So this doubling the word is used, Gen. 2.17. The word fignifies reproving by words or deeds, blaming or punishing, Prov. 9. 8. Pfal. 6. 1. 2 Sam.

if ye do ] It doth not argue a supposition, but a thing done, as Chap. 8.4. If ye go on to condemn me, as ye have done

fecretly] As deceitful persons use to do, who pretend one thing, and intend another. It is the fame with, deceitfully, verl.7: Making them, that ye condemn me to honour God, although your confciences tell you, that I am not an ungodly

accept presons Though it be Gods own person. He is so just, that he cannot endure that you should wrong me, no not to defend him. See how well we can defend Gods justice against others, when we cannot fee it to electly in our own afflictions. This was Jobs cafe ar this time. He could fee, how his friends wronged Gods justice in centuring him for an

he wronged Gods justice, in complaining of oversuch

Shall not ] A prediction of a further revelation of Gods Majefty, to their terrour and confusion, if they repent nor. Others read it, Should not; and then it is an intimation of their duty, thewing that there was Majesty enough in God, to make them deal fineerely, if they did well weigh his greatnesse. Others, thus. Dath not: and so it shows the cause why they dealt so

bis excellency] His glorious Majesty, whereby he is lifted above all men and Angels. So the word is used, Chap.

make you afraid] It fignifies a great fear, or affrighting, as 2 Sam. 22.5. Efth. 7.6. Ifai, 21.4. Gods greatneffe is inviible.

but if it were manifested to you, it would affright you.

and bis dread fall upon you] The word 777 fignifies a fear, arifing from fome outward danger. Therefore it is joyn? icat, arting tion inous contrard danger. Therefore it is joyn's dwith the pit, and the finate, as intending some outward test-tible object, stiffighting a man, Isi. 24, 17. See more of this word, Chap. 3, 25, 18 is fail of a toll upon a man, because God doth, as it were from heaven, throw down great stones in his wrath to overwhelm ener, Pisl. 11. 6. God is above, and his wrath fails upon us become, Rom. 1.18. Rev. 11.11. Pixed and the place, menus as Spatish Proverby. The hill and the flones are Gods. Whether God is compared to one that half of the stones are Gods. Whether God is compared to one that half of the stones are Gods. Whether God is compared to one that half of the stones are Gods. Whether God is compared to one that half of the stones are great hill, and showe a cough to tumble down, to deftroy all that oppose him. There is no refifting things that fall on us from above nor no flying from them: whereas dangers that meet us in the face, are no higher then we, and may be resisted. Some read it, When his dread shall fall uponyou; Then his majesty wil affright you, though it do not now. So this particle is translated, I Sam. 13.1, Plal. 139.16. Others read the whole verse thus, Shall not this acceptation of him make you affaid, seeing his dread will fall upon you. For the word fignifies to accept, as well as to lift up, and therefore may be translated to acceptation, as well as excellency. It is the same word that is used for accepting of persons, yer. 8, to. And then he puts them in mind, both of their sin, and of the judgement, that yould fall upon them for it.

would statupen creation it.

V. 12. Tow remmbrances are like unto aftes, your bodies, its
bodies of cloy] In this worfe, he opposite their weaknesse to
Gods greatnesse, to affright them the more. Majely is testile
to all blut especially to mean persons.
Tour remmbrances! Those things for the which you are so

often remembred, and mentioned by the fons of men, as your wealth, honour, firength, &c. Your monuments that ye fet up, and in which ye pride your felves. Or, your fame will go away and be clean forgotten: as the word is used, Prov. 10.7.
are like unto ] Heb. are parables (or limitings) of. That is,

are very like to ashes,

asper] They are not compared to ashes, to shew the vanisha out the baseness of their best endowments: they are in comparifon of Godsexcellency, but as affice, that are trod under foot of man, as things of no value. And fo it is fitly opposed to Gods

man, astunings of no value. And to it is nely opposed to Goose excellency floken of ver. 11.

your bedies? The word fignifies any thing, that is higher then other things joyned to it. As the highest place of the Attar, Ezek. 43, 13, the eye-brows, Levic. 14.9. And it is put for the whole body of a man, because it stands upright, and is higher then the bodies of beafts.

to] Are like to bodies of clay. The word of likeneffe, is to be taken out of the beginning of the verfe.

bodies of clay] Like to fuch images of men, as are made of

clay or earth. They are of no value, how highly foever ye think of your felves. So the word is used, to set out a base matter, Chap 4.19. & 10.9. Exod. 1.14. Ifai. 64.8. and it is fitly pposed to Gods excellency, ver. 11.

V. 13. Hold your peace, let me alone that I may speak, and let come on me what will] Job having set before his friends Gods Excellency, and their own baleneffe to humble them, now reauires what he wished for before, vers. 5. that they would be

Eiold your peace] Do not interrupt me, but hear me quietlyo as I have heard you. Heb. be filent : as t Sam.7.8. Pfal. 28.10

let me alone ] Heb. frem me. There wante the word ceafe, which is expressed, Chap. 7. 16. Cease from me, in the Origi

nal : Let me alone, in the translation. The meaning is Let me for falvation.] God himself spoken of before, ver. 15, Salva-

and let come on me] Heb. let poffe on me. To wit, by way o

punishment, as 2 King. 16.3. 2 Sans 12.31.

what will I must speak, whatever become of me; and what I do, I will do at mine own peril. I hope God will be more favourable to me, then ye are. But if God should, for my fpeaking, lay more troublet upon me, yet would I not ceafe to before men, but knows that he is guilty, and that God knows maintain, that I min ow recked man. So Sam, 18.33. But it also, and therefore dates not refer the matter to God, who howfover, let me un, such Culhi; come what will, I will cannot be deceived. See on chap. 8.13. venter to deliver the meffage to David.

am I then so heavily officted, that fear God?

take my fi:sh in my teeth Why have I such great pains put
upon me, which are enough to make me not onely tear my

pains, might make him think himfelf neer death. So we fay of a man in a great fear, His heart is at his mouth. For the phrase, see Judg. 12, 3. 1 Sam. 19, 5, & 28, 21, Pfal. 119.

V. 15. Though he flay me, yet will I truft in him : but I will V.15, Though he fight me, yet will I rang in him: but I will be made and the mean of the control of the mean of th

Though be flay me ] He speaks of God, mentioned, ver. 8, and spoken of in the verses following. Though he bring judgement after judgement upon me, till he make an end of me, yet my consideace shall not fail. This argues a strong faith in Job, net withftanding his impatient flips in his heavy trials,

See the like, Pfal, 23, 4. Prov. 14, 32.

yet will I truft in him] I will not cast off my considence in God, while I have one minute to live. An heroical resolution in a man in Jobs condition. Others read it thus, Though he Ray me, and I should have no hope: To wit, of living any longer, yet I would fland to my innocency to the death. But this takes away the demonstration of Jobs faith,

but I will maintain] Or, plead for ; as ver. 3, 6. Heb. prove, mine own waies] The course of my life, consisting of many

mine own water 1 the courte or my nice, consisting or many actions, as so many steps, Chap. 8. 19. P(a). 1. 1. & 119. 1. 1 would prove my life to be upright without hypocriste.

before bim] Heb. to bis face. This phrase argues consistency.

rity of his own heart, and freenesse from hypocrisie.

Me alfo fhall be my falvation] Heb. He bimfelf alfo (ball be to

nal: Let me alone, in the translation. The meaning it, Let me alone, in the translation. The meaning it, Let me alone, in the translation are great long-will lawe fully acided my mind, and have faid into may be taken for temporal delivrance from his painter, all I have to fayfor my felf. Seeing your words neither combitume, not profit me, not are right in themselves, let mine represent a second of the sec rance out of these straits.

for This thems mine innocency, that I dare thus plead my cause before God himself, which no hypocrite dares do, though he can do it before men. Thus he answers to Eliphaz, and Rildad charging him with hypocrific, Chap.4.6. & 8.12.

an hypocrite ] One that carries out his cause with a bold face before men, but knows that he is guilty, and that God knows is also, and therefore dates not refer the matter to God, who cannot be deceived. See on chap. 8.13. shall not come before bind I in heaven, as I hope to do: or, to pleade his cause with considence, as I am ready to do, before

| Justice and every the mediage to plant gueste, and put my life
| V. 1.4. | When the mediage to plant my life is my the them to attention, he fees
| Justice and the my life is my the my life is my them to my life is my life in the my life in the my life is my life is my life i

on them, to mind his words.

bew diligent[7] Heb. Hearing bear. The doubling the word increaseth the fignification: see on verf.5. The Hebrew word you hath many senses in Scripture. 1. It signifies to hear, upon mis, which are enough to make me not onalysest my garment, but all don we by fish. Not hat Joh did ho, or was thus cruel against himself; but alluding to the impatient get flues of others, to fet out the greatest of others and the side of the standard of the stan

anis for they are near octore, our did not mark Jobs words, that they might underfland the meaning of them.

int [petch] My continued eration.

and implectation] Either he means the declaration of his fortons to move his friends to pity him, or elfe of the arguments he had to maintain his innoceasy, to keep them from the meaning of th condemning him.

concerning him.

with your ears | Heb. in your ears. That is, which I now
purpole to fpeake in your hearing. But it is better translated,
with you ears; for the ears are the lense of hearing, and he

latertail, yeri, 20,21,22. 4. An one of the counter count to Loop, whicher he would reply or after : or as the lawyers (prak, whicher he would be plaintiffe, or defendant; to consider was he of prevailing. In all this preparation, and likewife in the whole place, to the end of the fourteenth Chapter : Job in his impatience, pleads against Gods hard dealing with him; for all his speech is directed to God, and nothing charged upon his friends.

behold] See on Chap. 1.12.

nem] At present I have done it, and am ready to plead. Or, I pray yon; do ye I beseech you take notice of my rea-

1 have ordered] I have fet all my arguments in order; as fouldiers are fer in battell array, to produce them orderly one

my causes Heb. my judgment, see on chap.9.32.

I knows I am sure before hand, that I shall clear my

onne.
V. 16. He sife field be my fatuation 3 for an imposint final not came before him 1 in this verie Job gives a double reason of his figuilistic making just, as Dan, 1.3.3, where it is eranflated turned from mentioned confidence in God. The one, from Gods traisdianctic, on kelp fisch as are stilled. The other, from the finestime of his many heavy and from the fines
time of his many heavy and from the fines
fine fine time of his many heavy and the many heav 51.4. Deut, 25.1. or declaring the person to be just, and that either comparatively, in respect of others more wicked, as

Chap, xiii. Excl. 16.51. or abfolurely, that he is truly juid?, [lai:53.11.] me the two former requests, (mentioned verifal), then I am Job as 1.4. Here it may be taken either, that he should prove himself (like might be heard at large) just in this cause, or a me, for know my cause is just man truly learning God.

\*\*Collaboration\*\*

\*\*The collaboration of the collaboration o

man truly fearing God.

V. 19, Who is be that will plead with me; for now if I hold my tangue, I shall give up the ghost. He speaks as one considered.

ger. if 1 hold my tonger! Securities: 6 if 1 hold my tonger! Securities: 6 if 1 hold my tonger point? I thank dpy perfemily. Set on Chap. 1 feel point for thank dpy perfemily. Set that 5 if 1 hold my tonger ender field in perfect my tonger ender field in perfect my tonger ender field my tonger ender ender field my tonger ender ender field my tonger ender e an end of him, if they continued, and then he flould not be cleered before he dyed. It would be too late then to plead his cause. See the like, Chap. 16. 21,22. The first sense is the

V. 10. Onely do not two things unto me; then will I not hide my felf from thee. I in this verie he puts up a general Petition to God for a fair tryal, and to that end defires that two things might be removed, before he begins to plead for himself, which were likely to hinder him much in his plea, and which he names in the next verfe.

Guely do not two things unto me] I have no more to defire but these two things. If they may be granted to me, if will go on in my plea; othermic I must make a stop, as being out of hope of any fair tryal. And here he begins to turn his speech to

of any fair tryal. And here the begins to curn in a special to God, to make say for his ending plea.

Like will know hide my left from iter? Help, from thy face. Two things make mer hide chienflews when they should plead their easie: The one is their own guilt; and the other, their enemies power. The first, Dol hegat as if it did not move him at all. All they be faunched when the first him at all. All they be faunched him to work the first him at all. milerable condition, he should be over-powred by God, and fo daunted, that he could not follow his cause with any comfort. When he faith, he would not hide himfelf our of Gods fight, he means, that he would come boldly into Gods prefence to plead his cause, when soever God should call for him. So he speaks, Chap. 9.35. It is a Meiosia, as Chap. 12.3. See

there.

V. 11. Withdraw thin hand far from me: and in met hy dreal rade no a frield. Here Job frecties the two things that lay for two purposes, the control of the rupon his plint, that he could not freely plead his caule; I To mit, Gods afficking hand, and Majefficial apparition, And he prayes that their might be removed, what he might go on freely in pleading his caule. The fame things he defired before, Ching, 24, See there for the fine of this place. We shall here note the fame for fine place. We shall here note the fame for fine the fame of the fa worth the observing, That Elihu, Chap. 3.3.6,7. shewes that he understood Job thus, and therefore offered to plead for God with him, having neither power to afflict him, nor majefly to

wat one, naving neather power to and the individual for affight him, withdraw far Heb. Remove far off. In Chapp. 3.4 it is but raking away: here it is, putting for away. And it thews, that lab had been to forely handled, that he thould not be free from the properties of the pains should be taken a way, unleffe he were faired, that they were four control for removed that they might not removed that they might not removed that they might not removed they might not removed the pains could not remove the faired, unleffe they were to removed the pains could not remove the faired, unleffe they were to removed the raws, as the finis of food people race, Pfail 10, 11.2. think hand). The plague which thou half haid upon me. A persplace with a topo of the could for the notice. It is the mind that the proof the could for the notice of the proof that the proof the could for the notice of the proof that the proof the could be provided by the proof that the proof the could be provided by the proof that the proof the could be provided by the proof that the proof the could be provided by the proof that the proof the could be provided by the proof that the proof the proof the proof that the proof the proof the proof that the proof the proof the proof the proof that the proof the proof

meraphor with a trope of the cause for the effect. It is bisred, Chap. 9.34. for men ftrike fometimes with their hands, and fometimes with rods, when they make wounds. For the phrase ince on a great analysis.

15. Ruth 2.13. 1 Sam 5.6,7311. Pfal.81.14. Lam 2.8. Act 13. plc, when he regards not their prayer in their mileries; like on plc. when he regards not their prayer in their mileries; like on plc.

Then ] Heb. And. But this particle q is often translated then, as Gen. 28.21. Chap. 1.20. & 7. 14. when thou haft granted for thine exemy] Woundelf me, and plagueft me, as if chose

titude of fignifications in the Scripture. The word in the Ori-

man truy the state of the state calling into judgment. As if he had faid, Call thou me to ac-

calling into judgment. As it is not also, call thou me to ac-count, and plead again fine. and I will anjiver] I will not onely anfwer tomy name cal-led, as non do in Courts of Juffice, but also be the defendant, and give a particular aniswer to all things which thou objected against me, and maintain, that I have given thee no such cause to lay so heavy afflictions upon me, to make me an example of

thine indignation in the eyes of the world.

or let me [peak] Heb. Or, I will speak. That is, I will be the plaintiffe, and object all my pains and forrows laid so heavily upon me, to fee what antiwer thou wilt give, why I am thus afflifted more then others

and unifere thou me? Do thou give ansiere to what I that is object. This appears, by the beginning of Jobs Lange in the next verify to be his meaning. And Metreer, a learned Commenter on the text, layer a great charge on Job in this place, that he was Omnino femper immediant, Allegelber drawger in moderate; to wit, in defending hintelf, and charging God Io lighly in this and the next Chapter.

V. 23: How may are mise impulies and files? make me is known you maniferfilm and my fin. ] because God will not begin, Job will, and for he complising God to tradefaulty with him, Job will, and for he complising God to tradefaulty with him, and answer thou me] Do thou give answer to what I shall

and defires to know the cause of it. Do not condemn me unheard. Let me know the cause why I am thus tortured. Unparalel'd plagues flould proceed from unparalel'd fins. And many plagues should come from many sins. Shew me therefore what and how many my fins are, that require fo many and great punishments. Yet I know none such by my felf, neither can my friends convince me of fuch. Let me know them, or let my plagues be taken away. This is the fum of Jobs plea in this verie

in this verte.

How many] The word properly intimates enquiry after a great number, as Gen.49, 8. Chap. 21.17. Pfal. 78. 40. 8 119. 94, As if Job had field, My friends and the world judge me guilty of many flas, because of the year-ordinary dealing with mea. Cleer the matter before me and them.

are mine iniquities] See on Chap.7.21. and fins] See on Chap. 5.24. & 7.25. & 10.6.

make me to know! Show me. See on Chap. 10.2.

my transgression! See on Chap. 7.21. It feems by the alteration of the number, that Job ayms at some great enormous fin or rebellion. As if he had faid, If thou canft not accuse me of many great offences, then they me that one grievous fin, that hath provoked thee to lay fuch load upon me.

and my [in] See on Chap. 5.24. & 7.20. & 10.16. If not many fins requiring fuch an exemplary punishment, yet at least produce one.

V. 24. Wherefore hidelt thou thy face, and boldeft me for thine enemy? ] Seeing therefore thou canft not bring forth any hainous crimes against me, that I am guilty of, for which I should be so severely punished, why dost thou like an angry

wherefore] Shew me the cause of this great alteration. Thou, wast wong to shine upon me, Chap, 29, 2,3. Why dost thou deal otherwise with me now ? what so great cause have I given thee of fo great a change?

15, Roth 1-13. 1 Sam 5.6.751. [Pal.M.1.4. Lam. 3. 68.435] plc, when he regards not their prayer in their microsigne enthere.

11. The reflocit he wirth was interpreted on Chap-9.4. See language, who by turning his face may, flowes, then he neithere.

12. 1. Then call thou, and I will duspray: a set one float, and I. et al., 1. et al., 2. e and holdelt me ] Heb. thinkelt me; or, accountelt me Gen.

to deftroy me. See Chap. 16.9 & 19.11. & 33.10. Lam. 2, 10.
God did not onely withdraw help from him in these his great

reals, but allo lay greater troubles on him daily.
V. 2. Wilt thou break a leafe driven to and fro? and wilt thou purfue the dry flubble ? ] He fers out his own wickedneffe . compared with Gods greatnesse, by two similitudes. The one, of the leaf, and the wind; the other of the stabble and the sire. Intimating, that God could get no great glory to himself, by afflicting fo weak a creature as he was, No man would account it an honour to a ftrong Champion to overcome a weak bed-rid man

wilt thou Doth it become thee to to do? Dost thou think to get any honour by it ? Surely thou wilt not. The affirmative question makes the more vehement negation.

break] Or, terrifie. For the word fignifies both ; and thence comes a word, which fignifies men in great power, Pfal, 37.35. Such as by their greatneffe terrifie and break others.

a leaf ] It hath his name in Hebrew from ascending, because it comes up out of the tree, and grows upon high trees. A leaf is a flight thing. So was Job in this his weak condition.

driven to and fro] To wit, by the wind, which shakes it to and fro, when it is on the tree, quickly blows it off, and then

gives it no refting place.

and wilt thou pursue Bither it may be meant of blowing flubble away by the wind, as Pfal. 1.4. or casting it into the

dy-flabble] Stubble is light of it felf, but being dry, it is the eafier blown away, or the quicklier burnt. So was Job as weak as a leaf on a tree, or flubble, in regard of his humanc nature, and like a leaf blown up and down, or stubble cast into the new systems or his afficient on the less implicated in the Latest and the Latest and the Latest systems of the Latest systems to be some dishonour to him, that having blown him off from the tree of his prosperity, like a leaf, and dryed him like stubble with afflictions; yet he gave him no reft, but blew him from one trouble to another, and threatens him with death, which might now as easily be inflicted on him, as a leaf of the tree be

phrase of writing, thews also the unalterablenesse of the fen- fad marks upon me. But the former is better,

may be called bitternelle, as Deut. 29.18,19 Ifai. 5.20. Jer. 2.19. Steps, which the heeles make. As in the last Note before. AR2-8.1; Romany de Helbert 2, Jam, 3,1,1,2, Jam, 2,1,1,2, Jam, 2,1,1,2, Jam, 2,1,1,2, Jam, 2,1,1,2, Jam, 2,1,2, Ja be called birrer things, because they make our lives bitter, Exod.1.14. For as bitter things are most displeasing to the tafte, fo are afflictions both to foul and body, Ruth 1.20. great power in perfecuting me without mercy, ver. 25. And Especially harp afflictions may be meant here, such as bring death with them; for bitterness and death, often go together in Scripture, & Kings 4.39,40. Bitter herbs in the pot threa-

ten death, 1 Sam. 15.32.

against me] To be executed upon me. net the purishments of my former lins, saif the former to me; in a many independent of the former line of the most of the mos

Aidft efteem rac an enemy, and hadft a purpole to torment, and watched a time to be revenged on me for all together.

the inequities] For this word, See on Chap. 7.21,
of my youth] It is not enough for thee to punish me for the of myouth] 1st and enough for thee to pulsus me rote the fins of my age, but then proceeded against me also, for my youthfull fins long fince out of ignorance committed, and not fince renewed, and which I thought by thy kind dealing with me, had been long a gone forgiven, and longotten. So harply doft thus deal with me, and take all alwaysnegs against me. The word in the Originall is youths, in the plurall number; because it contains not only many years, but also childhood; boyish time, youthfull time, and all a mans days from his birth, till he come to a manly age. The word comes from "177] to fhake out. Neh. s. 12. for infants are as it were thaken out of the mothers womb into the world. And young men are fee at liberty from mafters, and tutors, and left to themfelves, and then for want of experience they do many things amifs : and it may be Job had fo done : See the like, Chap. 20.11, Pfal

23.7.

V. 27. Thou puttell my feet also in the fleele, and lookest marrowly into all my parks; thoussetted a print spon the teets of my feet. Here begins the execution, which with ro follow the fentence given, and it is very flict one. thou putted my feet also in the Steele; An allusion to an usual listed of positioners, of putting men in the Stocke; settled the most follow will done, or to keep them fife forgrence punishment; the laters seems to be meant here; we have also it have been the settlement. as it he had faid, Thou keepest me in on every fide with pain. as a prisoner in the Stocks ; and are resolved to keep me fo, till thou hast made an end of me. As appears, ver. 28. See Chap. 33.11. & 36.8. Jer. 20.2, 3. & 29.26. Others read, In the chault. Thou notest all my fins, as men do their foot-Reps, that walk in chaulky, or clay ground, Chap.14.16.
But the former interpretation suits best with the similitude of

and tookest narrowly] Heb. observest. As men use to watch those that are put into the Stocks, that they may not escapes so dost thou take a way from me all means of escaping these troubles. They will certainly confume me : Others read ; It keeps in: The Stocks keep in the prifoner, so that he hath no way of escaping; and so do these efflictions keep me fast. For

might now as easily be indified on him, as a leaf of the tree be blown away, or as any flubble be cult into the fire and him. As a leaf of the tree be blown away, or as any flubble be cult into the fire and him. As a leaf of the tree be blown away, or as any flubble be cult into the fire and him. As a leaf of the tree be blown away, or as any flubble be cult into the fire and him. As a leaf of the case of the same of the chapter, look post on in a judiciary way, comparing himslift to the party accused and God to the ludge, or and fewere punishments for them, pronounceth him and fees it executed without metery.

For JHe fees down the reason why the thought that God did intend to ruine him, to wit, because he did proceed to flarily against him, as the meant to make this answer for all the first of his life at once.

The content of the content of the ludge, or and fees the same of the content of the ludge of the look of the ludge of t

othis the at once.

if, of oblerving all his find lactoon, . But it is rather each of these writef] Some take it to be understood of the Book of ways of electing. If I tread but one flep to woards delivery, thou followes the close to pervent me, a sift thou didlt tread of Golds prefere proceedings against him, a taking notice of all in every flep after me, a now woulded not be one flep behinded things, objected a gainst him, and determining now to execute me, fo that I cannot possibly close. Other, tead, Iz narrow a flar of flementes which off the wood upon the priloners heel, so my afflictions favor with the control of the wood upon the priloners heel, so my afflictions favor to the control of the wood upon the priloners heel, so my afflictions favor to the wood upon the priloners heel, so my afflictions favor to the wood upon the priloners heel, so my afflictions favor to the wood upon the priloners heel, so my afflictions favor to the wood upon the priloners heel, so my afflictions favor to the wood upon the priloners heel, so my afflictions favor to the wood upon the priloners heel, so my affliction favor to the wood upon the priloners heel, so my affliction favor to the wood upon the priloners heel, so my affliction favor to the wood upon the priloners heel, so my affliction favor to the wood upon the priloners heel, so my affliction favor to the wood upon the priloners heel, so my affliction favor to the wood upon the priloners heel, so my affliction favor to the wood upon the priloners heel, so my affliction favor to the wood upon the priloners heel and the priloners heel and

tence, as 3001.9.11. Pial. 149.9. Dan.6.8.

bitter timer! Or, bitterbeijer. My good deeds are all forgroren, but my fins are all written down, that thou mayed riche heels, serving they are the lower flags of the fales of the feet, then produce them to condemn me, as follows in this verie. Sin roots are of the trees. And by a former may be called bitterrefile. So he may a a contraction of the trees. And by a former may be called bitterrefile. The may be called bitterrefile.

me. Then thou flewest enmity against me, ver.24. And that in having no respect to my frail condition , but shewing thy like an angry Judge refolved to condemn, thou ranfackeft all my life, and paffet an heavy fentence upon me for fins long fince committed, ver.26. Not so onely, but thou clappeft me fast in prison, tyed up in the chains of afficients, like a maleagainst any To be executed upon me.

and any time to possible and the confidence coninflation; and are the come the Joylout by tile; to observe every
and any time to possible to the confidence coninflation; and are the constant by inheritance from parents. Thou layest on inclinate the punishments of my former sins, said they came to me;
by inderitance: or, thou makest them slicks a fair to work and a confidence conin this slid condition do I fill lye, confiming and mouldering
by inderitance: or, thou makest them slicks a fair to me. A sea a sea a sea a constant to the confirming and mouldering
by inderitance:

is, This body of mine, as Chap. 19-26. Job pointing to it , as threaten his life, and if they dispatch him not, will foon dye it is lake to did there, and Faul, 1 Cort 1: 573-58. They which of himself.

The word imports halte; as Jon. 13, Nhab. 7. The word imports halte; as Jon. 13, Nhab. 7. on, as is before deletibed, yet with relation to Job himfelf, as 17. 1/a.48.20. Mans dayes go away as fast as one that sleep

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on, as in before described, yet runt relation to Job himitely, as I. 7. 116,48.10. Mans days go away as left as one that sleep (hep-71.8 Left, 114). Heb. as rotices with 115 Heb. as rotices with 1

kill them before old age come.

and as a garment] As a moth-caten garment grows old.

717, agarment. See Chap.6.15.

that is moth eaten] That is food for moths, and devoured by them, as meat is by men. Hereby a fecret and infensible confumption by great pains and forrowes is intended; as Pfal. 39. 11. Secon Chap.4.19.

## CHAP. XIV.

Man] Adam. An earthly creature, born of one that was made of the earth at first. So much the word originally imports, and God objects to him after his fall, to humble him, name communicated to women, because she her felf, and so by consequence all that came from her, came out of Adam.

that is born of a woman ] Of a weak woman full of forrowes in breeding and bearing, and bringing forth an iffue like her felf, Gen. 3.19. Thus man is often described in Scripture. Chap. 15. 14. & 25.4. Math. 11. 11. Luk. 7. 28. And he is faid to be born of a woman, rather then of a man, because the womans pains are great in bringing him forth, and he comes immediately out of her womb into the world. The word , , , , , woman, is taken from with, a man, because the first woman had both her nature and her name from the man. Gen.

is of few dayes ] Heb. [hort of dayes. That is, of a short life, Gen. 47.9. Pfal. 90. 5, 6, 9. & 102. 12. & 103. 15. & 144.4. Jam. 4.14. So length of dayes, imports a long life, Exod. 20. 12. Prov. 3. 2,16. His dayes are short in themselves, shorter in regard of his troubles, which afford little comfert to him, and small time worthy the name of life, and threaten death to him

and full of trouble] Heb. fatisfied with commotion. For the word full, ice on Chap. 7.4. & 10,15. For the other word, treuble, fee the force of it, on Chap. 3.17. & 9.6. & 12.6. It imports that troubles, as they more the mind with passion, for theu shouldst bring me into suddential with thee? As it this they cause men often times to remove from place to place for were the main thing that God looked at in his providence, to fafety, Pfal. 105, 13. Heb. 37, 38. The fum of this verfeis, that man leads but a fhort and miferable life here, especially such! And sor \gamma that, see Numb. 8.9. And for the suure translated men as are in Jobs condition. See Chap. 7. 1, &c. Ecclef. frould, fee Gen. 34.31.

er feen grown, but it withereth : the other from a fhadow

He cometh forth ] Man cometh forth out of his mothers womb, as a flower out of the bowels of the earth, Chap. 3. 11. He flated can fee on Chap. 8. 11. The word any hath many comes forth into the light to be feen of men, that lay hid be-

fore, as a flower in the flaulk.

like a flower]. He makes a fair shew in the world, when he is born, as a flower doth in the garden, when it is shot

with the wind, or wither and fall away of themselves in a little tively, yet more frequently, it imports a freedom from fin, Plats

them. The state of the state of

V. 3. And dost thou open thine eyes upon fuch an one, and bringand as a gammen! As a moth-caten garment growsold, est me into judgment with thee? Doth it become fo great a Pfal. 102.26. and quickly wears quite away. For the word his courfes to find matter against him, as if it were a great glory to thee, to trample under feet fuch a worm as I am ? See much to the same purpose on Chap.7.17,18. And doft thou] Spoken with a kind of indignation and ad-

miration, and therefore expressed by way of interrogation, to thew the vehemency of Jobs disturbed passion. Seeing man is so short lived and miserable, wilt thou look upon so vile an

Verf. 1. Man that is horn of a woman is of few dayer, and conclusion of the former Chapter, to feet be demanded in the former Chapter, to feet be of man inferry to feet be former chapter, to feet be of man inferry to feet be former chapter, to feet be of man inferry to feet be former chapter, to feet be former chapter to feet the feet be former chapter the feet the feet be former chapter punish him thus for them, is beneath thy care. As to open the hand, is to be bountiful ; fo to open the eye, is to observe mens ports, and God conjects on manage and an art to manage man, in the contrary, the contrary of the contrary of the contrary of the contrary, and communicated contrary of the contrary, the contrary upon such an one] Heb. upon this man. Upon fo thore lived

miferable a creature.

and bringest me] Heb. and makest me to come. Now he thewes, that though he spake of man in general, yet he had relation to his own condition, more miferable at present then

into [udgment] Deal with him fummo jure, and most rigidly. Pfal. 143.2. He had defired before to plead with God, Chapl 12.3. but with condition of removing his plague, and Gods terrout from him, Chap. 13. 20, 21. which not being done, he is afraid to come into judgment. For the word judgment, fee

on Chap. 8.3. & 9.32.
with thee Me fo frail and miferable man, with thee fo great and powerful a God. Here it appears that Job did not intend to plead with his friends before God, but with God himfelf, as one that had dealt too harfhly with him. See more to this pure one that had dealt too natifuly with him, See more to this pur-pole on Chap, 1-3. The text may be read thus, without an interregation; Tes thou dost open thine eyes upon fach an one, and bringest me into judgement with thire. Though I be thus short-lived and miterable, and should arther be priced then afficked, yet thou dealest extremely with me. So this particle \(\gamma\) is the fed, Pfal.78.56. Or thus, And doft open thine eyes for this, that

V. 4. Who can bring clean thing out of an miclean ? not V. 2. He cometh forth line a flower, and is cut down; he fleeth one.] Why wile thou punish man fo severely for sin, who is alfo as a fladow, and continueth not. ] Here he fees out the fhort. naturally corrupt, and cannot avoid, being born in a finful te teet growin, duct indicated: the other from a madow hat never is of any long continuous. See Chap. 8, 9, Pal. 1 100-111. & 103.15. & 144.4. 1 Chr. 29. 15. 15. 40.6. 1 Per Indicated to fin. 1 14.4.

fignifications in Scripture. First, for delivering a thing into inginications in seripture. The for delivering a timing into ones hand, not to politile, but to guide, as Gen. 39,4,2,2,2,17, put or place, as Gen. 1.17, 3, To fuffer, as Exod 1.2.2, \$ To make, as Exod. 6.14, 5. To fet over, as Gen. 4.14, 6. To teach, as Prov. 9.9, 7. To account, as Gen. 4.3.30. \$ To fig. and I That is, as foon as he is born he tends towards death, as a flower to decaying. See on Chap.3.11.

2 a flower to decaying. See on Chap.3.11.

3 a flower to decaying. See on Chap.3.11.

4 a third withing, as Nau. 11. 29. 9. To bring forth one thing in the ordinary as Nau. 11. 29. 9. To bring forth one thing in the ordinary as Nau. 11. 29. 9. To bring forth one thing out of another; as Plain. 3. and fo bere.

4 or cope with hand, or the leaves are bearen off quite round the control of the con

sime. So man is subject to many dangers, that every day 19.9. & 51.7. Here it may be meant, as a common proverby

A no man can bring a clean fiream out of a dury puddle, fol longer, there. So the word is ufed, Deut. 15, 11, 15 mz. 2, 6 anno man bring a man free from fin into the world, follong as this parents are sixted with Original for This decline is the parents are sixted with Original for This decline is the dot out in many Scieptures, Gen. 52, 17d. 3, 5, 5, 10d. 3, 6, 10d. 3, 6

or place foiled with rubbith, or dead carcafes as a king 13 100, and figuratively, though more commonly one that is pollute with fam, which defines the foul, Rev. 14.7. See Gen. 34.5. Lev. 18.3.3.4. So it is just contrary to the former word. And it intomates, here, our Original coruption, received from our fatherman defined in the contrary of the first contrary to the former word. The first contrary to the former word. And it intomates, here, our Original coruption, received from our fatherman dead in our nuclean into fell, sait was created, parents. Alarm feed in not nuclean into fell, sait was created, and the many tent at the word is by from translated, accomplishing from our fell at the many tent at the word is by from translated, accomplishing from our fell at the many tent at the word is by from translated, accomplishing from our fell at the many tent at the word is by from translated, accomplishing the many tent at the word is by from translated, accomplishing the many tent at the word is by from translated, accomplishing the many tent at the word is by from translated, accomplishing the many tent at the word is by from translated, accomplishing the many tent at the parent was the word is by from translated, accomplishing the many tent at the parent was the word in the many tent at the parent was the many tent at the parent was the many tent at the parent was the parent was the many tent at the many tent at the parent was the many tent at the many tent at the parent was the many tent at the many tent at the parent was the many tent at the m or place, foiled with rubbilh, or dead carcales, as 2 King. 23.10.

thet could have regioned must make a contention. The matter connection to seworte ment a tree, which may grow again make conceived in an extraordinary way, by the power of the Holy fame place, though the cut down, but man once dead, applicable, the content of t Gholt, Lux. 1.34, 37. It is not year an answer to his own question, waters drying up, ver. 11.

fit, looked fo far, but onely gave an answer to his own question, waters drying up, ver. 11.

For] A reason of the petition, ver. 6. Either I shall have fignifying, that no mere man could bring forth a clean child,

out of unction 1000.

V. 5. Setting highest set determixed, the number of his mostling "enterme tell now." (and in the set of the se that time comes, he'can live no longer, nor ever return into this 6. & 11. 18. that time comes, ne, can live no longer, nor eyer return into this world any more, it is very fitting he should enjoy some time of refessing here, before he be taken our of the world.

Seeing Heb. If. But it doth not signific here an uncer-

the number] Rather, and the number. So this particle is added, Chap. 12. 18. & 38. 40. The fum of them is deter-

of his menths ] Of the months he is to live. It comes from a word that fignifies to renew, and it is used for the new moon, at which the Jews began their months, and by a figure of the part for the whole month.

is with thee] Thou onely knowest it, or rather, thou hast determined it. And so it agrees well with the beginning, and end of the verse.

thou hast appointed ] Heb. thou bast made. It may be read, and thou haft appointed; as was noted before, for all thefe things hang together, and the inference follows in the next

his bounds Heb. his flatutes. The bounds of his life, and those far thorrer, then men lived before the the flood. Thou Thefe are the two bounds of mans abiding in this world, Chap.

that he cannot passed Gods decrees, concerning the time of mans life, are fo certain, that he cannot go beyond them, but must certainly die, when his time comes. As the Sea, for all must certainly us; when his miss collect. As the sea, for all her raging, cannot paffe her bounds, Chap, 38.8, &c Prov.8. 29, Plal. 103.9. The word of paffing, agrees well with a bound, or flatue, Heb. 9.27. Act. 17.26. For 1 that, fee Chap. 13. 13. Paffing here, is put for going beyond, as Prov. 8.29. Pfal. fet. Kings and Emperouts must dye, when their appointed rime comes.

V. 6. Turn from him that he may reft, till he fhall accomplish, as an bircling, his day ] Seeing his time of life here is by thee determined, and is not long neither, and will bring forrow enough with it add not more, by punishing him fo sharply for to branches, Ifai. 11. 1. & 40. 24. The stock that was cut off, enough with it add not more, by punshing mun to many, recognition in a thou doft me now. It is a final I thing to let him live year, at the without pains. Old age will come thortly, and make him deduction in the moniture is clean gone out of are faid to be clear, when all the moniture is clean gone out of a clean gone out of

the 30, verf. of this Chapter. Look not fo angerly on me to in the ground Heb. in the duft. It being cut off, and lying

Chap, xiv.

wherein he labours, but to have it ended, that he may reft at

in intimates, here, our Original cortuption, received from our parents. Mans feed is not unclean in it fell, asie was created but became foo by the fall, and foo ware unclean, being born of it.

as a binding, his dig) See on Chap7.4.2.

be on Chap7.4.2.

as a binding, his dig) See on Chap7.4.2.

be on Chap7.4.2.

as a binding, his dig) See on Chap7.4.2.

be on Chap7.4.2.

as a binding, his dig) See on Chap7.4.2.

be on Chap7.4.2.

as a binding, his dig) See on Chap7.4.2.

be ther could have begotten him in fuch a condition. He was fo condition to be worfe then a tree, which may grow again in the

comfort in this world, before I dye, or never here: therefore

of a tree | Men have fome hope, when they cut down a tree world any more jit is very firing he should only some time of restending here, before she relates out of the world.

The string Here, but does not give side she rea numer some per side of the string that the string string side of the string string side should be string that the string side of the

cerrain end, or to be cut off; as this word imports, Joel 3. staff of a spear, & Sam. 17. 7. Here it is taken in the second fenfe for a tree, as often elfewhore.

If it be cut down ] Or, though it be cut down. So DR , s translated, ver. 8, though it be cut even by the ground-

\*strannated, ver.5. Amongan to eccuteven by the groundthat it will blow te gain! He had it will be tange to wit, its
condition, and being cut off will put forth again. Or, it will
change, or renew its fittength, Isia, 40, 31. Thus the word is
translated changing ver.14, of this Chapter.
and that the tender branch thereof. See on Chap. 8.16.

will not cease. See on ver. 6. V. S. Though the root thereof wax old in the earth, and the

V. S. Though the toes thereif was did in the certh, and the face thereif of no into ground [Some conceive, that this weife feet out another way of defleving trees, to wit, by old age, though they be not cut odown. But it is likely, that he goes on in the fame fimilitude, taken from the fame tree, and aggravates the matter by other circumflances. Suppose this tree being out off by the ground, the root of it left in the earth be old, and of the more multi-law flower for the masses and the matter of the more of the control of th the more unlikely to shoot forth again, and the trunk of it cut haft fer the beginning and end of his life, when it shall be. off, lying upon the ground by it, give men occasion to think, it will never put out more branches, yet water will revive it.

Though] See on ver. 7.
the root thereof] So much of it as grows within the ground, the rose thereof so much of a sgrows within the ground, \$King,19,30. Eliterally fightise the root of an herb of tree, and meraphorically, then as remain of a nation, to give hope of encrefulig it eagin, after a great defluction: as in the place circle. See on Chap.5.3. \*\*max old] He doth not fay, die, for then there were no hope of it, but wax old, and lobe likely to decay utterly. Trees

103.9. There is no passing over the bounds, which God hath have a growing time like men, and a decaying one also, which

may well be compared to old age.
in the earth] See on Chap. 9. 24. From the Hebrew word Erets, comes our English word Earth.

and the flock thereof ] It is opposed to the root, and significes the body of the tree above the ground, which divides it self in-

Turns from him] Heb. Look away from him. For the word, fee on Chap. 7-19. For on the fenfe, see on Chap. 7-19. For on the fenfe, see on Chap. 7-19. The deftroyed their vines: Heb. He

afflict methus heavily, but turn thy angry countenance fome in the duft, upon the top of the ground, dieth, yet the moffined other way. He speaks to God, as vers. 5. other way. He speaks to God, as vers. s.

earth, can put forth other branches out of the root remaining,
that he mayrest Or, cease, to wit, from his afficient. Or,
as vers. The word Thy signifies; 1. the earth it self; as that it may cease, to wit, his plague and heavy affi ction. See it is transfated, Chap. 8.19. 2. the dust that lies upon the face on Chap. 7. 16. & 10. 20. For 1 that, secon ver. 3. Or, of the earth, 2 Chron. 1.9. Pfal. 18.42. 3. a mean ranck, or and he will cease. Thou needs not trouble thy felf, thus to condition of men, despised like the dust that is trod under afflict him, he will dye fhortly, and cease from living any mensfeer, Pfal. 113.7. 4. an innumerable multitude, Pfal.

dust, Pfal. 44.25. 7. a direction into a very miserable condition on History. 1. 8. a fign of forrow, Job 2. 12. Here it is taken thus; I fman be killed by some violent death, he wastes away; in the second sense, as was before expounded.

and the root little better, yet water will revive it.

eutring off and dying of the flock, and the old age of the toot, tongue, and the certainty of his utter extirpation out of this ic will put out fresh boughes, and flourith again, as it did be- world by death. fore. So this verse is knit to the seventh verse.

through the fent | Heb. from the fmell : An ufual thing in Scripture to attribute fenfe to fenfeleffe things; as fmelling to the fire, Judg. 16.9. for fo it is in the Original there , when it (mellet) the fire. As man being refreshed with the fatell of weet flowers, is cheered in his fpirits, so this decaying tree puts
out fresh branches after moisture received as if it had felt some
hopeleinesse of returning into this world after death, and

inward comfort,
of water J The Hebrew word hash many fignifications, 1
[Inguiller water, as Gen. 1-9. 2 The Clouds, the receptuales of
rain waters, Pfal. 1-04-3 2 It is put for the 1 ain water that
comes out of the Clouds, Pfal. 77, 77, 4 For any kind of drink,
make this a dilimilitated allo, and 1 cad this verife by way of time. comes out of the Clouds, Ppl.77-17-4 for any sind of time, make this a dilimilitation alloyand read this verific by way of time abread is pure for any kind of toods, Alo. 5., 5 for a multiterrogation. Do the water-tail from the face, or the flound detude, as there are many drops in the water, 18th 79.3. 6 For cay and dry up? yet man lieth drows, and lieth not, Rec. Introubles and difficients, Island. 3. 7 For the feed out or which this uniform, that man is in a worfe condition then the feat and timen are conceived, II.48.1. 8. For tears, Jer.9.1. La.1.16. Here vers, for they keep their place fill, and are to be feen, where the ground is varieties, entry the labour of men, or by he overflowing of Rivers, or by the labour of men, or by he dew or rain from heaven, it will fprout out a fresh. See on the waters] See on ver. 9. Chap. 5.10. & 11.16. & 12.15.

it will bud] It will fend out buds first, and branches after-

and bring forth Heb.make. The word fignifies, 1 To work, and welf forw 1 neconing. The more upwares 1 10 mons 1 term is see 5.5 Gen. 1.0. Num. 3.4.11. The fee of Cinnerch mike, or do a thing, Gen. 3.1. To bring for thron, or in the fee of Cinnerch fruit, or budy or branches, or the like, Gen. 4.147. 3 To drefs fruit, or budy or branches, or the like, Gen. 4.147. 3 To drefs or prepare, Excess, 6.2. 4 Tokeep, or obleve, Joh. 5. 10. 5 To group procute, Gen. 3.1. Dett. 8.3.7. Here is is taken greateful except of the greateful from Jerusliem, Gen. 3.3. 4 The Welf, because the in the fecond fenfe.

Boughes | The word fignifies, I The time of harvest, when the corn being ripe is cut down, Ifa. 9.3.2 It is put for the corn, then to be cut down, Joel 3.13. 3 For war, wherein men are cut down by the (word, as corn by the fickle, Jer. 51.33. 4 For boughs, which trees put forth, as the earth puts out corn in harveft, I[a.27.11. P[a], 80.11. So here: When this root is watered, though it feemed dead before, it shall fend forth abundance of boughs, as plentifully, as the earth doth corn in

like a plant] As if it were new planted, or as a tree new planted, or as another plant; to wit, that was never out down. It fends out boughes to plentifully, that you can fee no difference between it, and another tree that remained untouched. See the like addition, Chap. 8.12.

V. 10. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? ] Here is the other part of the distinuthe good part where a neet 1 neet a ties o inter part or in e datum in the found desprits, just dynamic part or in e datum in the found desprits, just dynamic part or in every fine found desprits, just dynamic part or in the found desprits, just dynamic part or in the found desprits, just dynamic part or in the found the found in the found desprits, and desprits, and desprits in the found desprits, and desprits in the found desprits in the found desprits, and desprits in the found in fee it. But man dying, is pluckt up by the roots, and carryed clean out of the world , and who can tell what is become of him ? There is not fo much as any memorial of him left here, Chap. 7.8.0.10.

But] Heb. And; Yet it is often so translated, and must be so here, because it uthers in an unlikenesse between a man and a tree. So this particle in its used, Prov. 5.4, & 8.36. and wherefoever it is used to fer out a diffimilitude man A name taken from ftrength, as Enoth from infimity.

See on Chap.3.3. & 4.17.& 10.5. dieth] Although he be never fo ftrong, yet he must die. Death

and | Some read it, when. So this particle q is ufed, Pfal. 139. 16. 1 Sam. 13. 1. And they put his wasting away before his death, as the cause of it. But it is better read, And. It is to end of the Chapter. be understood as a consequent of his death, making him unable to appear any more; and fo it agrees best with the end of

maßth ansy] Or, is weakned. So the word fignifies, Ifa. 14.12. Joel 3.10. And the meaning is, that all his fitength being aken away by death, his week hody wastes away, and consumes in the grave. Or, fau off. As some translate it in Exad 17.13. Is 1.14.12. He is cut off worse them a tree; for he grave no prace. grows no more. The word is translated by our Interpreters, Plal, differentiagor being overcome, Exod. 77.13, & 32.18, and it tools well with the scope here. For as men overcome, are carring. ryed away captives from their own land, never to return thi-

78. 27. 3. a dead man in the grave, Pfal. 30. 9. 6, its fets ther again, so are men overcome by death carryed clean out of out a low submiffion, as if the head were bowed down to the this world.

yea, though he should die but a natural death, and gently give We get a through the four of water it will bud, and bring forth up the ghoft, yet he appears no more here in the world. Others Bughes like a plant Though the fock be dead, and caft away, read it, dud. They conceive that the two words, of dying, and and the root little better, yet water will revive it.

giving up the ghoft little better, yet water will revive it.

giving up the ghoft little together by this particle, fignific the fame thing, and ferve onely to fee out the copious fields of the

man | See on ver. 1.

giveth up the ghoft] See on Chap. 3.11. & 10.18.
and where is he? ] He is not to be found any where among the living. See on Chap. 7.8. & 3.16.

V. 11. As the waters fail from the fea, and the floud decayeth shewed his condition to be worse then a trees cut down; now

fail Heb.are cone. See the word in this fenfe. 1 Sam. 9. 7. Deut. 32,36,

from the fea! The word fignifies, 1 Any great place of water, or lake; as Gen. 1.10. Num. 34.11. The fea of Cinnareth South, because the red Sea flood Southward from Jerusalem, Pfal. 107.3. 5 For a great veffel made to hold much water, 1 King 7.23.

and the floud ] A fiream having flore of water in it, and run ing fwiftly.

decayeth and drieth up] Two words of one fignification, to add emphasis to it, and set out a total drying up. See the fike on ver.10. 1 Per.1.7. Some understand it thus; As the Sea or River receive not the fame water back again, that is drawn out of them by vapours, or overflows the earth; to man dying, returns no more into the world. But the truth of the fimilitude thus explained, may be doubted of. Others thus; as a lake, or a river, having broken into another channel, returns no more into the former, but leaves it dry and desolate; so man once dead, returns hither no more; this is better. But the best is to read it thus ; As when the waters from the fea fail, the floud decayeth, and dryeth up. So, &c. ver. 12. And the fense is, that as tivers coming from the sea are quite dryed up, when more, while this world lafts. See on ver. 10. And a is fo ufed,

V. 12. So man litth down, and rifeth not; till the heaven he so most, the fluid not analog nor be raifed out of their fleep.] This verfe is a bridge, or a transition from one matter to another. In the beginning of the vericine applyes, the former fimilitude, to they, that man being once dead, returns no more into this world to dwell here again among the fons of men. In the end of the verfe, left any should mistake his words, and think him an Atheift, hat denies the Refurrection, he doth as it were recall himfelf, and grant a refurrection at the end of the world : and like a man in an ague, followes that matter in a good temper till ver. 16.looking to his prefent pressures again, he falls into another hot fit of unruly passion, which lasts to the

[6] Heb. And. But it is often rendred fo; as Prov.2520, 23,25,27.

man] Sec on Chap.1.1. lieth down Death is fee out here by the similitude of one lying down to fleep: and the grave is as the bed. The word 1 jung down to neep: and the grave is 3 the oca. 1 ne word fignifies, 1 Tolye down on the ground, Num. 14.9 2. To lay himself down to sleep, Deut. 6.7. 3 To dye; for death is like to sleep, Deut. 3.1.6. 4 To be sinke; for such lie in bed, Pgl. 4.1. 8. 7. 50 lye with a wonn by way of carnal copulation, Gen. 26.10. Here it is taken in the third sense for dy-

6 H 3

For Job did believe the refurrection, and confedicts it in the words following: 23 s lio, Chap.19.7, &c. Sec on ver.7, 10. The word in Scripute fignifies, 1 roting, 1 King, 8-3, 1 s located for the property of the property For Job did believe the refurrection, and confesses it in the grave. For when, see on ver. 10. the first sense with the former limitation of not rising to live

till the heavens be no more] These words are to be knir to the words following. They shall not awake till the heavens be no more. Some interpret it, never; to wit, by their own firength, or to live here; because the heavens remain for ever in their fubflance, though they shall be changed in their qualities at the end of the world. But in regard that Job in the words the end of the world. But in regard that Job in the world following, falls upon the point of the refurredion, the world are rather to be underflood thus. They shall not rife till the general resurredion, when these heavens shall be changed general refurrection, when these neavers mail to enanged and renewed, Pfali 10.2.5, 26; Illa 5, 17, 26; 62.2. 2 Pcz. 3, 7, 10, 11.Rev. 21.1. For the word, Hazum, fee on Chapp, 8.8.211.8. It may here be meant of the flarty, cloudy, and airey heaven, they fluid not anyloy He changeth the number here. Before

here, is meant rifing from the fleep of death; as appeares by the words following.

mer be raifed] Left any one should object, It is true, the dead ray verayea Lett any one thould object, it is true, the dead cannot awake of themselves; but God can raise them up again, when he will, as men in a sleep may be waked by others, before they would awake of themselves, he addes, that God will not raife them neither till the general refurrection.

out of their fleep [From death to life. It is no unufual thing out of their fleep From death to nee. It is no unutual thing in Scripture, to compared eath to fleep. See on Chap. 3, 13. Sleep is put sometime for the fleep of nature. Gen. 28, 11. Sometime for the fleep of fin, Eph. 5, vert. 14. Sometime for the fleep of death, as Chap. 3.13. and fo here; and Dan

V. 13. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and committee me. 1) but now being though upon the consideration of the refurection, wishes for death, that in the grave he might be free from his pains, aand after wards enjoy an happy refurrection.

O that then wouldf! For the Hebrew words, and their man

O that them remember the tractice words, and then manner of withing, fee on Chape. 8.8.

hide me! He compares himself to a man purfued by his enemies; and defires, that God would hide him from them; that is, that he would free him from his fore pains, that followed its, that he would free him from his fore pains, that followed him fo close, that he could by no means escape them.

nim to close that he could by no means eleape them, in the grave | See on Chap.7.9.
that then woulded keep me feere! The fame thing defired in other words. See on ver.11. It (hews) obs defire to be earneft: as if one running from an enemy should fay, Pray hide me, pray hide me : Be fure to keep me fafe.

untill thy weath] The word fignifies, I The face, I Sam.
25,23, 2 The nofe, which is the highest part of the face, Cant. 7.4. 3 Anger, which is shewed by the high colour of the face, and thick breathings of the nose. So it is taken here, for anger.

See more on Chap. 4.9. 8. 9.5,13.

be pass Heb.turned back; to wit, into gentlenesse and kind neffe; as Pfal.6.4. or turned away; as Ifa. 12.1. that is, Be quite and clean gone, and taken away from me. The word and fignifies, I To return to a place, from which one went away before, Gen. 18.33. 2 To return from anger, or to be friends again, Jer. 2.35. 3 To repent, or return to God, from whom we have all naturally gone aftray, Deut, 30.2. 4 To do the fame thing again, Gen. 26.18. Isac digged again. Heb. returnlame thing again, Gen. 26.18. Haze digged again. Heb. return-ed and digged. 7 To make to return, or bring back, Deut. 30. 3. Here it is taken in the fecond fence. Till thou cease to be angry with me. Till the refurrestion, when all thy wrath will

gave was determined unitationary, some one metalets, the third appointed time might come quickly, that he might be form me at the first, is not clean extinct, but shall appear in a tractifying the quickly in loop of a joyful refurrection. See rassing me up gloriously at last. See more on Chap. to ver. actifying me up gloriously at last. grave was determined from eternity, ver. 5. but his defire is, the like with Pfal 39.4.

afet time] Heb. aftatute. A certain time, when, and how

long I shall lie in the grave.

andremember me] How God is faid to remember, see on Ch. 7.7.8 10.9. Here Job's meaning is, that God would raife him up agent, our troat requires to traget in a people while ne leaves in the in trouble in print, or in the grave, Pfal.88,\*, and he is for] Or, fair, as it it translated, Chap. 9, 18. For here is an faid to remember them, when he delivers, or eafes them, Gen. 8.

1. Exod. 2.24. Others tend it, That thou wouldeft appoint me a fet

and rifeth not ] To wit, to live again in the earth among men. | time, when then wilt remimber me; to wit, to raile me out of the

aman | See on ver.10.& Chap.3.3. & 4.17.& 10.5. diel Sec on ver. 10.

shall be live again?] Some understand it as a flat denyal, as affirmative questions usually are interpreted in Scripture; and they give this sense. Certainly he shall not live any more here; they give this tene. Celtain he had a ver. 10, 12. Else I would be patient till I die, hoping to be raised to a better state here. But it is rather spoken by way of admiration. Hath God said, he will raise up our hodies again? then I will willingly die in hope of a glorious refurrection.
See the like question, Ch. 15.11. Gen. 3.11. Hath God faid, &c. See the Ike queltion, Un. 15.11, Jeen. 3.1. Hath God land, &c. It is ftrange he should envy you the eating of such a precious fruit; and Gen. 17.17. Shall a child be born, &c. It is very strange, that a man and woman so old should have a child: Our Divines take it to be a voyce of joy, and administration ; the final not made; He changeth the number nere. Decomthe final not made; He cite that et al., They final not wake:

In the final not made;

In the final not made high the final nor make in the final final nor made.

In the final nor made final all the dayes ] The word pp. fignifies, I A natural day

of 24 hours, comprehending the night alfo, Eft. 4: 16. 2 An artificial day of 12 hours, opposed to the night, Efth. 4: 16. 3 A great day, or a year of dayer, containing all dayer in it, Judg 17.10. 4 A certain time confissing of many dayes, Ifa.
4.1. 5. A joyful, or fad time, Pfal. 37.13. Ifa. 13.22. Here it is

4.1. , A poyful of tad time, Plu1, 37.3, 11.13, 32...Hefer is taken in the fourth fenefor the whole time of his life, of my appointed time! See on Clasp.7.1. mill 1 mill 10, reperts. [An application of the time were continuous to the continuous continuo cale. Man goes out of this world to another, Prov. 3.1.8. appointed to defruction. Heb. children of change. Or, Till my pafing away, Or, departure. For dearth is fuch a change, that is carryes a man clean out of the world, Eccl. 1. 4. Cant. 2. 11. 2 Tim.4.6. Others understand it of his resurrection, which indeed is a great change: but how could Job wait for that in

come] For living actions attributed to dead things, see on

Chap. 1.19. V. 15. Thou Shalt call, and I will answer thee: thou wilt have V.1. You finds call, and I will answer these theu will have a differ as the work of think health. The farm words, as here in the beginning of this verification were in Chap. 13, 23. Dut to a far different purpose. For there, 10 bin an impairtunit, deficts to plead with God, as appears by his following plea there, But here in a realm temper, he proposed this bineps, to find mercry with God in the relative Chion, as appeares by the end of the

verte.

thou fluit call Thou shalt call me out of the grave, by the
voyce of Christ, or the Archangels voyce at the end of the
world, Joh. 5: 28, 29. The fluit 16. For the various signification

of the word, fee on Chap. 13.22.

and I will answer thee ] Or, I shall answer thee. Not that there s any readinelle in dead bodies to come out of the grave, nor that they shall be called every one by name, but they shall come up suddenly at Christs call, as a servant comes to his master at his call suddenly: and this is a real answer. See the

like of Hearing, Hof. 2.21, 22, then wilt have a defire] Thou wilt be very willing to fee it now with wave name? A now one wery wining to leaf again, after it hath lain fo long in the grave, as a workman having been long ablent, it willing to fee what he hath builded, or planted. Hence comes to file, which men are very

be gone from me.

that they would flappoint me.] Heb. that then would flau for
that they would flappoint me.] Heb. that then would flau for
that flav would flappoint me.] Heb. that then would flau for
they would flave be that flav would flau for
Though the work of thy hands feam to be blotted out in the grave; yet thou wilt fiew, that thy love which moved thee to form me at the fift, is not clean extinct, but thall appear in

V. 16. For now thou numbrest my steps; dost thou not watch V. 16. For now then numbrieft my field; doit then not watch over my fin?] It will be well with me then, when I final be raifed up again; though now thou fermeft to dral very hardly with me. Here Job begins another impatient fit, which holds him to the end of the Chapter.

all advantages to punifs me

thou numbreft Thou keepeft an exact account of every fin of little. The first reading is the best. mine, that thou mayeft take occasion to punish me for the

See Chap. 31.4. & 34.21. Pfal. 56.6. & 139. 2,3,4. Prov. 5.

dost thou not watch over my sin?] That thou mayest be sure to number aright, and miffe no one fin; thou doft watch all I doto take advantage aginst me. See Chap.7.12,20, & 10.14. vers.8. & Chap.9.24. & 13.27. And for the word, fin, fee Chap. 5,24. & 7,20, and

10.6.
V. 17. My transferssion is feated up in a bag, and then sowell up, mine iniquity.] He goes on to describe the sharpnesse of Gods proceedings against him, who doth not onely watch what he doth amister, and number all his crouts, but alls keep them all fast in his mind, what none of them may be forgotten, and fow them together, that he may punish him for altoge-

my transgression] See on Chap.7.21.

Chap, xiv.

is sealed up ] Shut up fast, that no man may take it away, before I be punished for it. See on Chap. 9.7. in a bag ] The word comes from 77 to bind, because those

things which we would keep fafe, and not loofe, we bind up in

tinings which we could seep listing and not toole, we bind up in a bag, and then feal it for the grant factory, we bind up in a bag, and then fowel up mine injustify. Thou with be fure to make it faft. We think tying a bag, and fealing it, not to be fufficient, when we would keep things very lafe, and therefore we fow up the bag, that nothing may fall out, Hereby is meant Gods exact care, not to forget any one fin of Jobs , but to be fure to keep all in mind, to punish him the more severely. Or, And thou sowest it unto mine iniquity. That is, Thou joynest my former transgressions, to my present, to be sure to punish me for all. Or. Thou joynest my fin to mine punishment. So the word fignifies, Ita, 52,6. Or, Thou foweft it over mine iniquity; to wit, the bag for the word fowing, fee on Ch.13, 4. For the word iniquity, fee on Ch.7. 21. As men fow one piece of cloth to another, to make a complear garment; fo doft thou call to mind all mine miquities, at once, to lay load on me, Chap. 13.26. Ifa.65 .ver.

V. 13. And furely the mountain falling cometh to nonght, and the rock is removed out of his place. In this verse, by two similirudes of the decay of mountains, and rocks, the highest and tunes of the weap on mountains, and rocks, the highest and firmest things, he surther feets out mans mortality, and impossibility of returning into this world again. In the next by two others, by the decay of hard stones and growing things. The application begins at the end of the next verse,

by the decay of highest and firmest things, hills and rocks; so in this verse, by the irreparable ruine of the hardest, and best rooted things; as stones, and things growing out of the earth, which one would think, lay very safe, and had a sure soundati-

over them, they diminish them.

ever them, they diminish them, the final The words taken, I for ordinary flones, fuch raty on the ground, Chap. 5.3, a welfelt made of flone, it for on the ground, Chap. 5.3, a welfelt made of flone, it for a few rought law, but he precise the interview of the major have a few rought law, but he precise the interview for fittings by, for fuch were the Jews weights, Prox. 11.1. See the major here. See it is taken in the first fairle. Stones are lard and the control of the major have Hereng, Chap. 6. 12. yet water will wear them away in he is ignorant of it. He speaks of the dead mans sons mention-

to God, to when he attributes trate devolutions. So we that ture, provert, and nephew or fonston, Gen.3-9.1, about of piake before, vert.6.17. and fo continues. Others read it, fon, Esod.2.10. 3. A child, whether male or fonale, Gen. 3-1. The dail of the continues with the form of Nahabitant is called a fon, as if the place or day the form of the form of the form of the reader, 2 kings.

That is, the fand and turbilit, which a floud brings, doth drown [3, 5]. An Inhabitant is called a fon, as if the place or day were and kill things growing out of the canthe. Others read it, The limit multier, 13, 1-1.0. 6. A fluing contained in another, gas.

naw] As it goes with me now, it feems so, that thou takes! drops through near the dust of the cards: That is, they do in time not onely wear away stones, but the earth it self by little and

the things which grow ] Heb, which grow out of it. It fignifies fuch things as naturally grew out of the earth without my flops | Every step 1 fetch; that is, every sin I commit. plowing or sowing, or arise out of corn sentered the year beec Chap. 3.1.4. & 34.21. Pla1.56.6. & 139. 2,3.4. Prov. 5.

fore, Lev. 3-5, 2 kmg, 19-29. Ha, 37-30. one would think the earth flould preferve its own brood, yet it cannot, out of the duly of the earth 1 Out of the earth it felf, which is nothing but duft congealed, and crumbles to duft. See or

and] Or, fo. See on ver. 18. Here is the reddition of the similatude. It is translated, fo, ver. 12,

thou destroyes Heb. thou makes to perish. Though a man in prosperity think he shall abide so, yet thou dost disappoint

the hope] His hope of continuing longer in this world, or of ever returning into it again. Thou putteft him quite out of hope by killing him. For the word, fee on Chap.5.16. & 7. 6. & 11.18.

of man] See on Chap. 5.17. & o. 2.

V. 20. Thou prevailelt for ever against him, and he passeth : thon changest his countenance, and fendest him away.] He goes on in the application of the former similitude, and shows the manin the application of the former immittade, and thems the man-ner how God disappoints the hope of man, to wit, by fending him out of the world by his mighty power. Thou prevailef Thou art ftronger then he, and so prevaileft

against him by thy strength, and overcomest him. for ever ] So that thou shuttest him for ever out of this world by death. See on Chap.4.20.

against bim] Against forry and weak man, mentioned ver. 19.

againly lim) Againly forry and weak man, mentioned wer, 19, and what great vilkory is this forthe mighty God to the his great power to overcome a weak man; and the pffffff) An Soudiffer overcome in batted by a potent adverfary flyes may, and is feen no more there, To doth man out of the world, being overcome by God. It intimates a violent, or at leaft an untimely death. The word fignifies, 1. Going about fomerhing though men walk not ; as Ch. 1.4. 2 Going on in a continued way, or walking, Gen. 31.19.3 The paffige of Ships and other livelefte things, Pfal. 104. 26, 4. Paffing out of the world, or dying, Gen. 1,115. 5. Confancy in a condition, as walking childleffe, Gen. 1,2. 6. It imports a courfe of life good or bad, Pfal. 11. & 119.1. Here it is taken in the fourth fenfe, for passing out of the world by death, and that by a violent one also, as was noted before. See

the second of th man, and make his countenance pale and wan.

and fendest him away ] This word hath many and various fignifications, 1 To fend a mellenger, Ch. 1. 4, 5. 2 To put forth the hand, Gen. 3. 22. Chap.I.II. 3. To hold out the minimum and times, "to provide the size of the matery of t

into another

thos washest away] Or, overshowest. He turns his speech ed in the former verse. The word signifies, I. A son by nato God, to whom he attributes these devastations. So vers. ture, Prov. I. I. and nephew or sons son, Gen. 19.5. Laban is

ty years. Here it is taken in the first fense, for his fons and po-Gericy.

come to honour] Or, are weighty. Loaded with wealth and honour, Ifa.66.5.

onout, \$12.06.5.

and he knoweth it not] The dead father can take no notic of it. So the word is used, Chap. 5.10. & 9.21. Ifa. 63.16. Eccl.

the use of the word essewhere, Chap. 8.7. Pfal. 119. 141. Jer.

o.19. but he perceiveth it not of them] He is so clean estranged from all humane affairs, that he knowes not what becomes of his own children, whether they be rich or poor, high or low.
Some think it an answer to his friends words, Chap. 5.25, that if he would repent, his posterity should prosper. Nay faith if he would repent, his posterity should prosper. Nay saith Job, that is no encouragement, for a dead man knows not what becomes of his posterity, and therefore neither can receive comfort from their prosperity, nor sorrow from their

that dead men have no communion at all with those that are alive, and that all bands of nature are ceafed, when men are

gead,

But] Or, Outly. If any man ask what he doth when he is dead, this is all that can be fail of him, that he takes no care for any left behind in the world.

for any let behind in the world.

His fift) The routh teken; 1. for the foft part of mans holy opposite to benes, 6cn. 2, 33. 2, for the whole body, opposite to the col. (Sen. 2, 4, 3, 5, for any bodil) lying creating of the fifth of the whole man, Deut, 5, 26, 5, for a local, 10 for a weak, for the whole man, Deut, 5, 26, 5, for a weak, for the man beautiful benefit of the fifth of the man beautiful benefit of the fifth of the man beautiful benefit of the man benefit of the man beautiful benefit of the man benefit of the man beautiful benefit of the man b without bones, Jer. 17.5. Ifai.31.1.33. 7. for a thing foft and trackable, like fieth, Ezek. 36.26. 8, for the corruption of mans nature, Gen. 6.3. 9, for the privy members, Gen. 17. 23. 10, for the skin, which is of a fleshly substance, and covers the flesh, Pfal. 102.5. Here it is taken in the second sense, for it is opposed to the foul.

upen him] Or, for it felf: Or, concerning it self. It is said to be upon him, because it is the visible part of man; as in the end of the verfe, the foul, which is the invisible part, is faid to

be within him.

[Indit have pain] The word fignifies; 1. Pain of body, Gen.
34-15; 2. Grief of mind, which oftentimes arifeth out of boddily pain, by reason of the sympathy between soul and body. only pain, by reason orme lympathy between jour and ody. Prov. 11. 13. 3. The marring or fpoiling of a thing, because, both the things men grieve for, and grief it felf, mar the body, and corrupt it. The Translators here take it in the first fense: but the third agrees better with the nature of a dead body, which is capable of corruption, but not of pain, and bis [out] The word fignifies; r. Breath Chap. 41.21.

2. Life, Gen. 9.4,5. 3. The foul, without which there is nei-ther life nor breath in the body, Gen. 2.7. 4. a living body, met me nor neatu in me oody, een. 27. 4. a inving oody, which harb a foul init, Gen. 1.1.23.4. 9. a man, Exod. 1. 6. mans body, Pfal. 105, 18. He was laid in iron, Heb. Misfoul. As in the margin there, yet it was the body of Joffen only, for his foul could not be laid in iron, 7. a death only, for his foul could not be laid in iron, 7. a death carkaffe, that had once a foul in it, Lev. 19. 28. & 22. 4. For the dead, Heb. for a foul. 8. For the heart, mind, or defire of a man, Exod. 23.9. 9. for the person, as for God himself, Amos 6.8. Here it is taken in the third sense, for the soul it felf, for it is opposed to the fiesh.

lett, for it is oppoled to the Beth.

within him! It is the fame word, that was used before, for,

upon him, in this verse; but the Translators, having rightly

observed the difference between foul and body, as was there noted, have firly translated it here, within him. So it is used,

Chap. 18,6. 3: 8. 16. Chap. 18.6. & 8.1. 18.

| finall moura | The word imports lamentation inward in mind, or outwardly expressed, and sometimes is attributed to fensless things, as to the earth, [fai. 24.4. Jer. 12.4. because they are in an ill condition, and are uncomely, and ftrangely alter ed in their colour, or ruined, as men that mourn. So if the foul be taken for the life here, it may be meant, that as the body is corrupted, fo the life is loft. Some understand it of the man alive, and render the fenfe thus, He was troubled while he was alive with his own mifery, and grieved for his own troubles; but now he rakes no notice of what befalls his po Others, understand it of the dead man, fer out like therity. Others, underturant to time aread man, nerous take one alive, and brought in complaining of, and mourtaing for his forrows: but no more intended by it, but the set is not take good the former part of his charge, closely intimating, his forrows: but no more intended by it, but the set is not take good the former part of his charge, closely intimating, his forrows the set of the set of

# CHAP. XV.

Vers. 1. Then answered Eliphan the Temanite, and said]
For this verse, see on Chap 4.1. & 2.11. & 6.1. The first conflict of Job with his three friends being ended, the fecond begins here, and ends at the end of Chap. 21. No new and they are invalid town. He h. are fmall, yet not meant, that they are fmall in number, but poor and contemptible, as that they are fmall in number, but poor and contemptible, as that they are fmall in number, but poor and contemptible, as that they are fmall in number, but poor and contemptible, as that they are fmall in number, but poor and contemptible, as that they are fmall in number, but poor and contemptible, as that they are fmall in number, but poor and contemptible, as the poor and contemptible, as the poor are fined to the poor and contemptible to the wide of the poor and contemptible to the poor and contemptible, as and the poor and contemptible to the poor and contemptible, as and the poor and contemptible to the poor and contemptible, as and the poor and contemptible to the poor and contem none but wicked men were to puntined. Now he enarges him more particularly, as appears in the very beginning of his speech, ver. 2, &c. His charge against Job is in the 16, first verses of this Chapter; and at the 17, verse, and so no to hilt veries of this Chapter; and at the 17, verie, and to onto the end of the Chapter, he goes on with his old theme to prove, that not good men, but wicked men are foourged and destroyed by Gods, horrible judgements. And it is to be obferved, that both Eliphaz, and Jobs other two friends, in this terved, that both Eliphaz, and jous other two inchas, in this fecond conflict, angred peradventure, by fome harth words of Job, do onch july load upon him, as upon a wicked man, but afford him not one exhortation to repentance, or one conruine.

V. 22. Bat his flelb upon him flesh have paine, and his faul standard from flesh they with the had one constill the flesh upon him flesh have paine, and his faul formble promiles a formerly they had done, Chip 5, 17, 88 within him flesh moure.] The flope of this vertex in these, 30. & 11, 13, 2 sit they unterly defpaired of his ever returning

V. 2. Should a wife man utter vain knowledg, and fill his belly with the East wind?] Eliphaz having heard all that Job had fpoken, What, faith he, Doth it become him, who would feem lpoken, What, laith he, Doth it become him, who would leten to be fo wife, and well advifed, to utter words that are vain, and lighter then the wind it felf, as if they contained great wife-dom? Yea, like the East wind, to blow hurtful words out of his swelling breaft ? What he speaks here by a similitude, he declares in plain terms in the next verfe, and comes to the

declares in plain terms in the next verte, and comes to the particular charge at the fourth verfe.

Should] He speaks like one in choler, in a chiding way.

At thou not assamed to talk thus? Doth it become thee? Certainly it doth not. Such pathetical questions are frequent in this Book, Chap. 4.2. & 8. 2. & 11. 2, 3. They are the com-mon beginnings of the speeches of Jobs friends, and argue

much choler and confidence. a wife man] As thou thinkest thy felf to be. For it appears, that he meant Job, verf. 4. though he would not speak particularly to him at first. There he charges him home, and declares, what thefe vain words were.

ciarci, what there vain words were.

utter] Heb, answer. See on Chap.4.1. & 6.1.

vain knowledg | Heb. knowledg of the wind. The word

not figuises; 1. the wind, Chap. 1. 19.

2. vanlty, a thing of no substance, but empty like the wind, Eccl. 5. 16. tung or no nuntranes, our empty like the winds, Dect. 5, 10-3, four one corner or quatter of the earth, where the wind fosterimes blows, 1 Chron. 9, 24, 4, the breath of a living creature, which is a kind of wind, Pfal. 13, 1.7. 5, a fiptir, or angel, Chap-4, 5, 6, the foul of man, Gen. 4, 7, 7, the life of a living creature, which cannot be without foul or breath, of the foul of the contraction of the contra of a living creature, which cannot be without load to death. Chapt.o.12. 8, the Holy Ghoft, the third person in Trinity, Gen. 1.2. 9, the gifts of the Holy Ghoft, Joel 2.28. Here it is taken in the second sense, for vain and empty knowledg, it is taken in the tecond tente, for vain and empty showings, as the translation shews. Such knowledg as is good for nothing, not gives no satisfaction, as yer, 3, Chap. 6, 26, & 7, 7, & 16, 3, Prov. 11, 29, Jer. 5, 13. So light account had they

and fill The Hebrew word, when it is spoken of a vessel, or and pa 1 are recover word, when it is spoken of a vellel, or place, it signifies filling, Gen. 1.28. & 42. 25, when it hath re-lation to a time or word, it signifies fulfilling, Gen. 29. 21, 27. I King 2.27. Here it is taken in the first sense.

bis belly] It fignifles; I, the belly it felf of a living creature, Chap. 1.21. 2. the bowels or entrals that are in the belly, Num. 5. 22. 3. the middle of any thing, whereby the hell), Num. 5, 22. 3. the middle of any thing, wheely the upper and lower parts are joyned cogether, as in man by the helly, a King. 7, 20. Here it is taken in the fift feefic in under the control of t

coming as it were from the face, or fore-part of heaven, from coming as a weet from the face, or fore-partor interest, nor the fun-rifing, not from the back-parts, or Welf, where the Sun firs, and leaves darknefs behind it. Hereby is meant dividing falle and dangerous things, to feed their own fancies, and under on the hurt of others. For the Eaft wind is defituelive to herbs and fruits, Hof. 12.1. Gen. 41.6 ..

V. 3. Should be reason with improfitable talk ? or with speeches wherewith he can do no good.] In this verie he endeavours to make good the former part of his charge, closely intimating, he plainly charges him with deftructive words, like the Estl | thine timents translated by menth. Thou coulded not feek fo wind, that fo be might confirm the latter part of his charge, in | wickedly, it than hadft not a very touten heare. But the former

Should be \ See on ver. 2.

Chap. xv.

reason The word fignifies, I To reason a case by answers and replies, Ch.6. 25. 2 To convince, confute or reprove fuch as are in the wrong, Chap.6.26. 3 To correct or feourge one for fin, Pfal.6.1. Here it is taken in the first fense.

with unprofitable] Heb.that profits not. He chargeth Job with using weak arguments, unable to prove the thing in questi-

take] Heb.words. The Hebrew word 727 is used, I For a word, Hof 1.1. 2 For a thing , for as it is expressed by words. fo it expresset a mans meaning, when it is done, I King. 17. for its prefetch a manus meaning, when it is alone, I. Integration with unweak one congress a large  $g_{ij}$ ,  $g_$ 

rather seduce them. The same thing uttered in other words for verse, the more affurance, and to expresse the greater vehemency. See on Chap. 14.10, 11.
V. 4. Tea, thou calleft off fear, and restrainest prayer before God]

own lips telific against thet, and not 1; na, thine on the particle of the light thet, and not 1; na, thine the particle of the light thet.] Thou mayed think that I deal too the maintained, that God deales as ill with good men, awith ald, Chap, 9.2.13. Jobs friends speaking by unners, answering the light that the particle of the light of the

which is worke. Or, How much more dost thou cast off fear? How much more wickedly dost thou, in giving other men grounds of impiety? This is far worfe, then speaking vanity, Sec on Ch.

4.19.
thou doft cash off ] Both from thy self, and others. Heb. Thou makest wid. Besides the person included in the verb, the pronoun is added in the Original to brand Job the more, as if he had filid. None but fuch an one as thou would have fooken fo | 18.6.7. a speech or words, for the lips are influented to rively. The word fuch an one as thou would have fooken fo | 18.6.7. a speech or words, for the lips are influented figurities. I To break a thing the force of the face fooken. 20.7. to brink of a river, Control structure of the force of the face flows. 26.6. a 2.1.7. to brink of a river, Control structure of the fooken for the force of the face flows. 26.6. a 26.7. to brink of a river, Control structure of the flows of the fooken for the flows of the fooken for fooken fooke

thefe are most excellent in their kind, and therefore men will 139 fignifies, I to answer to something spoken before, Ch. with most reason guesse them to be intended, though Gods name be not added to them. It is taken, I for a fear of sin. ning against God, Exod. 14.31. 2 for a fear of reverence, Mal. ning against 1.00,2000-13,31. a. non a near netweether, now answers and question determined 1.5 min. 75, 4 to near wit-sale. 3 for the time religion, 2 king. 17.45, 100 t. 11. So kits a life, for Writtelfer ordinarily answers or questions propound-taken here; as appears by the end of the veric. Thou wite the contraction of the contr make men not to care for ferving God at all, feeing no good is to be gotten by it, Mal. 3.14,15. Thou wilt deftroy all Reli-

and reftraineft ] Discouragest men from praying by thy ungodly words.

difh as a great fault (as indeed it were, had it been true) that he hindred men from praying to God

he hindred mention prising to com-before God Jecon Chapt, sine inquity, and thou ebufelt the stague of the crafty. Il need not prove the former charge, that thou discouragest men from the worship of God, for thy own

words have fufficiently discovered it.

For thy month The word, I fignifies that member which we call the month of the body, Pfal, 115.5. 2 The speech, or words that come out of the mouth, Gen. 41.40. Thy word, Heb, thy mouth. 3 The round top of a well, or garment, or veffel, which is like a mouth, Gen. 29.2. 4 The edge of a fword, which devours, or destroyes men, as the mouth doth meat, Gen. 34.26. 5 The end or corner of a place, 2 King. 10. 21. 6 A part or portion, as the mouth is a part of the face, Deut-21.17. Here it is taken in the fecond fenfe, for the words that come out of Job's mouth; as the tongue is also used in this verse, and the lips in the next. For these are the instruments of speaking; and if Job had faid nothing, his mouth had not accused him.

uttereth] Heb.teacheth. The word fignifies, I by speech, to influed others; as Chap. 33.33. 2 to flew one fomething, he faw not, or observed not before; as Exod. 15.25. So here thy speech bewrays this evil purpose of thy heart. I gather it out of thine own words. I need no other wirneffes, Thine own mouth hath utrered it. See on ver.4.

reading agrees best with the coherence of this verse with the

reaung agrees best with the concernee of this verte with the former; as allowing verfe, and thus chaffel Ostabusgh their chaffel. Thou doft not directly peak again flyery, but oft clothy undermine it by thy words. See on ver.4. For a though: fees Chr.30.19. The

meaning is, Thou delighteft to speak craftily, rather then the tongue] This word, I fignifies that member, which we

call the tongue, Pfal. 12.3. a the speech or words; for the tongue is the chief infrument of speaking, Prov. 25.15. 3 the language of a nation different from others, Esh. 1.22. 4 A nation that use one tongue or language, 14a. 66. 18. 5 Any Not be able to prove his cause, or do any good to others, but for Jobs speech, or words: as the mouth was before in this

of the crafts ] See on Chap. 5.12,13. V. 6. Thine own mouth condemneth thee, and not I; yea, thine

others. See on Chap. 9.20.

and not 1 ] I shall not need to fearth for Witneffes to condemn thee thine own mouth will do it sufficiently. Or I am not thy chief condemner, but thine own words are. See the like phrase, Joh. 5.45. yeathine own lips ] This word, I fignifies the lips themselves,

tellifie against thee] If Job should object, How can my mouth of God from themselves, or others, do as much as lies in them, make it void [6.11,16.14].

faw] The star of God: As the word, for the word of God, Junt. 11, 19 Ct. 2., 2. So the law and settlimony, Ja. 3.0. For Junt. 11, 19 Ct. 2., 2. So the law and settlimony, Ja. 3.0. For Junt. 12, 19 Ct. 2., 2. So the law and settlimony, Ja. 3.0. For Junt. 12, 19 Ct. 2., 2. So the law and settlimony, Ja. 3.0. For Junt. 2. The word settlement the settl 6. 1. 2 to begin a speech, especially upon occasion of something done before, Chap. 4.1. 3 to hear prayer; for he that answers it, question lesse heard it, I Sam. 7.9. 4 to bear Wir-

V. 7. Art thou the first man that was born? or wast thou made before the hills.] These words seem to take their rise from Job's words, Chap. 12.12. wherein he did tacitly intimate, that he goddy words.

prayer | The wordingnifier, t meditation, Pfal. 104-14, with much choice objected to him here by Eliphaz; as a file to be called the condition of the citic by the condition of the citic by the condition of the condition of the citic by the condition of the conditi thought himfelf wifer then they, because he was elder. This is occurrences, ever fince the creation, hadft gotten fingular wifdome to thy felf; fo that thou needeft not to be taught by any other; but all others had need to learn of thee. Thus in an cronical way he goes on to deride Job in this verse: and the

eronical way ne goes on to genize joo in time vener and time next, and concludes the contrary, ven. 9, 10. art thou the first max! For the first, ice on Chap. 8.8. It is taken here for the first of all in time. For the word man, see on Chap.14.1.

that was born] The word fignifies, I to be born; as Chap. 14.1. 2 to be brought forth, for that gives a being or hings, as well as birth, Pfal, o.2. So here, For the first man could not be born, but created, O./Heb, and y yet it is often translated, o., as Exod. 22.15. and foit may here; for it differs from the former, and expresseth something more. For the hills were made before man.

made before man.

maft thou made ] the word properly imports the bringing
forth of children with pain by the mother, Pfal. 51. 5. and
thence comes to fignific any other bringing forth of a person, or thing, Prov. 8.24,25. So here.

or timing, trov. 8.24, 35, 50 nere.

before the bill? A proverbial fpeech, to fet out antiquity; or
tather exesnity; for the hills were made at the beginning of
the world, and in likelyhood appeared out of the Chaos before
other pars of the earth; and he that was before the world, must needs be eternal. Hills being lasting creatures are used to fet out eternity. So much this phrase imports, Prov. 8.25. Abins iniquity] See on Chap. 7.21. Others read it thus; For is as much as if Eliphaz had faid, Doft thou think that thou

wisdome to the felf? ] Here he doth more fully explain his meaning, that he intended not only to charge Job with a conceit, that he was wifer then all men , but also that he knew

or in the time it tile.

of God 3 Sec on Chip.4.9. & 11.5;
and dolt the wriften in midene is in fell ? ] Doft then deny
it to all others, and appropriate to the fell? One weth in-Trice and
the cluded in another. See before in this wrift,
etc. The like arrogancy Joh Bad objected to them, Chap.

8,3,5.\*

V. 9. What knowest thou, that we know not? what under-standest thou, that is not in us?] He proves that Job was not so full of knowledge, as he boafted, nor was not of Gods privy counfel, for he knew no more then they. And fo confutes Job with his own words, Chap.12-3. & 13.2. For the meaning of this verse, see the Notes on those places, for the words differ little, and the fenfe is the fame.

Ittle, and the lenies the lame.

V. to, with us are but the gray-headed, and voy aged man, must address these thy fasthers.] It is likely he hash respect to those words of Job, Chap 1.1.1. with the ancient is widdome. Thou needed not (faith Eliphaz) bid us mark thy words, as things unknown to us, and never heard of before, nor cast youth in our faces to differace us, as if all antiquity were on thy fide; for we have received from our parents and teachers, who were elder and wifer then thou, yea then thy father, things more excellent, and more hidden mysteries, then thou hast told us, and therefore our knowledge is more ancient, and more gray. headed, then thine; and therefore by thine own argument, more fure and certain.

with us are ] Somethink that he meens, that himfelf and Bildad were ancienter then Jobs father, though Zophar might be youngerthen Job, as feems by Jobs answer to him, Chap. be younger then Job, as recurs of Joos answer to min, Cang-1-1.1. And they red it, There is a gray beaded man among us, (meaning himfelf) and a row seed man. (meaning Bildad) So runs the Chaldee Paraphrafe. But that is doubtful, as pears by the notes there. And the Chaldee Paraphrafe makes Zophar elder then Jobs father. It may be meant fimply. There are ancienter men then thy father now alive, and not in other Countries onely, but in ours, of whom we have learned what we speak, and find them to be of our mind. And these should carry thee

know more then thou by thine own argument. both the gray-headed, and very aged men] For these words, fee the Notes on Chap. 12.12. where both thefe words are ex-

pounded. much elder then] Heb. more in dayes then. See on Chap.

the father] The word in the Original comes from to defire, or delight in a thing, because most men desire chil dren, and parents take more pleasure in them, then in all their possessions, Gen. 15.2. & 30.1. 1 Sam. 1.8,11. The word figniñes, 1. An immediate father, Ruth 4.17. 2. Ancellours, Peve, 6.1.3 & 1.0.10. It may be that Job was stored by reading Gen. 3.13. 3. Rules in Common Westlor Family, 2 King. 6.11. 4. Teckers, 2 King. 2.11. 4. A cliever; for rulers and the step uncharitably interpret, at life did it in contempte and teachers, and relievers, take care of others, as parents do God or them, as the words foregoing in this verte, and this deep uncharitably interpret, at life did it in contempte of God or them, as the words foregoing in this verte, and the filter father of the filter of the father of the first father of the filter of the first father of the first father of the first father of the first father, and continued ordinarily in words foregoing God, and lettell father of the father of the first father. An continued ordinarily in words goar of the month? I have the is an explanation of the father of t nifies, 1. An immediate father, Ruth 4.17. 2. Ancestours, the same trade, Gen. 47.3. Here it is taken in the first sense, for Jobs immediate father. For no doubt but Job had ance-

Hours as old as they.

V. II. Are the confolations of God [mall with thee? is there any feeret thing with thee? ] Here Jobs friends go on in an thus translated, 2 King. 8.13. ironical way to deride and vilifie Job, as one that thought too

will before all men, and knowell more then my man, be, of mind, and impotency arising either out of teo much configuration of the many man, be, of mind, and impotency arising either out of teo much configuration of the many man, and the scale of thine rage; or dolf thou think yet more highly of aerone in himfelt, or too deep fense of him inferies. And this thy lift, that thou walf from eternity, and sman such as a charge is made good from the effect of it, yet 12, angry words they lift that the way in thoughts in thet. With the fame argument of the word in the yet is a said job should God? These are vain thoughts in thee. With the same arga-ment God bears down the pride of Job in the beginning of his speech to him, Chap. 36, 48c.

God himself, they are consteas which we bring the, air were from God himself, they are consteas the constant of the like, and not for thy like-ing: doubtleffe there byeth hidden in thee some greater and.

V. 8. Helf that hard the forth of God? and doft thous refrain ing: doubtleffe there byeth hidden in thee some greater and. more profound wildome, then every man knoweth.

Arel It feems they are flighted by thee; but they fhould not be fo, and therefore we marvel at thy ftrange carriage. See the like question of admiration, and not of denyal, Chap. 14.

before they can be effected, Nai 55:14. 3. An attempty, or junz, and us companions, nas given to joen inter to meet council of men not regether feetery to conful about matters if pure with him, promising him from 60 all much frarer promoting the feet of the The confolations of God. Men are easily in love with, and think highly of their own projects. For TN, God, see on Chap.

[mall with thee] Heb. too little for thee. Doft thou flight them, as things beneath thee ? Doft thou expect greater promiles from God to draw thee to repentance, then we have given thee ? It feems thou doft, because thou art so flow in hearkening to us

is there any fewes thing with thee] Art thou by fome fecret revelation better acquainted with Gods mind then we? It feems thou thinkelf fo. and therefore despifest our counsels. Eliphaz thou thinkeft lo, and therefore capture out counters. Explains fipeaks this with a kind of contempt. See the like fipecth, 1 King, 22, 24. Others read it, And the word genth flower thee, So it is translated, 2 Sam. 18.5, But the former agrees belt with the feope of the place. For the word 727, a thing, see on verf. 3. of this Chapter.

V. 12. Why doth thine heart carry thee away? and what de thine eyes wink at ? ] Tell me I pray thee what the reason is, that thou are thus ftrangely transported and carried out of thy felf, beyond all bounds of reason and modesty, to life up thy

felt against God, and mock us?

Woy] So this word is translated, Chap. 7.21. But ordinarily it signifies What; as verse 9. of this Chapter.

Deth thine heart ] The word is taken , 1. For that fleshly nember, which we call by that name, 2 Sam. 18.14. 2. For nember, which we call by the name, a Sun. 18.14. a. For the middle of any thing, because the heart Jess is the middle of the body, Jon. 3.7. For the Gui it (ell, which brings life, and effilies find and laft in the heart, 1 Sun. 1.4. b. For the chought of the heart, Chap. 1.5. King. 5.16. f. For the af-fection, a King. 1.0.1. 6. For knowledge or underfinding, For. 1.9.3. Here it is taken in the fourth fense for the thought

carry thee away] It fignifies, 1. To receive a thing given, Deut.16.19. 2. To take away a thing by violence, Chap. 9. 12. 2 Sam.12.30. 3. To take a thing bought, Sam.4.6. 4.To 12. 2 3m., 1.30, 3. 10 taxes uning bougut, 3 3m., 4.6. 4.10 receive inflution, et to learn, Chap. 2.2.2. Prov. 1.3, 5. To allure or take one with words, Prov. 6.45, 8.11, 30. Here it is taken in the fecond fende, for a violent transportation, or carrying a man our of limites!

and what] Or, why; as before in this verse, do thine eres wink at ] The Hebrew word here used, is not found elsewhere in Scripture. But the phrase of winking with the eyes, is used to expresse a gesture of mocking, Pfal. 39.19.
Prov. 6.13.& 10.10. It may be that Job was forced by reason

fo violently, to wit, to speak such bitter words against God and his providence, as he had formerly uttered.

That ] This particle hath many other fignifications, but is

thou turneft] The Hebrew word in this conjugation fignifies ironical way to deride and villife Job, as one that thought too bighly of hindle, and too meanly of them, and that in this diverfly: 1. When it is plosen of a thing, it fignifies rathering ever and the two vertes following. He proves it by an effect it to bis place, or thing in the beginning of this verfe, contemps of Diord this pide, in the beginning of this verfe, contemps of Diord words, it fignifies antiering, or rendaing of words back and the province of the provin

reftraining of it, or reconciliation, Judg. 25.11. 5. When of the meaning is, they are not all alike cleer and bright; but referaining of it; or reconciliation, Judge 3,7.1. s. When of the face, it figuring respicting or denying his rougel, 1 timp.

1.16. Down me set, Heb. I can not any applies. See in the massing or thinking of it, if it, 4.9. \$8. 7. When of the foll, it is figured to the see in the massing or the see in the massing or thinking of it, if it, 4.9. \$8. 7. When of the foll, it is figured to the see in the see in the massing it is they are not can chapt. 10. It is figured to the see in another, Dan. 11.18,19. So here Job is taxed for leaving though it be true, yet the phrase in the original will hardly that patient and submissive way he was in, Chap. 1. and going bear it. on in that bitter way of complaining against God and his pro-

on in that bitter way or comparining against God and his pro-ceedings, which he began, Chap. 3. thy spirit] See on verila. Here it is taken for the foul, Thou speakest as carnelly against God, as if thy heart were clean turned again@him

irned against man. against ] Or, to God. Thou takest it off from men, as if thou hadft nothing to fay to them, but all against God. Yet is translated Against, I Chron. II.4. And fo it may well be 4.19.

Chap, xv.

here.

God ] See on Chap.8.3.5.

sad lette[f | luch word fieth, is not in the Original, but well added, to expectle the fense. For it is nor a fault to fpeak, but to fpeak amilie. What manner of words these themselves to the control of the contro were, appears by Eliphaz his answer to them in the next verse, to wir, impatient words, formerly uttered by Job against Gods

to wit, impatient words, formerly uttered by Job against Gods proceedings with him. For words, fee on verfa, go aus? Heb. malefs to go aus. The like word formetimes fig-nites a permittion in this conjugation, a Plant 1,475. But Job did more then fuffer fuch words to go out of his mouth; for he willingly floake them. A letast in Garaged by Ellipse. For the word go aus. 3237. H figuings, I Going out of one The the millingly place time. At least it is charged by Eliphaz.

For the word graw, Exp.; It fignifies, 1. Going out of mouting the place time. At least it is charged by Eliphaz.

For the word graw, Exp.; It fignifies, 1. Going out of one given place to another, Gon. 8.7. 2. It is used of the being the of lying mounts.

For the word graw, Exp.; It is used for the being the design of the place to another, Gon. 8.7. 2. It is used of the being the design of the gray the figure is another. The control of the gray the figure is another than the control of the gray that the gray is also gone the gray that the gray is a gray that the gray that the gray is a gray that the gray that the gray is a gray that the gr place to another, Gen. 8.7. 2: It is used of the bitth of thying creatures, when they go but of them into the world, 2 King, 20.18. 3. It is spoken of things growing out of the earth, Deut. 14.22. 4. Of the rising of the Sun, Gen. 19.23. 5. Of fpeech, which comes out of the mouth, and is fpread and fear-tered abroad, Efth. 1.17. 6. Of some exstastic of the soul, when words against God.

words against God.
of the mouth 35 see or ver.5. Here it is used for the mouth it Rl, the instrument of freeking.
V. 14. What is man that he flound the elemn 3 and be twite he was of a windown, that is flound to righteens 3]. Before he had reported Joh, now he fall to other work to prove that he had reported Joh, now he falls to the work to prove that he had reported Joh, and the state of the words of provider John 18 and 18 proofs are taken from the corruption of mans nature, which might be true, though Job were not a wicked man. And Eliphaz flews himfelf an empty and troublefome disputer, because he useth the same arguments here, vers. 14.15, 16. that he did, Chap.4.verf.17,18,19. The fum of the verfe is, that Job being born in fin as other men, cannot be innocent before

What is ] Spoken with admiration, as the like phrase is used Pfal. 8.4. with what face canft thou pronounce thy felf righteous, being born as finful as other men? No man is of that account with God, that he can eleer himself, Chap. 14.4. I King. 8.46. a Chr. 6.36. Plal. 14.3. Prov. 20.9. I Joh. 1.8.

man] See on Chap. 5.17. & 9.2. that he should be clean] See on Chap. 11. 4. to which place it is likely Eliphaz here alludes. See the like charged on him

its inkery fuppias nere attuoes. See the use charged on time by Elliu (Chap.33.8.9). that is born of a woman! See on Chap.14.1. that he floaded be rightness.] Or, juffifed; as Chap.4.17. V. 15. Behöld he putted no truff in his Saints; yea the beawens are not clean in his fight.] Eliphaz proves by an argument from the greater to the leffe, that Job cannot be clean before God, whose knowledge is so exact, that he can find obscurity in the Saints and Angels, at least in respect of his own bright neffe and purity.

Bebold | See on Chap. 1.13.

be putteth no truft ] See on Chap. 4.18. in his Saints ] In the Saints in heaven, or the holy Angels. See on Chap. 4.18. See Matth. 18.10. & 24.36.

the highest heavens. And so it agrees well with the beginning of this verfe, and with Chap. 4. 18 So it is put for God him-felf, Dan.4.26. who is faid to be in heaven, Marth.6.9. to have his throne there, Ifa. 66. 1. to be the King of heaven, Dan.

fignifies turning out of a way we were in before, to come to Gods eyes are electer then mens. He can find out thy feerer fome other; as a craveller turns his feet out of one path into lins. Others underfland it, in comparison of God. Which

V. 16. How much more abominable and fitthy is man, whith drinketh iniquity like water? ] The argument was in the former verse taken from Saints and Angels. The conclusion is in this verse brought down to men, who are in a far worfer

母のmuch more] Or, How much leffe. According as it is knit to the former or latter pare of the verie. See the same on chap.

abominable] The word fignifies a thing that men cannot endure to look upon, nor to have in their presence, Exod. 8.
26. And that may well be set in opposition to the beautiful 36. and that may well be let in opposition to the beautiful heavens, which though they be not clean in God fight, verf.

15. yes are delightful to mens eyes. So is man abominable in Gods eyes, and like unto meat, which the flomack cannot endure, Chap. 33.20.

filthy] Noisome, stinking, like meat putrified for want of salt, displeasing to the palate, and noie. So are men in their natural condition filthy in Gods account, Pfal, 14, 3. and

are abominable in his fight.

which drinketh iniquity like water] Who is naturally as greedy to commit fin, as a thirfty man is to drink water. It feems Elihu understood this to be spoken of Job, and chargeth him Elinu underttood this to be proken or Job, and chargetti nim with it in particular, Chap, 34. 7. Prov. 26. 6. A proverbial speech to signifie plenty and abundance of fin in man; who as he was born in fin, so is as it were bred and brought up in it. For the word Dimbing, see on Chap. 6.4. For the word iniquity, see on Chap. 13.7. For the word water, see on Chap.

V. 17. I will from thee, hear me, and that which I have feens I will declare.] Eliphaz being now to begin a new matter, to wit, to prove, that God afflicts none, but wicked men fo gricvoufly, as he afflicted Job, he begins with a new preface to get attention. And that in the 17,18, and 19. verfes. And in fone high terms, that Job might not contemn what he had to fay, as a thing full of uncertainty. He tells him therefore; that he need not think feorn to be taught by him, for he would produce nothing, but what he had either feen with his own eyes, or received from wife men, and those no ordinary ones eyes, or received from wife men, and those no ordinary ones neither, but fuch as were very eminent for power, and juffice. And thus he feeks to taile in Job an expediation of no mean things, but of great matters from him, not received from contemptible men, but wife observations delivered by famous ones, who for their wisdome had whole Provinces committed ones, valore their whome nad whole provinces committee to their charge to be governed by them. So he boafted before of his night vilion, Chap. 4.12.

I will from thee I will fee that before thee, and make it

plain to thee, which yet thou knowest not. Now what it was, that he would shew him, appears by the following discourse I will plainly demonstrate to thee, that what I, and my fellows I will planly demonstrate to the that what Land my fellows have faid bottoe, that enoly wicked nean net thus sharply handled, is true. This argument Eliphas was upon before; Chap-a, ran distular, Chap-alizable and Sidular, Chap-alizable and Francis of the Elebrem word; and the right use of the there for other plant and the right use of the range of the state which I have feat of which I have gathered in my time, by observing Gods judgements on ungedly men. And therefore what I shall freak in a certain truth, and morthy of credit as coming from a receivable.

therefore what I shall speak is a certain truth, and worthy of credit, as coming from an eye-winesse, lob, 1.1.

I will declare? The word signifies sometimes to number, as Gen. 15.5. And this we also call telling, in English. But here it signifies, totel a thing by declaring oir: as also Chap, 12. Some read the latter end of the verfe thus, For this kave I feen, therefore I will declare it. I may be confident, I hope, in declaring what I have feen with mine own eyes. This reading, gives a greater emphasis to Eliphaz his words. And for the the heavers] Sec on Chap.9.8. & T1.8. Some understand gives a greater emphasis to Eliphaz his words. And for the it of the visible heavens. Others of the Angels that dwell in confirmation of it we shall finde, that the Hebrew particle, § is translated for, and doth not barely knit things together, but give a reason of what went before, Gen. 12. 13. And it is also translated therefore, and infers a thing out of a former ground,

V. 18. Which wife men have told from their fathers, and have are not clean I fit be understood of the vifible heavenighten not bid it.] The whole verse may be translated this; And

from their fathers. For so the words stand in the Original, and and destruction of wicked men, how that even in prosperity are more plain. What himfelf had observed he further confirms by the testimony of wife men, and brings in their parents also for witnesses of the truth of it. And least Job should allo for withelies of the truth out. And text for induct flight his authority, he backs it with a fector dargument, taken from the confent and harmony of former ages. So he reason-ed, ver. to: and Bildad goes the same way, Chap. 8. 8.

Which ] Or, which things. I fay nothing, but what was faid

song now. Wife mm.] Men that had gotten much knowledg in Gods proceedings, by fludy and observation. here total? Toldene, or others, from whom I had it. It comes from a word that signifies before, or in presence. They have sobeen so plainly and fully, as if they had shewed us the

things afted before our eyes.

tome eminent men, and reveated my writteenen, and they caught is faithfully to their posterity. But now he hash writer his mind fully in his Word, and therefore there is no need of traditions. This doubling the phrase, in other words, is for the greater certainty of the truth of it, Joh. 1. 3, 20. See on Chap. 14. 19, 11. The word fignifies to hide a thing, fo as it Canp. 14. 19, 11. In wording more to made a time, to sair may not be free, or heard on appear, a Sam, 18.13. 2. to be our off. for things our off can appear no more, Exod. 9.15. Here it is taken in the faft fenfe, for hiding. They revealed it, that it might not be loft by filence.

V. 19. Mute whom alone the earth was given, and no franger paffed among them ] Here he gives Job a ground to give credit to what he should say, if not for his sake, yet for those worthy mens, from whom these excellent inftructions came, being men, not driven up and down, as wicked and ungodly men men, not driven up and down, as waxed and ungeoup men are, by Gods judgements, but men felted quietly in their ha-bitations, and living plentifully, yea, coming to authority in their Country, and by Gods bleding, keeping out all enemies, and so being examples of the continued prosperity of godly men, which they held out in words, and therefore worthy to

Unto whom] Heb. To them. It may be underftood, either of the wife men, mentioned in the former verfe, or of their fa-thers, or of both: and that last makes the argument the Gronger, as flowing from confent of judgement, and continued

prosperity of those men for divers generations.

alone Heb, by themselves. No others did dwell among them, They were a diffine people singularly blessed by God,

Num.2.9.

the tearto] See on Chap, 9, 24. Or, the land, to wir, that land wherein they lived.

maggiven] Given by God for an inheritance to them, and

their posterity to live in, and so they did for many generations.

A great blessing of God. So the word is used, Gen. 17. 8.

Or committed to them, for their wisedom and justice, by the Chap. 9. 24. For the various fignifications of the word 2003.

See on Chap. 14. 4. on the word, bring.
and no [tranger] No man of another nation to moleft them,

or no man of another family to take away their authority. paffed] As an enemy in an hostile way, to go up and down, in a warlike manner, to slay them or spoil their country, Nah. 1.15. The Hebrew word my fignifies; 1. to paffe Nah. 1.15. The feltere word "Typ ignibet: 1. to patie lies; 1. a noise, or issued in general, though nor arciculate, as through, as Gen. 15.75. 2. to day. bera methy bythic one lie End-9.48. Excit. 1.24. a voice of word skilling diffusion, the world, folly death they patie out offic. 3, to patie as Gen. 21.13. Here it is taken in the first fense, for fouc by correct and the fense, for fouc by correct and the fense, for fouc by correct and the fense, for fouc the fense of the fense through the country to hurrir. No doubt they might paffe through peaceably, and for traffick.

way their government, or oppresse their people.

V. 20. The wicked man travaileth with pain all bis dayes, and

V. 1.0. The wavequeness resolutes write pain as one supray, some piece. The thinks in a largest metric from a notic, the mandwor of just in hidden to the reported [18]. Note that there when the thinks the piece, to not the word properly fignified as were chole wide fameners, to much consumeded by him, which and because prace brings prodperity, it is you for that also. He herefored from those famous men, and at what he principal—

Annotations on the Book of Feb. which wife men have teld, and have not bid, baving received it 14 aimed. He fees out to the end of the Chapter, sho curfe they live alwaies miferably, expecting a change, and what they fear comes upon them, and then they despair having they tear contex upon them, and then they set pairs it is also not poor of eleaping, but it is far otherwise with godly men. The fame things he had spoken before, Chap. a. B. 7. but here he delivers them with great variety of phrases and sigures, which is very delightful. He sets out the misery of ungoilly men by their pains, in this verse, their fears, ver, 21,22. their wants, ver. 23. their troubles, verf. 24. the caufes of all these miseries, ver. 25, 26, 27, and last of all, by their certain destruction materes, ver. 23, 26, 27, and latt of 11, by their certain deftrudi-on, from ver. 28. to the end of the Chapter. All or must of thefe things, he conceives, braid befallen Job, because he con-fessed such things were come upon him, Chap. 7.13, 14. & 3. 25, 26. which hings are threatned by God, sgainft ungoldy men, Levit, 26, 36. Deut. 13, 65, 2nd therefore Job must needs be a wicked man by his own centerfine. It is here taken for ancestors, from whom, by tradition, help had also it, and communicate it to their children, Pill, P3, 94, 95. Others understand it from the time of their fathers. This has been the contain received ruth. Both interpretation plead from anniquity. Both interpretation plead from anniquity and been yet in the been as their fathers had done to them, that it might not perifus. For it is likely, that no Scripture was written in Jobs time, but God appeared in Scripture was written in Jobs time, but God appeared from the properties of the properties

all his deper] As long as he lives. He will never give him-felt any reft-for the word, Bay, see on Chip. 14, 14. and the number of year? The sime how long he shall live upon the face of the carth. As, the wicked mans life is full of pain, and trouble, so he known not have foon his life may be

is bidden! Is kept to close from him, that he can no more tell the day of his death , then men can fee things that are

to the oppressions ; Or, To the mighty one, It comes from a to the oppelinant; Or, Ao toe, migus) one, it comes from a word that significate to fear, and notes out that man, as by reation of their power and cruelty, make others afraid of them.
Others read, the latter end of the verso thus. And the the same,
her of years, which is industrial to the opperson. And then it is the fame in fenfe with the former , only it is delivered in other words, for emphasis fake. It is certain, he shall have trouble words, for emphasisme. It Section, an instance today all his life long. See on Chap, 14,10,11. Others read it thus, And from number dyears, are flored up for the Tyrant. That is, God in his feets detere, hat appointed him but a florer time to live. The number of years then, is the flam with the years of number, Chap, 16.22. and men of number, Gen.34,36.

of number, Chap.16.22. and men of number, Gen.46.36. Thatis, few, Attempt be quickly numberd. Somay the days of tyrant, who are food out off for their cruelty. V. 1. A decidal [and ait in late are; in property the AC frage field case upon bins] in this verie, he lets out the understanding of ungoldy them, both in regard of inward teart, and also do outward danger. The imme is, literates ringularly with horrible, and fearfull founds; and when he was the contract of the con thall think himfelf to be in greateft fafety, even then thall the

enemy come upon him, utterly to destroy him.

a dreadfull found: Heb. a found of fears, or terrours] That
is, a most terrible noise. He thinks he hears terrible voices, people to rule, and fo the argument is the ftronger. They telling him (and that not untruly in the end) that the enemy, were no mean men, but great Princes of great experience, or danger is near, which threatens fudden defluted on to him thus the word is ufed, Pal. 3.8, 9.10. & t King 11.11. See on every moment. And he faith of terrours in the plurali number ; that is of many terrours at once ; or one comming after another, prefently without intermistion, and giving him no reft at all. It is likely he alludes to those sad messages, that came so thick on Job in the end of the first Chapter. The name of a noise carries terrour with it, telling, as it were, that danger is at hand, ler. 4.19, Nah. 3. 2. The word 377, fignifies; I. a noife, or found in general, though nor articulate, as taken Prov. 1.26,27.

through the country to nutrit. Two count mey major pane [ nemery row.1.6.5]? fands in his ears; which is more elegant.

same through Pleb. in the middle of them. The meaning is, in his tears [ Ort, fands in his ears; which is more elegant.

same through pleb. of both helfing lived for quietly, there is the same through the country of the forest country or eller, that his cheek that the propelle pleb of the helfing lived for quietly, there is no same through the country of the forest please, in the found to the country of the same through the country of the same through the country of them for which his cars, for evolution server we country of the same through the through the same through the same through hearing, Levit, 8.23. 2. the act of hearing, Deut. 31.11. So here. He thinks he alwaies hears fuch a noise.

shall be destroyed, when he is at highest, Dan. 4.30,31.

Ball come upon him? The Hebrew word figuilies; i. to of the verfe, that was upon him, and therefore could not be coust on a place (Sen.43.1. i. when it is fpoten of the Sim, coast on a place (Sen.43.1. i. when it is fpoten of the Sim, and the refore could not the string of it, Gen. 48, 11. 3. where it a mass we be common, it is a modelt expertition of lying with her, Plal, 11. in the title. 4, piles on days, it is not counted at the string of the them. 6. when of corn, it intimates the gathering of it, Hag. made him poor, will foon kill him. Death is imminent, he 1.6. 7. when of a congregation or fociety of men, it notes expects it every moment, Chap, 18.12. The Hebrew world, 1.6. 7. when of a congregation or focious of men, it notes admidion into inchas a member to employ all the priviledges of its per section of a coverney, it figures member of the bodylocalled Jara. 37.

Deut. 23, 3. 8. when of a coverney, is figures maning of a section of the thing without site, it notes the coming to pair or a timing, which are usually done with the hands, Plal. 14-4. 3. sain-flating an office in the Commonwealth, Church, or East Commonwealt

administring an office in the Commonwalth, Church, or Fa-milly, Numb. 7, 17. Here is common to diff. Info. or Fa-milly, Numb. 7, 17. Here is commonwalth, Church, or Fa-milly, Numb. 7, 17. Here is commonwalth, Church, or Fa-coming into his nibitation, with a purpose of the commonwalth of the co

that he [hall return] Heb, to return. To wir, our of his mines fery to his former professive. For the various fignifications of the wording con Chappt-13.

out of data-full? I havord fignifies darkneffe literally, but what he words the content of the places of the pla

the light and delight of comforts.

and he is waited for He is in danger of the fword, as if it had understanding, and did watch for him continually, to have an opportunity to kill him. Thus he lives in continual fear. Or, looked upon. For those things we wait for, we think often of, and look on them ftedfaftly, if they come in our fight. They take our eyes off from other objects, Plal. 37. 32. Or, but that he is waited for : He is alwaies in fear of death.

ted, Jer. 33.4. Or, to be delivered to the (word. One verb included in another: waited for to the fword: that is, waited yield to them. cluded in another; waited for to the frond; that is, watted for to be delivered to the found. See the like, Chip. 15.8. 1. The word [77], 1. fignifies the influment of killing, the threat bindiff against the stating first, Now the context to feetburst which is defend on the threat part of the find formation, which is defen done by the found, like fill. It is treatmined, and form the first found of the five fill and the first found of the five fill and the first found of the five fill and the fi fword, then in the second. Some read the latter part thus, on them was most just. And both the causes and judgments sword, then in the second. Some read the latter part thus, But that he is waited for of the sweed; that is, he is so far from believing that he shall escape, that he certainly persyades himself that shall be slain. For n, But, see on Chap.

God begins to afflict him, and take away his estate, he cannot go abroad, to seek for things needful to preserve his life, but he stands alwaies in sear of death.

He wandereth abroad] It may fignific fear. He goes swiftly from place to place, like a banished man, and dates tarry no where leaft he should be flain Gen.4.14. Ifai. 16. 2. Prov. 27. 8. Or, it may fignific extream poverty. He that was rich

for by him, with great labour and travail. He would be glad firty God, if he could. Ot it may be taken for finning against. of a piece of bread, that might but fuffain life, if he can get it, Godwith a ftretched out, or high hand, or with all his power,

faying, where is it:) Or, to feel, where it is. One verb inclu ded in another, as Ifai. 38.14.17,21. He leaves no way untried, that fo he may get fome. This shews his great necessity.

be knoweth] He hath a certain perswasion of it in his heart, It is a great part of the punishment of wicked men, that their mind fore-bodes them evil, He perceives inevitable mifery

that the day of darinesse] For the word day, see on Chap. 14. himself invincible. See on Chap. 8.3.5. 1. A. here it is put for, the time. For darkenff. see on ver. 22, of V. 26. He runnet buyon thin, even on his rack, upon the thinks to the second of 1.2 bottles

this Chapter. Yer here it is not put for trouble, as there this t. happer. Yet men it is a right in the definite of quittentle granted but right for definity of the have any time of quittentle granted but right for detail, which brings a man to the grave, the him, yet then shall the definity or come unexpedically to over-house of datasette, the contraction of the contractio him yet then main the extraoper come unterpercedly cover-throw thin uterity, T. Theli, 53. Bull came noon him) The Hebrew word fignifies; i. to the verific that can appear him, and therefore could not be the verific, that can appear him, and therefore could not be

bring him to death. 1012 and the control of the control of thing, or believe irro berrue, Piel. 116, 100. 2. to put truff in one, or confidence, as Chap. 4. 13. Here it is ufed in the first one, or confidence, as Chap. 4. 14. Here it is ufed in the first one, or confidence, as Chap. 4. 15. Here it is ufed in the first one, or confidence, as Chap. 4. 16. Here it is ufed in the first one, or confidence, as Chap. 4. 16. Here it is ufed in the first one, or confidence, as Chap. 4. 16. Here it is ufed in the first one, or confidence, as Chap. 4. 16. Here it is ufed in the first one, or confidence, as Chap. 4. 16. Here it is ufed in the first one, or confidence, as Chap. 4. 16. Here it is ufed in the first one, or confidence, as Chap. 4. 16. Here it is ufed in the first one, or confidence, as Chap. 4. 16. Here it is ufed in the first one, or confidence, as Chap. 4. 16. Here it is ufed in the first one, or confidence, as Chap. 4. 18. Here it is ufed in the first one, or confidence, as Chap. 4. 18. Here it is ufed in the first one, or confidence, as Chap. 4. 18. Here it is ufed in the first one, or confidence, as Chap. 4. 18. Here it is ufed in the first one, or confidence, as Chap. 4. 18. Here it is ufed in the first one, or confidence, as Chap. 4. 18. Here it is ufed in the first one, or confidence, as Chap. 4. 18. Here it is ufed in the first one, or confidence, as Chap. 4. 18. Here it is ufed in the first one, or confidence as a confidence of the first one, or confidence as a confidence of the first one, or confidence as a confidence of the first one, or confidence as a confidence of the first one, or confidence as a confidence of the first one, or confidence of the fir

and anguisb] It is derived from a word, that fignifies cleaving fast to one, like a disease that cannot be parted from the body, that pains a man fore. Both words argue the greatneffe, and unavoidablenesse of their milery, Prov. 1.27.

(hall make him afraid) The troubles he feels, shall make him fear more and greater, coming on him.
they [ball prevail against him] They shall not onely scare

him, but also utterly overcome him. See on Chap. 14.20.

as a hing ready to the batte!] As a King, having a great army ar. Or, footed upon, sor mote tungs we wantor, we tunns to an door on them fieldfully, if they come in our fight about the course of the cours about a city, that none may go in or out, to compel the place to

are fet out with excellent metaphors and fimil tudes. In this verse and the next, there is as it were a pitcht battel betwine the wicked man and God.

For] Some would have the causes of the troubles mention-V. 23. He wandereth abroad for locad, fajing, where is it? ed before, to be here let down, why the wicked man is in so he kenweth that the day of dankuffe is ready at his band! When here here can be not much danger of troubles, ere they come; and definites of help when the came on him. namely coosofin himself some ed before, to be here fet down, why the wicked man is in fo when they come on him, namely, opposing himself against God, who can destroy him in despight of all helpers, Chap.9. 13. and from whose power no man can deliver him, P[a]. 50.
22. Hol. 5.14. Others read it, Because. And refer it to the words following, as the cause of Gods opposing him, vers. 26.

be firetcheth out ] Or, he bath firetched out. For he fpeaks of Refore, now gase up and down like a tegger to feek for food, his former proud carriage in time of his profperity, as ver. 27. nor of his prefent carriage now in his advertity, as verl. 23,

Lev. 26.21. Num. 15.30.

Lev. 16.11. Num.15.30.

againff Godf See on Chap.8.35.

and floregithratib himself J Like a ftrong Wartiour he bends

all his ftrongth againff God, whom no man carn refift, and who

will overthrow all his enemies. It may be read, and hath frengthened bimfelf; to wit, before, in his posterity: against the Almighty. ] Who can do all things, is sufficient

for himfelf, needs no helps, nor weapons, nor forts, but is of

beffes of his buchters.] Seeing they use all their ftrength againft boffes for brekefers. I Seeing they use attend thrength against God, God alto will fer upon them, like a furious enemy, that regards neither their fireight, nor amour, bur runs fearlefly upon them, and throws them down to the ground.

#2] Some interpret it of the wicked man, who in the for-

met verse was faid to strengthen himself against God; and in this verse they conceive, that his scarlesnesse and impudence is ferdown, fo that nothing can fear him from finning against let down, lo that nothing can lear him from linning againft God. But it is rather to be underflood of Gods proceeding againft the wicked man in judgment, as he did sgainft him in fin, verias. He, may have reference to either; for both are

mentioned in the former verfe. ruhneth upen him] A fimilitude from a valiant Souldier, who Rayes not till his enemy fees on him, but runs apace, and fees fiercely on him, as foon as he fees eye upon him, 1 Sam. 17.48.

esum on bis nick | He stands not afar off, but comes close to him, and takes him about the neck to cast him down; or strangle him. Others read it, with his neck, That is, with a ftretched out neck to thew his forwardnesse to fall upon him. So wooll is put for white wooli, Ifa. 1.18. A yoke on the neck, fignifies flavery, for white woolld 11.18. A yoke on the necessgather invery, in Scripeure phrasic, Gen. 17. 40. Falling on the neck intimates low, Gen. 47. 44. Speaking with a fifte neck, these arrogancy, Pal. 175. Hardening the neck, ters one impectatency, fer. 19.

17. Bur running on the neck, here intimates a violent, and fadden deflutchion of the wicked man.

tudden desturction of the wicked man.

upon the thick] His frongest armour, that by reason of the
thicknesse thereof, he thinks can keep our bullers and darts.

The words used fometimes to set our acloud, which is the thickeft part of the sky, 1 King. 18.44. Sometimes to fet out the thick woods, Jet. 4. 29. Sometimes the clay, of thick

earth; 28.2 Chr.4.17.

boffer] The word fignifies a thing that is higher then the
reft. As 1. An houle, or building higher then others, Ezek.
16.24. 2. The back of beafts, which uferthe be highert, Pfal. 16.4. 1. The Dakk of Deatts, which ulcent to be nighted, Pial, 1829; 3. The eye-brows, that are above the eye, Lev. 14-9. The upper part of the wheel; 1 King. 7-33. 5. For the body of man, which goes upright, and is higher then the beafts, Job 13.11. 6. For the bodies and highert parts of a buckler, a sheet. Others read it, the backs, in the fecond fenfe, because bucklers were wont to be made of the backs of beafts dou-

of his buckler ] It comes from a word that fignifies to protect or defend. And fignifies, First, A buckler, or shield, where-with the body is defended from wounds in battel, 2 Sam. with the body is defended from wounds in battel, 2 Sun. 1.31 Secondly, By a metaphor it fignifies procedion it eliffrom any dangers, Gen. 15.1. 3. Kings and Rulers, who are the protectors of the people, Hol. 4.18. Here it is taken in the fecond Genfe. And the meaning is that though the wicked man have much wealth and firength more then others, wated man nave much wealth and mengen more then enter, which he trufts to, as a Souldier to a thick buckler with high hoffes on it, yet God will fet upon him, and rout him for all that. Others read it, which the thick boffes of his buckler. 'God

case. Outsets read it, who has tonk only a year of whether will fend exquifite and high judgments upon him, and maketh colors of let make it factly I hough he live plentifully and maketh colors of fat me his factly I hough he live plentifully and eliciously for a time, yet he final come to poverty y as in the following vertex is express. He fectors tacketly to accuse Jab following verses is express. He teems exercisely to accuse Job must his children, as pampering themselves in their prosperity, and so bringing hasty raine upon themselves. Peradventure he alludes to Jobs childrens feating one another by turns,

Because Their glutting themselves, is the cause of their ensuing rulae. Or, Though, Although he did live in a Palect, and taxed daintily, yet he shall come to extreme poverty.

So the word is used, Pial. 44.19.

be coveretb] Not that his face is hidden, but it is all over far, as a ching covered is hid all over. Nothing but fat can be feen in it. No part of it is lean,

his face | See on Chap. 14 20. The face onely is named, be

cause that Iyes open to all mens view, when the fat of the bo-dy is covered with the apparel.

with his faturaff.) The word literally fignifies the fat part of the body of man or beath, as Deut, 3.1.1, except building in the put of the cellent of any plant of the body of man or beath, as a part of the land, that put of the cell fruit of the centle, Gen. 4, 1.8. So an under that is, the best fruit of the centle, Gen. 4, 1.8. So an under that this phase for covering his factors, and the perfect out of the state of Godd in himself up with the phase for covering his factors, and the perfect out of the fature of the centre give overing his factors, and purpose use of Godd in the covering his factors, and purpose use of Godd in the covering his factors, and purpose use of Godd in the covering his factors, and purpose use of Godd in the covering his factors, and purpose use of Godd in the covering his factors, and purpose the fat part of the fatter as a possible of Godd in the covering his factors, and purpose the fatter as a possible of the fatter and purpose the fatter as a possible of the fatter and the fatter and the fatter as a possible of the fatter as a possible of the fatter and the fatter and the fatter as a possible of the fatter and the fatter as a possible of the fatter and the fatter and the fatter as a possible of the fatter and the

and maketh] See on Chap. 14.9. collops of fat ] So much that one may as it were take it up by

nanaum.

an bis firmle ] At Lev 3.4. Or, Loiner, as Pfal. 38.7. To intimate a full delighting of himfelf in the creatures, and faring himfelf in every part, like a far oxe, or abundance of pride, by reason of abundance of walds.

V. 18. And he dwelleth in defolate cities, and in boufes, which V. 18. And he dreath in adjoint cuttes, and in conjet, which no man inhabiteth, which are ready to become hedpe.] Some understand it of the continuance of his prosperity. He grew so rich, that he was able to build famous Palaces in places unrien, that he was able to build tamous Palaces in places un-inhabited before, or decayed. See on Chap. 3. 14. Others conceive it to be the beginning of the fetting out of his pover-ty. He is glad now to dwell in defert places, being driven out of his flately Palaces.

And Or, Tet. So it is translated, Pfal. 119.109,110. He hath been very rich, but now is come to extreme po-

dwelleth ] Maketh his conftant abiding in fuch pla-

in desolate] The word 1. fignifies Hidden, as Pfal. 60. in aejoatej 1 ne word 1. ngmines riiagen, 22 Piai. 6g.
2. Cut off, or defitoyed, or defolice, Exod. 9. 15. For Cities
destroyed by the entemy lye hid as it were, from mens sight.
Some understand it of places ruinated by his oppres-

cities It comes from a word, that in the Original fignifies to awake or flirup, because it is as it were awaked or stirred to awaze or uit up, secause it is as it were awaked or filtred up out of the dust, as aman out of sleep. It is put I, for the city it self, Son. 19. 4. 2. for the Inhabitants of it, Mic. 6. 9. Here it is taken in the first sense.

and in houses I It comes from \_\_\_\_\_\_, to build. Houses grow not like trees, but must be made by mens labour. It is put r. for the habitations of men, Prov. 1.13. 2. for the nefts of 1. tor the manuatons of men, 470v.1.3; 2. for the meth of birds, which are their houses of welling places. Palm 84, 3: for the housed, Family, Nation, or Posteriny, as the house of Jacob, the house of Judah, the house of Hael. Here it is used in the first sense, the first sense, which we area inhabiteth.] Unfit for dwelling place.

fall down on mens heads.

46. z. An heap of water, or a wave, Pfal. 65.8. 3. A Founrain, which hath abundance of water in it, as an heap hath plenty of stones, Cant. 4.12. In this place it is taken in the first fense, for an heap of stones. See on Chap. 8.17.

V. 29. He fhall not be rich, neither fhall bis fubftance continue, V.3.9. H [flex] set to vick, naither [hall his [abs] mere centime, neither [hall his prenagt sets preficient strong span set earth.] As his habitation is now become poor, and wile, so his condition adult all his let. I may very and about will his heavest set, but he shall never a reast in to his former prosperity again.

He [flux] set brief] Some underthand it than 1. Though he build him framous boulder, yet held hall over our of them, and lot all his week. See that the standard of any and the standard of the standard of

though now he be so. But it is rather to be understood of not getting riches any more, and Gods blasting all his labours to that end; for he is fer out as poor man already, ver.23.

neither [hall his fubfiance ] The word ") m, fignifies,

mitter findl sit fuhlance 1 The word "yrm, signifies, y.

Strength olsoly, as Samt.1.6. a. Virue, which is the
through of the mind, Prov.1.1.0. 3. An army or mulcitude
of men, wherein the through of a Nation confilir, as hold;

I Samt.4.8. 4. Riches, which are the rich mans fort and
through, fand.1.4. 5. For the findle of rece, which comes from
the through, and it the riches of the trees, be 1.9. 3. The
Paleee, wherein confile the trees, be 1.9. 3. the world is
fines, 20 of City above unwalled Villages, Nah.3.8. Here
the other confile the confirm of the confile
the riches of the fourth field, for riches. it is taken in the fourth fenfe, for riches.

it is taken in the routed lenie, to index.

continue! For this word, fee on Chap.14.12. Or, Keep. If
he do get any rickes again after his poverty by his painful labour, he shall notkeep them long, God will soon make him

neither shall he prolong Heb. firetch out. A metaphor from the hand or arm stretched out at length.

the perfection thereof ] He shall not come to any great de-gree of riches. God will blast him before he get a large

He just not appart 3 he would willingly remove out or this fad condition, but con find no way of eleping.

out of darkeffe! Darkseffe of trouble. See on ver. 22. Or Darkseffe of death, fee on ver. 22.

the flast! The flame of roubles, or difeases, or pains, or enemies, all which burn like fice, 1s. 43. 2. Jet. 48.45. Lam.

[hall dry up] Shall quite extinguish or destroy, as the fire his branches] His children, yea his little fucking ones, as the word may import. Or all his wealth, if he recover any again, thall betaken away before they come to their height, as fruit A metaphor from a tree chunder (fruck-whole green branches) before it be ripe. And it is not improbable, that Eliphsta Riches are dryed up and blafted. Or from enemies, who burn all where they come, trees and all, Joel 1. 19. Zech. 11. 1. Efay

Chap. xv.

and by the breath] See on Chap 15.2.

of his month 1 See on veri, 5. of this Chapter. And Chap.

had begs away] Remove out of this world. He final to Lipsus or Joseph 1970. It is a superior of the property o 9. [hall bege away] Remove our of this world. He shall b underignes to the deat movern, who was mentioned, vert, as, off unities upt, and obtained of the control of the characteristics and obtained when ments. He should by his carracteristic judgment bring ungoldy mean to poverty. The words bring hindelfinot capital danger, and fo lose his life, word digments to take any by violence, as interver and robors, the should be so cholenes, and imparient in his trouble; bersedo, and as John cared were taken away before. Others, of the wicked mans own mourn, He mould by ms words bring himself into capital danger, and so lose his life. Or, He should be so cholerick, and impatient in his trouble; that he should fend out his last breath suddenly in a passionate fit. He shall dye suddenly without sicknesse or warning, Pfal. 146.4. 1(a.z.22

min fall be bistempence | Eliphaz here begins the conclust | throyes wicked mens wealth. So Branghton reads it, as the on, of his eloquent speech with a proverbe, or famous sent with, That is, God will as easily strip such of their riches, & on, of his cloquent speech with a proverbe, or famous fentence, obliquely excusing lob, of ruthing too much to his
former prosperity, and perfuading him to do fo no more, if
ever God should effente him to properity again, fend go has been deceived by it already. The milety of lich deludid person, he feet down planisty, verfags, and by diverse
elegant meraphors in the verses following, to the end of the

or, go out of Godsway, as Maim 119,176. And becaute, fluxdison of wicked men. As a five fixing on an houfe or eity, defen are often middled by others, therefore it fightings allo, to the conting, but devoures often, women, children, goods, budcelyed. It may be taken in generall, bete, for any wicked man; for they all errs, and are decirated: Or, it may be found to the continuous of the continuous and the cont one, that had abused his prosperity, and been milled by it. truff \ Sec on Chap. 4.18.

in vanity] In riches, which are but vain, and cannot uphold him. They are but empty things, and fail in the time of need, Prov. 11.4. Pfal. 119.37.

For venity] For he shall by experience finde the vanity of

them, being made poor.

Ball be his recompence ] Heb. bis exchange. He shall change one vanicy for another: The vanicy of rickes for poverty, which he shall see to be vain, and empty, when his hopes are all disappointed, and he left helplesse.
V. 32. It shall be accomplished before his time, and his branch

W. 3.5. It fluits accomplified before bit time, and any ormale limit of the property of the state of the stat

II.] He daying upon its trainen i menioned vera, o. and i piperire passe as messioner. For the apective in microme, repeated in this verific of variety of his recompence, or change, a menioned vera, it.

pad be generalfied.] The time shall quickly come, when he descending the company of the

inentioned ver 31:

[hell be accomplished] The time shall quickly come, when he shall be destroyed. See on Chap. 15. 2. Or, It shall be cut

before his time! Heb. in not his day. He shall be taken away before he peed to day by the course of nature. His wickedness hall shorten his life, Ect./1-17, Chap.,2-16, Pill.5/2.3. or his prosperity shall be gone before his life. His wealth shall not last till his death, as it often doth with other men. His day, is taken fometimes for the day of his blith, as Chap. 3.1.

Sometimes for the day of mans death, 1 Sam. 26.10. Pfal. 37.13. Chap. 18.20. So here,

Chap.18.20. So nece, and his branch I t comes from a word, that fignifies to be bowed or crooked, for boughes either grow so naturally, or are bowed down by the weight of the fruit that growes on are bowed down by the weight of the truit that growes on them. The word before, yet 30, fignified the leffer boughes, like fucking children: this may fignifie the greater boughes laden and bowed down with fruit. As fometimes wicked mens prosperity is intertupted, when they begin to thrive, so at other times when they are very rich.

[hall not be green] That is, shall be dryed up. His life, or children, or riches, shall be suddenly taken away by some exemplary judgment; as she boughes of a tree blasted before it

the case were frequent in the Goddmire; and had the course can common, Chapt.

1. (2.3. The context michigal depth vanity, and their and bidform founce; blown off their other trees in regard of hill preparablected. The third finallitude, to be out the deck their predyright. For third is wife, fresh of job's in induced to the context of the context o

at the fudden and violent taking away of Jobs taking away of

Jobs children, and cattel, Chap. 1.

He] God, as ver. 30. See there, Or, The wicked man himsfelf, as the trees drop their bloffomes fometimes, when there is no ftorm, nor no man to pull them off. And then it hath reference to him that is deceived, ver. 31. Or, Impersonally, It shall be shaken off. So the third person is often used. See

off unripe figs, and bloffomes of Olives, fo fhall God by fome

bis unripe grape] The wicked mans wealth, which like an unripe grape is not yet come to perfection.

as a vine ] Rather, as of a vine. For the Vine doth not shake

V. 31. Let not him, that is deceived, truft in vanity; for va. off her grape, but the wind or tempest doth it. So God de-

elegant meraphors in the vertex outoming, to the end of the compression of injusting finable definite, and Chapter.

Let use him that is decived! The word literally figurifies, fire final confuse the tabornates of inition.] Here is the fectord terrer; or go out of the right way; Metaphorically to fin, finallined, which fies out the funden, realens, and unter deer, go out of God way, as Plain 119,176. And because, furnition of wicked men. As a fire firing on an house or city. but an hypocrite.

For ] They deserve to be ruined , because they are but hypocrites at the best, and very corrupt persons taking

the congregation] Not one hypocrite alone . but the whole knot of them, that use to meet together, as Merchants on the Exchange, to plot, how they may oppresse the poor, and ruine others. Or, Norhimselfonly, but all his train also and samily, children, and servants. Or, his riches and great estate

which he hath gathered together,
of the hyporites Heb, of the hyporite, That is, of every
hyporite. So veril, 20, the wicked man. And so he speaks of

maintage of acce, in general in miveree. 2. Of a vine, in particular, which is particular, which is made diverger in particular, we also 3. Of a fine continging mode, feen Chaps, \$1.32. Default or continging mode, and with the particular view, \$2.4. A. Of a woman which this, or ruther conceiving her left to be for and which continue mode with the particular view, and the particular view of the particular view, and the particular view of the particular view, and the particular view of the view of the particular view of the particular view of the particular view of the view of the

for fire hath a great force, and will devour the ftrongest places. It is used meraphorically oftentimes in Scripture, to expresse divers things, as first, trouble, affliction, fickneffe, pains, which aiver stings, as nix, troupie, smicron, icknetic, pains, which devour mens frength, or wealth, Pfal.ég. 12. Secondly, War, or enemies, making fpoil in a country, as fre doth, where is prevailes, Pfa. 48. 47. Thirdly, for a hot burning blafting wind, which dries uppaffures, Joel 1. 20. Here it is taken in

wind, which dres uppartnes, joet 1, 20. Here it is taken in fifth fenfe. So flame is uffed, ver. 30.

[Bail con [ame] Heb. [bail eat. It shall feed on their taber-nacles as greedily, as a hungry man doth on his mear to nourish him, and devour them quite. So simos 1, 4, Nah. 3, 1, 5. Joel 1.19. Zech.11.1. Deut. f. 25. 2 King. 1.12. Chap. 20. 26. So the fword eats up and devoures, a Sam, 2,26. The land devoures the inhabitants, Numb. 13.32.

the tabernacles] See Chap. 5. 24. & 11. 14.

of bribery] Of men that take bribes. The houses where fuch men dwell. The habitations of corrupt Judges or Magiftrates. So, tents or houses of wickednesse, Pfal. 84. 10. that is. where wicked men dwell, as appears by the opposition to Gods house there. Or, houses built by bribes received, to pervere justice. Heb. tabernacter of a bribe. He casts it in Jobs teeth. that his state was gotten by indirect means, and his house built . V. 13. He faul shake of his unipe grape, as the vine, and shall by bribes : and conceives, that therefore those judgements cast off his shaper, as the Olive.] It seems that Vines and Olive came on him, Chap.r.

belly of the woman; his hurful thoughts are compared to conception, and the trouble he pure hindle to, that he may hing his cruel plots to effect, it compared to child-hearing.

Gr., it may be, from a woman that thinks the hath conceived, and it decrived, having either a puntanty, or four a fill conception in her womb. She pleafes her fell with the thoughts of schild, but beings forth nothing but water, or four decade with the checked with the conceived and the state of the state o mais. So done the apporting thinks they come to nothing.

They onceive! They imagine, or devile in their hearts.

mifchief! They fludy how to breed labour and forrow to

others. For this monftrous conception, fee Pfal. 7. 15. Ifai. 59. 4. and bring forth] His outward actions, are like his concepti

the both, untaken the feweral fignifications of the theoretical properties of the feweral fignifications of the word, fee on veri... of this Chapter. But here it is taken figuratively for the inward part of man, or mind, which is in the middle of this may the belly is in the middle of this may the belly in the middle of this may the belly in the middle of the body. For the last the belly in the middle of the body. For the last the belly in the belly the child, till the bind, province the preparatively the child, till the both, province, its within the child thinking of their thy middle the child, within the child thinking of their the child the chi plot, till it comes to action, as conceiving fers out the first in-vention of it. This is called preparing in the belly, that is, sit-

deceit He plots how to deceive others, whom he cannot overcome by might.

#### CHAP. XVI.

Verf. 1. Then Fob answered, and faid | Eliphaz had been bitter to Job in this fecond conflict, more then in the former, and given no comfort at all, as in the former; an the former, and given no combact at all, ain the former; for three he perfused of him octure no God, proming much happined to him, it he aid to ; but here the lipeaks of nothing, he not the admittion of wickedned; as ait he thought job irrecoverable. Joh in his nofwer, in this Chapter and the next, fees out his great grider opioulty, defend he is inneancy, actually in friends of inhumanity. He charges them with unkindedle, in repeating the fame, things again, and again, which he had no ferred before, and shey fill reiterned to no which he had not rectal before, and shey fill reiterned to no him to the characteristic file. purpose, but to grieve him, as he conceives. First, he shewes ver.6. of this Chapter; and then falls upon the matter, to re-fuse their falle imputations fathered on him, by reason of his fad affictions; Jos therefore contends more expectly for his integricy, that formerly, and full integrical formerly, and full integrical formerly, and full integrical formerly, and full integrical full integrical formerly, and full integrical formerly, and full integrical full integrical full integrical for this Calputer. Then by the contrary he them, were in his cale, and would be a far better conforter. It was formed to Chapter. It was formed to Chapter. It was formed to the full integrical fad affictions; Job therefore contends more eagerly for his integrity, then formerly, and affects it more plainly, and ful-

asymens ine word — my ngainer. 1. Tolpeds, or, begin a fpeed, lob.; 1. Tod veg. us, or fpeak aloud, flairs12. 1. Toling; Pfalisty. 7. 4. To fpeak in winnels bering, Exod. 1.06. 4. To her what is fild, or tegral it,
Job 19.7. 6. To give an anifer to what is fild, job 2.7.
To game what deficed, which is a real anifers, Pfalist
4.1. 8. To be cell film of the control of the co and faid ] See on Chap. 3.2. The word 70% is used,

I. For uttering the thoughts of a mans mind by fpeech, Chap. 3.2. 2. For commanding or speaking imperiously, Est. 1.10.
3. For speaking proverbially, Gen. 22.14. 4. For thinking or Speaking in hearr, Pfal. 39.1. & 53. 1. Chap. 1.5. See there. Here it is used in the first sense, for Jobs expressing in words what he thought of Eliphaz his painted fpeech.

V. 2. I have heard many fuch things: miferable comforters are ye all 1 As if lob should have faid, Is it any new thing, which thou speakest, or have I not heard these things ve ofcen? Is this which ye do even all the fort of you, is this I fay, to comfore your friend, or is it not rather to yex and grieve

belly of the woman: his hurtful thoughts are compared to | things are common, and known to all, which ye think to be

miserable comforters] Heb. comforters of misery, or trouble, Chap. 13.4. It may be an answer to what Eliphaz accused Job of, Chap. 15.11. namely of fetting light Divine confolations, which God gave by the mouthes of his friends. Nay, faith Job, we are well conceited of your counfels, that they are comfartable, but I find no fuch sweetnesse in them, but rather and bring forth.] His outward actions, are like his conceptions, burrief to others, or at leaft, nor profitable to himfelt, wait) Their plots come to nothing in the end. Or, injustify. They undo others, and therefore must be undon themselver, ser. 34.

and Or, though. An it translited, Play 8...3. For they pring doubtedle went before the bringing fourth, and aniwers to the carrying of the children in the womb till the time of delights. The profit of the profit and that these things which they spake of the violent destructi-

v. 3. Suaw van waat have as ena; or was enavaaret bette, that thus an inverse? ? Bilded had objected this perfitting in vain and empty words to Job, Chap.8.a. And Eliphaz in the beginning of his fecond conflict with him, Chap.17.3.3. Now he recort: it upon Eliphaz again, who laft objected it to

Shall,&c.] Heb. Shall there be an end to words of wind? Thou Samm, etc.] rice. Same upone of an interval of want? I four shoulds not freak thus to me, or at least quickly give over freaking fo, when I have shewed thy folly, and not reply upon me again. As if he had faid, When will thou Eliphaz make an end of such childida spectace? Or, I would to God thou would at length make an end of such sendent selection.

woulder at length material that the words of heating it outside wards of heating it.

vain words] Empy of folid reason, like the wind, that hath no folidity in it. Or proud arrogant words, that rage like the wind at Sea in a tempeth, or make thee swell like a hiadder blown up. He may allude to Eliphaz his high and contumed the same of the words, and this consideration of the words, and this phrase, Chap. 6.26.88.2. & 15.2,3.

bave an end] It comes from a word which fignifies to cut

off. He would have him make an end of babling to no pur-

or what emboldneth thee] What fubftantial, and fure grounds w neonit emporantio thee | What fubitantial and fure grounds haft thou, or folid reason to confirm what thou says? Sure none at all.

not out of want of wir, for he could fpeak as curioufly and fu-rioufly as they, as he shews in this verse; but for want of will to difcourage them, and willing neffe to encourage them, as appears in the next verfe.

al/o] This particle [], femetimes imports a diffributi-

fay, to comfort your triend, or is it not rather to vex and genere

I henry heart? | To this heart? | For this word, fee on Chap. 13.17. | The word "Jy, femetimes fignifies, would to God, or your fame finest file theft. See Chap. Or that you were miferable set am, and I in often defundion of ungodly men, from others, and form your, former your word of the defundion of ungodly men, from others, and form your, former your your set of the to him in his troubles.

if ] The word 77, femetimes fignifies, would to God, or

who was not fo malicious as to with them in that condition , | ludge to Eliphaz his words; Chap, 15, 34; as if he thought his and professeth in the next verse, that he would comfort them if they were. 2. It signifies, Peradventure, or, it may be, as Gen. 50.15. 3. It signifies, I pray thee, as Gen. 23.13. 4. It

Chap.xvi.

Gen. 30.15. 3. It inguites, a pray time, as ucu, a3.13. 4. 11 fignifies, if, as fizek, 14.15; Judg. 13, 23. And so here your four were in my foul field.] For the various fignifications of the word, see on Chap. 14.22. Here it fignifies the person. If we were afflicted as I am, or in as much danger, as my life is, 1 King. 20.39,42, 2 King 10.24 Deut.19.21.

I king 10:19,45. I fing 10:14 Letti 13,21.

I could beap up 'rords againft peu ] Heb. I could irgu againft
you in words. Leonid fiesk as much againft you, as ye have
done againft me. It is an eafie thing to find plenty of words. to grieve them that are milerable.

to grove them that are micraspe, and flushes methad at you help, and flushes methad at you help, and flushes methad at you help, and mockery, whereof that getture is a fign. I could deride you in worst, and deliptle you in gettured, as you do me, a king 119, 12 Fell-2 n.y. 78, 23, 11 Jun. 2.1.5, [et. 18, 16]. Others rend it interrogatively, would I flush as you do, 18.16. Untera real rinterrogatively, young a jpung aryon ang dec? No.J would comfort you, versy. It is evident that Job would not have done fo, as they did - but only told shem what he could do, to thew then their strout. He imight upon as good grounds, contemn and desidenteem, if they were in his good grounds, concerns and detratement, it they were in me case, asthey do him now. Yet they would think in hardideal-ing, and to might tenow. A good way to bring them to fee their fin in another, which, blinded with felf-love, they could

not lear memeres. V. 5. But I would firent then you with my manife, and the moving of my lips (build affeorge your grief.). Though Leoulth mock as your forcests, yet Ewould mode in. But it time and occasion were offered, I would practam the office of a comferter to you, much better then you do to me. I would labour to firengthen you with comfortable words, and with gentle

speecher, to easo and affrage your grief.

But I would fireng then you? In the former verse be told them what he would do: here he tells them what he would do. would be fo far from discouraging you with my words, that would labour to comfort you, and raife up your drooping fpi-ries. A thing which men in milery have much need of Ma. 35.

Arming waterineen in onlers have much need of the 35-45, Fish, 27-14, Chap-4-4-with my mount) See on Chap, 75, 5. and the descring of my high A periphradis of speaking, for mon cannot speak without the motion of the lips. For the weed dist, feen of Chap, 7-6.

word lips, feoon Chap, 15,6.
[bould glower, you grief] Heb. fined f joint of, refereix, &
meraphor, as forme think, from choic that glivings mene pains
by incantenion. So would the adds the city their griefs, by findwords.
Others understand is of holding standard and unconfortable
words : for the words, your grief, six not in the Original, I
would not give you so many limp and girds, any have given

V. 6. Teaught I finet, my pink in me all meages, my laten given.

V. 6. Teaught I finet, my pink in me all meages, make though I finite my me and Leafed. J. Johnson actionwheapen, choused the choice thing that defined him, which Eliphez had fail, did ut of no befull ungodly men, and inflences in divert particular affections, from this varie, to write 15 ye. pe denybe, hindeft to been ungodly men, and proves his affertion hy divers well monitor, there is yet to the and of the Chapenia hindeft to been ungolly men, and proves his affertion hy divers well to he pink the deferipcion of his troubles, with the continual versa to his pain bought upon hims, which modeled hirzbed uplies the jober, and when hopeled his peace, the if he had with the continual versa the continual versa the pink th I fpeak, my torment will not thereby, at all he leffened a and if I hold my peace, how much thall my mifery thereby be diminified ? Pfali 321354. Or, If I fpeak to maintain mine innommines ? Planya, 54. Or, 17. I perfect maintain mine inno-ency, ye faynya fill (citon) prove the construct, 16 febule my congue, ye think by my disease, I acknowledge my guiltinesse, salataing nothing to fay for day feels.

Though! Heb. 18. But it may high the translated, though, as

it is (Chap. 9.15.
I speak] If I plead my cause, and defend my innocency.
Southerword is used, Chap. 13. 3. Plat. 51.4. Gr., is complain

otmy pain.

my grid] By reason of my sorte, or of your somewords.

Ot, my pain. For the word signifies both grief of mind, and
pain of body.

Ment of maged] Sec on verify. It doth not ceally may, it's
mer at all tellindic.

and though I forben T To fpank, aigue, or complaint Whether I give my forrow a vent, or keep it in; all frome, I finde

what am Teafed] Heb white goth from me? White part of my grief goes away by focalding, or filence ? Nor adram, nay, nor a feruples My forrow will not be a white the lefte. For the word fee on Chap. 14, 20, V.7. But now be hath made me weavy: thou bull made de-

[Plate all my company] In ferting out his mifery here, he al-

ludes to Etipnizhis weisig unap. 15, 34, as it ne thought he fruck at him there in particular, in these words, which he speaks of hypocrites in general. And it is as if he had faid, Whatfoever my chate be, and whatfoever I am able to alleadge for my lelfs: God hath wearied me with miferies, and overwhelmed me with calamities: thou, I lay, O God, haft-wasted and destroyed, both my felf, and all that I had; So that watted and dettroyed, both my tell-and all that lind. Bo that he now begins to fer, out his roubles, and simplifies them by figures and hyperboles, to move God, and his friends to priy him, and to them, that he, fuffering furth great miferity, com-plains now without caule. And labouring between two plants not without came, can labouring between two ex-treams, whether he flouid capreffe, or hippreffe his forrows; he enclines to the former, and now feeks fome cafe by com-

But I am fo far from being eafed by speech; or filence, that my pain encrealerh. Now] God buth deale more kindly with me formerly, but

ow he lates load on me now.ne. 1342 foat 0.8 me. he] God: Spokes to in the next words, and named, as the chief caufe of his troubles, in the continuance of Jobs complaint, ver. 11. So the anticedent is named after the relative;

plaint; ver. 11. So the anticedent is insined after the relative; Phi. 87-15. And as aguest a green rindigation, as if all men knew the author of his troubles, though he did not name him. So plifonate may God Saltive be flomentime in their girlef. So God's underflood; yet, of. God, you have hemothers in their girlef, handing, on you will be so the sound of their girlef, then in, my girlef, yet, f. G. Or, you hathveringe, yet., a Ret author of his forces in the mean it of God, and to feet out the surface of his forces in the surface buth made me weary ] With those manifold afflictions. preffing me fo fore, ver. 6.

thun] Now he turns his speech directly to God, and charges thus! Now he turns his speechdirectit to God, and charges this with his articles; e before he phase thus obliquely of him to his friends: 18t bath made an wang. Now the flith directly Tran half: mide object to God in the former part of the verify, thought made, that the meant God in the former part of the verify, thoughthen named him now. And it may be, the night book upon point to heaven, when he flid; He danh warred mean Chip. 19.26, where it is likely he pointed or his body, when he first, Worms defined this 'So Chap. 13.26.1. Con 15.75.56.\* Thus stern in grief, formedings common to other sort them. The means the present the sort of them. fometimes complain to others of them, whom they con-

haftmade defetate Laid wafte. Deprived me of all my pens

beginned alpeare Landware. Deprived me of all my peo-ple. See on Chap. 24. 34. all my company). My faully, children, attendance, as Chap. 15. 34. Thou hall left me none of mittee to comfort me in my mifery. A great addition to trouble. His wife was left, but for a vexation. Saran, by his commission, might have taken her away, at well as his children, Chap, r. 12, and doubtleffe he would have done fo, had he not kept her alive to ver

ye. S. And then half filled me with withfiles, which he a wiesel's lagainst me: and my learness rifing up in me, hearth winness in missauly. He now lets out the effects of his pain and grief, the mp/acrij/iste now-iese out the errector on an pain and greet, the wirthlest and cleannelle, which appeared in his face, fiched learnelle, which appeared in his face, fiched grants it was with thin, as Eliphus faid it was with tingedly then, Chap. 51, 22. He had no fac, not collaps of face on him, Job, confedica, that he neither could, not would deny, that Gods. Job converte, that he neather could not would deny that Gods hand was heavy upon him: Set if the should down winkles in his face, would difficiently winted it; and the learnesse which disguered all his body, would amainfully sheeting.

And when he filled me with windless? Thou has fo continued my flesh with force and paint, that mothing is left but my king, and that his contracted into winkless. The substitute my king, and that his contracted into winkless is the substitute.

of great and long fickneffe. It is translated, sutting off, Chapa aarte. But that fuits not well with this place, for Job was

yet asswe.

which is a witnefs against mel. That my griefs are not feigned
of counterfee, not my troubles small, but very great, veri. 6;
Chape 10. 17, for they have worne me away. O), that thou Citalp. 10: 17: for tary narve worne me away. Or, that toou art very engry with me; and dolft punish me as an ungodify men. By laying these fad stokes upon me, thou dost confirm the evil opinion; my: friends have of mey who have ungul these my heavy predictes, as a resimony of chine indignation.

and my lease [s] The falling away of my fieth, by continuacquet my fores and forrows

rifing ap] Taking rife from my pains within. Or, like a witnelle coming froch his feat, and flanding up to give in evidence against me,P(al.35.11 For he continues still in his alluifion ito a judiciary way. Or, being in ine. So artifing, is taken for being, Marth. 11. 11. Or, fanding in me, that is, abiding with me to long. For the use of the Hebrew word, see on Chap.

in me] In my body. Or, against me. To wit, to bear witneffe againft me, as follows in this verfe. So 3 is uled Numb. 23.23.

For the Original word, Sec on veric 1. and Chap. 16. 1.

to my face? Openly against me. It goes not behinde my
back to tell me fo, Chap. 1. 11. My lean body, being like an
annooney, doth as a winnelle produced against a man, and
brought face to face to convince him, tellife, that which my friends accuse me of that shou countest me a wicked man, because thou settest me below the condition of ordinary men. Or, Is my face, which being most conspicuous to all men, shews forth my leannesse most of all. For the word, see on Chip. 14.20. on the word, countenance.

Chap. Le. 20. on the word, counterance.

V.9. Me teareth me in his wrath, who heateth me: he gualitath
name me with his teste's mine enterny [harpasto his eyes upon me.]

He fetts our God, as one angry with him, by divers effects of
wrath, after the manner of men. An angry mannerars his enmie with his hands, gnasheth at him with his teeth, looks angerly upon him, makes all his parts shew all his displeasure. So much hurt had God done to him, as such a wrathful man would do to his enemy. He doth all this out of the fenfe of would do to me entmy. He dott all this out of the tende of the fleth, prevailing against the first, and our of the greatest of his grief. But when the spirit prevailes, Job is in another emper. Then God shall be his salvation, Chap. 13. 16. and his wincest against his feoring friends, yet, 19, 20. of this Chapter. But now Job cannot fatisfe himself, in expressing Chapter. But now joo cannot latiste himielt, in experting the greatnesse of his grief, and of the plagues which God had laid upon him. So sensible are Gods children of his heavy displeasure, when he affiles them in an extraordinary manner. It lies fo fad upon their fpirits, that no words will ferve to vent their forrow.

vent their forrow.

Ref Some understand it of Starn, who had a commission to affile Job. But it may be, that was more then Job knew, Toberts, elliplane, who tare him wish bitter words, as having posten often again him, then the reft, and most bitterly last citals, Capp. Pell 3,71,51. C. Othert, of some principal advertisty among those, mentioned, ver.ao. and stilled the enemy here, as they conceive. Othert, think job speaks like a sman distractor, are now understand to the cital and distractors, are now munded in the dark, who cries out man diffracted, or one wounded in the sare, who cries out against his enemy out of fense of pain, but knows not who it is. But sure it is meant of God, when Job often complains of, for laying these affiliations on him. As ver. 7.8. and else-

teneth me] de, is not in the Original, and it may well be

omitted. God is compared to a Lion, that tears his prey to pieces, as foon as he laies held on it, Hof. 5. 14. Pfal. 50. 22.

pieces, as soom as ne ances neas on 1,9101. 5. 14. Fint. 50. 22. Lam, 3. 10, 11. P(al. 7.3. Chap. 10. 16. is bit worth 3 Secon Chap. 49. 80. 5,13. & 14. 13. Others read it, His worth teareth me: because there is no in, in the

Original.
who hateth mel Heb. and be bateth me. His blows upon m are fo heavy, that they may feem to come from inward hatred.

are to neavy, that they may beem to come trom inward hatred, Gen. 19.3.5 & 70.15, Chap. 33.10.6 of this Book. See graffeets upon me with his seetal Or, againg me. In de-fine, or convenper, or as a figne that he will deftroy me. Jose \$1.16. Like wild beaft, ready to devour a poor Lamb, and 35.16. Like a wild beaft, ready to devour a poor Lamb, and repaint the informents of his defrueding, darpning his seeth, fixe. And by grashing his ceeth, fixe any control pell 27.13. The Hebrew word typ. Lifegible any control pell 27.15. The Hebrew word typ. Lifegible any control pell 27.15. The Hebrew word typ. Lifegible any control pell 27.15. The control pell 2

mine enemy] God, who carries himfelf as an enemy to m and puts me to ftraits.

and puts me to ittair.

flow puts bit sets upon me] Maketh them to sparkle for anger, like a glixtering sword, Pfal. 7.12. Before he do pierce me chrough with his sword, he don't with his eye, and verifies me, as a sword new wheezed, and drawn forth by an enemy.

me, as a tword new winected and drawn torth of an enemy.

V. D. They have gard upon me wite beiter munti, they have fmitten me upon the cheek represently 18, they have gathered them, fetures together gainft me.] Job in the freem following verific, section up divers fruits of Gods wrath kindled againft him. As section up divers fruits of Gods wrath kindled againft him. As rectors up divers fruits de Goods wrath kindled against him. As firth stall, that his friends are permitted shall his reputation, by coction of his remoduler, in this werds, the control of the states coefficient with the remoduler, in this werds. Hereupon he takes coefficient with the remoduler, he has complaine against his friends free, were free, and both complaine against his friends me, which the states of the sta

ca me anout the race.

They? Welced men, who were Gods inftruments to difgrace him. He speaks in the third person, Tiby, but he might have said, Te. For it relikely the meant his three friends, who condemned him for a wicked man. He paies them in their condemned him for a wicked man. com coin. They under general terms, condemned him for my property of the prope

have gaped upon me with their mouth | As a wild beaft opens his mouth wide to fwallow down his prey, to have they fought to destroy my good name by reproaches and slanders. The phrase sometimes imports a great desire of taking the life away. as Pfal. 22.12, 13. Sometimes, a strong endeavour to blast a mins reputation, as Pfal. 35. 20, 21. Lam. 2.15, 16. So it is taken here. See ver. 20. This fault he often chargeth his friends withal, to wit, a defire to ruine his reputation : as Chap. 6.27. & 12.4. & 17. 2. & 19. 22. For the word, mouth, Ger on Chapter.

they have smitten me on the cheek reproachfully] Smiting on the cheek, was a token of the greatest disgrace, not so much in time enees, was a token or time greater diagrace, not to much in regard of the greatenesse of the bloom, or wound, as of the dignity of that part of the body, which is smitten, to wit, the face, a Cor. 20. 21. Pfal. 3, 7, Mic, 5.1. Lum. 3, 30. 1 King. 22. 24. His meaning is, My friends have disgraced me as much with slanders, as if they had beenly struck me upon the face, Jet-

they have gathered themselves together against me] Not onely feverally mocked me, but come together with a purpose to do r. Psal. 35.15. It is likely he ayms at his three friends, who it, Plai. 35.15. It is likely no ayms at his three friends, who upheld one another in centuring him for a wicked man. Or, They have filled themselves npon me; Thatis, They have glutted themselves with my forrows, Exod. 15.7. Or, They have filled themselves with matter to plead against me. Or, They come by fill troops upon me,
V. 11. God hath delivered me to the ungedly, and turned me

over into the hands of the wicked.] Here it is manifest, that he chargeth God, as the author of his troubles, and it appears hence, that he means him, ver.7,8.

God] See on Chap.8-35, that he discovered mel her between the Chap. 11. 
10. 8(13.14. Here is one word included in another. He hash delivered me into the hands of wicked men, as Jaytons to thut me up in prificon. See on Chap.1.2. See Pila. 63, 18, Thou beffs me up in prificon. See on Chap.1.2. See Pila. 63, 18, Thou beffs me up in priton. See on Chapa, 1, 36. 50 1914, 68, 18. Thou badd-rectived gift, 6 mes, that is, to give to men, at it is expound ed, Eph., 4, So also Prov., 2, 3. Thou said heap coales of five as his head. Heb. Thou shalt else caste of five on his head if the its, Thou shalt cake them off from the hearth, and put them

upon his head.

to the inigidly The fingular for the plural. To ungodly
men, as appears by the end of this verfe, and in the verfes following. He hath given me into the hands of Chaldeans and

Sabeans to [poyl me, Chap:1.

and turned me over] Made me to fall into their hands. into the bands ] Given me into their power to firip me of all had. See on Chap. 1.12. & 15.23.

I had, See on Chap, 1.1. & 2.1.3;
I fait wired] See on Chap, 3.7.

I fait wired] See on Chap, 3.7.

I fait at a 46, has to tath baden as a fundar: be bath
if taken are his to the case to piece, and fet me up.
for his merk, I As if that were not enough, that God had given him into the hand of witeden one top phi him, or they
had not, malice or power enough to hurt kinn, he chargeth
God in this week for his greated enemy. As lith thought,
what men could not have sone him fo much kurr, if God had
me joyned with them. And it appears, Chap, 1.16, 19. That
the defunction of his there, fervant, and children, was by fire
and wind from heaven, which no onn could fend, and therefor Job here attributes them to God.

I was at self. He now exagesertes his prefent mifery by

note pon nete attributes ment to vool.

I was at seig! He new exagerrates his prefent mifery by
his former felicity. I was quies, or in a plentiful effate; for
outward plenty brings cafe of body and content of mind. Plat.
306.]e[c.4.9.1. zeb.7.7. Plat]; 33.6.47. Chap.3.3. My
fortow is for much the more, because I am cast out of a prosperous estate, into a miserable one.

efate, into a miferable one.

but he state broker me a famili Some learned men concrite
the word on figuine breaking of grapers or clives in the fat, to
make wine or oy? The pergine of clamby that perfect our the
ignor of all their property. Mr. Brueghens expection the
left here will be the property. Mr. Brueghens expection the
left here will be the property. Mr. Brueghens expection the
left here will be the property. Mr. Brueghens expection to
left here. And we call undoing men, breaking them, to wir, in their
we. And we call undoing men, breaking them, to wir, in their

be hath affe taken me by the nest? Like a Wrestler, who cakes his enemy by the neck, and then slings him down, and wounds him. Heb, be bath leid hald an my neck. The word properly him. Hell: de hath leid hadd en my nick. The word properly dignifies the hinder pare of the neck, opposite to the throst, which men lay hold on to pull their enemies down, Chap. 15.
16. Sometimes, it is infel, dignatively, to fee out an hard bearn, all 16.40. Sometimes, turning the neck to the enemy, feet out fight in Warp, 16.11.61.40, which it rendled curning the back, fights 3.5.7. Here it is taken litterally, as was faid the left, fights 3.5.7.

Chap xvi. way, fo that it cannot be picced together again. This argues [Long to the control of the control chap, 14,12.

for his mark] To shoot all the arrowes of his judgements

for his mark] I olinoot all the arrowes of his judgements into mic. Pila, 8. 2, 10 6 4. God fliot at him as at a mark, when he took away his children and goods, Chap. 1, chap. 7, 20, Jan. 3, 12. Heb, for a mark to him. The Heb, word is taken from a word, that fignifies to observe because all men observe the mark carefully, that they may direct their arrowes aright to it. It fignifies sometimes a prison, where men are carefully observed, and kept, that they may not escape, as Jer.

V.>3.His archers compasse me round about heleteaneth my reine afunder, and deth not spare; he power hour my gall upon the ground] He goes on in the similitude of shooting at a mark, or rather of warre. God fets wicked men, or rather fores, to afflict me who will not miffe the mark, but hit home; and thoot the arrowes of affliction and pain into me up to the head, He showes the effects of these sharp weapons, and by choice allegories makes it appear that he endures most grievous pains in his inward and most noble parts.

His] Gods instruments appointed by him to afflict me. archers ] The word comes from 337 which fignifies both many and great. For in war there are many archers, and in the quiver many arrowes to shoot. And Jobs fores as they were many and great fothey had made many and great wounds in him.

to trouble him, and God fhot fores into him, to put him to

to pain,

be cleaneth my reins a funder] Every one of these archers
doth it, or God who set them to work. The pain strikes me
to the heart. The atrowes do not pierce my skin only or fielh, to the heart. The atrowes do not piecte my skin only of field, but my inward parts allo. He followeth me with most flarp and bitter paines. The word for reines in the original loome from a word that fignifies defining, becaule the rines are the feat of the appearies or defining faculty. Sometimes it is a below the control of the presence of the superies or defining faculty. Sometimes it is a below the control of the superies for the superies of the superies taphorically for graines of corne, which refemble the fathion of the reins, or kidneys. As Deut. 32. 14. Here it is taken literally, As alfo Lam. 3.13.

and doth not spare He thewes no manner of compassion to-

wards me, but goes on with all manner of extremity against me, and inflicts grievous wounds on me. Or, He addes wounds to wounds and doth not cease. Chap. 27. 22. Lam. 2.

He powerlo out my fall upon the ground] He hath wounded me mortally as it were, like one shot into the gall, the bage whereof being broken kils the party. Chap. 20, 25, So Job made account his fores would certainly kill him. It hath his name in the original from bitternesse, for nothing in the body is more birecrthen it. For the word ground, or earth fee on chap, 9.24.
V. 14. He breaketh me with breach upon breach, be runneth

upon me like a gyant ] He expounds here, what he meant by

not sparing: Inflicting many wounds without pity. He breaketh me with breach upon breach ] Heb. upon the face of breach: with continual breaches one in the neck of another without any intermission. Pfal. 19. 2. & 42. 7. Either he means his body brake out with fresh fores daily, or alludes to the mediangers of his loftes comming fast one after another, Chap, I, 14, &c. From the time he began to afflict mertill now he never left tormerating me, nor gave me any reft.

be runneft upon me] Alloon as any occasion is offered, he runs upon me prefently, as one greedy to destroy me, Chap. 25, 26. Or, becamach against me. To wit, with a weapon in

X3, 20, 075, Beynnatur negation may be the high fand for our net through. The third fand for our net through. The high fand for our net through the farget in the high fand for the was not guilly of injuffice toward man, nor of hypograms with all his firength, and high fand for the man was injuffice through the fand of the fand injuffice toward man, nor of hypograms and the fand of the fand injuffice of the fand injuffice the fand the fand injuffice of the fand the fand injuffice the fand the fand injuffice the fand the fand injuffice the fand to the fand the fand to the fand the fand to the fand to the fand riour on a weak enemy to destroy him. It comes from a word that fignifies to prevail, for ftrong men or gyants use to pre-

dition.

I have formed | Some interpret it thus, My affliction is for great, that I have not only put on fackcloth, but kept it on ftill, as if it were fowed or faftned to my skin, as expecting continued troubles. I had once foft apparell, but now harfh, anfwerable to my condition. Others thus; the fackcloth which I put on, when my great loffes befell me, chap.r. now cleaves to my skinne by reason of my fores, as if it were sowed to

fackeloth | Some take it as an act of humiliation, for it was in usual thing even for those that were wealthy to put on fackcloth in token of forrow, when Gods judgements were upon cloth in token of lotrow, when Gods Judgements were upon them, as I King, 21, 27, 2 King, 6, 30. Jon, 3, 5, Others think he did it out of extream povertry, as if he had no better clothes left to wear, and therefore was forced to wear courfa fackcloth, fuch as men carry corn in. Gen. 42. 25. John, 9.4. It was therefore very troublesome to a man full of fores, 22 Job now was, Ifa, 3, 24. Am. 8,10.

upon my skin] He wore it next of all to hisskin, and there-

fore it was the more troublesome. and defiled ] Or wallowed. The word fignifies an action with

contempt. my horne] My strength, power, and honour, and what soever is excellent for me. For the horne is most eminent in many my and great-fothey had made many and great wounds in him.

So this word is used for a others, 1974,00-9,1 a speares that thereby are not meant his friends that moded him, but his fore that like happy arrowers had made deep wounds in him by haz which follows in this verf, and those that enfue.

Sompfills are round abour 19. Stondiers goe round about an enemy to stood their arrowers into him on every fide, that no part of him might frape movemed. And indeed John ad many arrowers had a table and many affill from the stood of the altars made like hornes. Exod. 29. 12. 9. brightneffe or fhining like horne, Hab. 3.4. Here it is taken in the feventh fense for the loffe of his dignity or polluting his fine apparell,

in the duft Pfal. 7.5. For the word fee on chap, 14.8; on the word Ground.

word Ground,

V. 16. Applies is fault with weeping, and on mine ep-lide
is the flucture of death]. Meither did it thus hate my felte on
varun then, subsportes do Cownever them O lineland
doft most unworthly account me furth on one) freing mixings
face is with tests; continually tridling downer most
fluctured as it were with dirt; and my ep-lids filling down?

2. Mental in the subsport of the further of the f and waxing dim do represent the very image of death being

near at band.

My face | See on chap 14'20. upon the word Countenance.

My face | Like a troubled water full of dirt, Plal, 46.4, Lam.

with meeping Incredible and implacable griefs cause me to nour abundance of tears, whereof not mine eyes only, but

gour our abundance of tears, whereof nor mine eyes only, bue my whole face is a winefigh, which is all over fouled with them, and an mine eye-life! See on Job 3, 9, is the flushow of datable Secon chap, 3, 5, ... V, 17, Net for any inflice in mine leasts: a flo sity payer is buy. He had before lought to move them to typic hair for the abundance of his fortowers; but now he addes another argusummance of his sorrower's jour now he radges another argu-ment of pity-side firm this innoncery. Or, He had before acknowledged, that he felt thole milertes, which they faid, did ute to fall on ungodly men: and now he labours to prove that he was no hyporrite, although God dealt thus flarely, with him. As fit in other words he had faid, I have not elect-ved to be thus made more miferable then all order men, who yed to be thus made more miterator than an orner men, who have carryed my felf uprightly towards God and man. Melither is there any caule, why you thould invelgh againft my former. High For thele things areno the fallen me for any injury I have done to any man; and as touching religion, I call upon God. with a good confeience.

not for Heb. for not, A transposition of the words, 'So Isa! \$3. 9. in the original where it should be translated, not for a ny violence he had done. Mr. Broughton reads it here, For no mifdoing of my hands. Hereby Job intimates, that he was not

In mine bands | In mine actions. My hands have not hand and tighness to prevent, for trong men or gynts us to per-lar with the control of the complete of the complete of the complete of the grade with the control of the complete of the complete of the complete of the bone in the deal of Johnnyh tath relation or Elipsay in the world.

no prace, 1 occurrents was the great control of the control of the strength of and nis triends, augus ans integrity are cast the economics in the same and God himself in the next to hear witnesse of it with fignishes feorners. As also Pialm, 119, 51. Prov. 3. 34.

verfe, and God himstelf in the next to bear winnelle of it with him. He wishes heavy things may light you him, if he be be guilty of those things, whereof his friends accuse him, o a rart 1 | Seeing my friends will not hear, but condemne unjustify. I wishthe earth could hear. A whemens speech be caused that is their of one, that in his district sinders no help from meny ter wishes of one, that in his district sinders no help from meny terminely accuse that six their of the work of of one, that in his difference indea no help from mengyer withes 1 on the word hight it is, where it cannot be lad, and speaks to the carry, as if it is, where it cannot be lad, and speaks to the carry, as if it is, where it cannot be lad, on the word higher than the control of the carry of tore natures frame being as a were out or order in men, all in their extremity. Fine eld ofto by texts cry out as it were creatures are fiver a four wronged in it, and had need to look to God, because of the great injustes officer at unto me by my about hem. See the like Deng. 3.1, in the beginning of Mo- fitteds. Or, Mine et poures out rears, and I with much forforog, and I I, 1.2, in the beginning of his prophecy. For jrow pray to God. For one word included in another, fee on

fer fong, and II., 1.2, in the beginning of ims propacty. For word Exch feet on chappe 3-th, cover and that my fixed 1 Turning his freech that on the earth, feet in the fixed 1 Turning his freech that the tendency of the fixed for a most of the f

unto me.

in heavon ] See on chap-9.3, 2c. 11.8. Gibblis every where prelent, but most gloriously manifests his perfence in the highest heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his Court and Thores, [bid. 6.4. and heavens. There is his court and heavens are the second to the best of the court and heavens are the second to the best of the court and heavens are the second to the best of the court and heavens are the second to the second

nave another word, when they speak of night places used to late it wood reserved mit not, crifice in, contrary to Gods word. [7] [25]. 1 King. 13. 31. "It with 13. "Or, 5 ro, 5 or its used chap. 13.44. I with that God And this word [7] [7] [7] is to lick, when God or heaven is to whom I appeal would clear me quickly. Else it will be too mentioned as if God in very words would diftinguish between late, when I finall be dead.

becaufe friends often irvite en nother, and frech orgenter, are enter Come to an end welnigh; I must needs die

Annotations on the book of Job.

Allow proper is pare! I have worthipped God aright. Thus to comfort him; and now useful their wit and cloquence to the takes away what Eliphaz had charged him with, that he let also prayets before God. chap. 15.4. Mr. Browghton reads it, But my milk it clean, Jeping, Meaning his define expelled in the next verified in the next verified in the control of the state from the milk properties of the state of the state from the milk properties. We have the state of the state of the state from the state of the state of

but] Or,therefore. So it is translated, Job. 35.16. mine eye I I weep in my prayers. And the cie is mentioned, because that is the instrument of weeping. See on cha p. 15, 15,

This interpretation agrees best with the coherence, and the words following. And accordingly we shall interpret the

and he] Christ Jesus the Mediatour berweene God and man. See in the end of the former verse,
will plead I know he will plead for me, although you plead

earnestly against me. For the word Pleading, fee on chap.

vv. 19. Apple now construction with the series of the seri

thither are we taught to direct our prayers to him, Matth.

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mentioned, as if God in very words would diftinguish between true wording and falle.

It ages as the second of the second with the second content and destinate of the second content and destinate of the second content and the sec

Chap xvii.

gee] Secon chap. 14.20, on the word Paffeth,
the way] The course. A metaphor from travellers,
whence i shall not return] I shall dyc, and not come back into this world any more. A periphrafis of death, the way of all the earth. Joth. 23. 14. & I King. 2. 2. fee chap. 7.9, 10. For the word 210 fee on chap, 1 4.13, on the word Paft,

#### CHAP. XVII.

my breath is paffing out of my body, and 1 have now as it And folt is surable to the notes on chap.16.21, and to Rom, were finished the course of my life, nothing remaineth, but that 8,33.

is corrupt] It finels ftrong and noisomely arguing much corruption within me, chap; 19.17. Or, Is drawn painfully, 1 breath, but with much difficulty.

Mydayer] The time of my life: see on chap. 15.32. and on

chap. 14.14.
are extinted They will foon be extinguished. They are like a candle burning in the focket, and ready to goe out. I 22, where the am ready to dye. See the like similitude, Prov. 13.9. This na-Testament. turall moisture as he thought, was welnigh confumed, and then death follows,

The graves are ready for me] I have nothing left but to think who is he] of my grave and buriall. The neerneffe of bis death is here-cause in hand,

Then I fight Or, when I field. So it is translated, 1 Sam, cation here fighlise bitter specifies, and providing words. Ps. 13-1.

ger J Seconchap 14.20, on the word Passeth, where the providing the same of the providing what to arrange the providing the providing what to arrange the providing the providing the providing the providing the providing that the providing the providing that the providing the providing the providing that the providing the providing that t

(were to them, V. 3. Ley down now, put me in a furty with the. who it he that will first, binds with mir] An Apeltrophe to God, as chaptef, no a facect to Epipar. The words as roofmerily interpreted by way of a chillenge to God, as it John and required interpreted productive for God, as it John and required interpreted productive for God, that bellowed the Entification from him, if the were call in judgement the they may V.1. My breaths terrops, m days are estimat, it be that dates, Appoint layer the terropy that the control of the state of

were iniffied the courie of my irte, nothing remainetin, out that [8,33, Lig down] Of, Appaint, 28 Exod. 1.11. They did fet over My breath] See on chap. 15, 2, upon the word Earls that task-molters. That is, they appointed task-molters to be over them, fo it is used also, Exod. 2.1.3, Appoint Christic wind.

Now] Or, I pray thee. See on chap. 13.18.

Put me inafurety] Or, My furety. So the same word is translated a surety, Prov. 17.18. And not putting in a surety. And then it depends upon the former words thus, Appoint 1 pray thee my furely with thee. Christ is called a furety, Heb.7. 22, where the same word that is here, is used in the Syrian

with thee ] Who is with thee in heaven ready to plead for merice on chap. 16:21.

who is he] I thall need fear no enemy, if Christ take my

the graves are ready for me! Have nothing left but to think of my grave and burn!. The neneroffic bit is death is thereby intimated, asit was in the other words, chap.16.33. Seeth like, Plain, 88.34. 1 can endure their pains and oneger: I must need yield the state of the plain and the state of the state

mokers | Who mock at my innocency and foofe at me, as a whole man, chap. (6.20, 8.21.3). He meanes his three friends who disputed with him, as appears by the places cited. And that they did not for much mock at his force, as at his words, which they thought to be abtird and uncadonable, and therefore he first that they choice it fooling, and the man answers their arguments.

mith my He duth nor mean that they were in his company, and the standard and the standa

Chap. xvii.

Annotations upon the Book of 7ob.

Chap. x
missicis show, that I am pall recovery. Others than, I it I towes upperbolically, as if they had made him a blinde anterhould slatter you. I should bring a cutie upon my posterity. Il mie, and rather the shod wo of a man, then a true man, Man
imust therefore real yeal painty of your bad dealing with me, in his property is the are a studeny. Pial. 39, 56. I Chron, 39,
chap 32, 3124, the first is the belfas being most furble to the 15. much more in his mistry. mine eye alfo] See on chap, 15. 15. upon the word.

be that fpeaketh Heb. of him that fpeaketh. Or, as for him Sight.

idific linoschucia of any thing, localic many things to be divident from the first of the problem of the proble

& 29.5. Pfal.5.9. Ifa. 30.10. to his friends? See on chap.16.20.

Even the eyes See on chap. 15. 15. on the word Sight.
of bis children See on chap. 14. 21. upon the word

time it was as a sabura! In a strictude might object and fay, We had done. And that although a first they might be atloning the first of the control of the

upon the word Parable.

upon newton returne.

of the people Note form few men alone, but of the multitude. It comes from a word in the originall, that fignifies, all fin, but from hypothic and wickshade of life. So the To cover. For a multitude of men met together do cover the words will call the part of the carth.

face of the earth.

mad spiriture] O:, to meat facts. That is, I was open!

He will have find fife of or, call by minels, as the part of the multi
mad spiriture] O:, to meat facts. That is, I was open!

and aforetime] Or, to mens faces. That is, I was openly

The coff the earth, and aftering Dr, to mean fates. That is, I was openly an experimental and aftering Dr, to mean fates. That is, I was openly a face of the earth, and the word will be former/word be translated agently, then it will run belt thus, I am apenly a Tader, So Mat Brought the state of the property of the

is dim] The word primarily fignifies contracted or fhrunk 

tion, but to our formation in the wombe to know our nature. as Pfal. 129. 16. are as a hadow] All my bodily members are fo extenua-

of his thisters] See on chap. 14, 11, upon the word some as a signature of the state of the stat

them, as he speaks, chap 30.1.

He hath made me also Heb. He bath set me, or placed me. As as chap, 16.34. Lam. 5, 18. 2, because such desolations of He text made me die] I tech. He wantet me, or placetame, as i as chap. In 3,4. Ann. 5, 18. 2, accente i une delotations of the word is tude Gen. 3,0.3, 8. He doublook higher tech the looker's continers make men wonder; if rignifies to be affect the word is tude Gen. 3,0.3, 8. He me wonder, if rignifies to be affect bettell time by the will and counted in God. As David did in Incharacter of the decidence allowed in the counter of the decidence and the called Gen. 4. So here, they shall wonder at Gods allowed in the called Gen. 4. So here, they shall wonder at Gods the fill this by the ill and control of God. As David did in [association] into a wetcroy rac mune is a st were laid wait and declared leftell this by the will and control of God. As David did in [association chain about the causes of the deal like cale, a Sam. 16, 10, And 6] bold die krote in this chap. [clattons, as 16, 17,14. So here, they find! wonder as Gods for a fireword Oct, a powerbo. To freek provides a gain at an hypectic more than a by-word angue him to be in the depth control of the control of the

bars areas a [hadow] He now fets out his troubles, and for- one towne differe from the way to another. So in the literall

fense, Deuc 3. 1. and in the figurative it is put for a distinct death) yet he could not nourish any such imagination within course of life, be it good or bad. Plal. 1.6. Here it is taken for him.

Chap. xvii.

tuse no not cut off religion, and the first of God, as Elist but rather compliant to God of them pleaking in the third phase had fully secured him, chief pays all give you returns, and come now first.

V. 10. But at far you all fave you returns, and come now first to the words for eight and now you for more than the words to the words for eight and now you for the words for eight and have proved that go domen are followed; and have go do all the followed followed; and the followed followed for more claracyto which his friends performed that you would not you followed. But the followed followed for more claracyto which his friends performed that you would not you followed.

In the words for you followed for the first of the first of the words of the first of the first of the words of the first have proved that good mean are unject to great trailines as were, any or insour, as a badyceld year cruth, and change your mind, and have a large with the provided of the provided provided in the provided provi from him, fo that nothing was left him to think on but fee chap. 20, 5, there the word is fo used.

dot you returne | Chap. 6, 19. For the various fignifications det join returns f. One, 5.9. For our various inginisements of nis tonic and contry utransus, succine and enjoyee, a sone of the Heb. word, lee on the pt. 4.12, Hoon the word, be path, ready now to well in the death.

Returns from your falle opinions, whereby we condemne me |f| If there is anyhope left in megits at the most low of or an hypocrite, because on your fallenges, and give me value quiettedfee after death in the grave. Or, though, to the word hopes of relituinion in this world. Others take it for a chial- is wide, chap, 9.15, 82.16. If Jhould have any hope of low. hopes or retitution in this world. Quest's take it for a chal-lenge, sai fold being them builling as if they would confine the effect renewed professivy. I should be decired. Both I him, should bid them do it, if they can, But this agrees not and my hopes must be suddenly lodged in the grave, with what followes. For lob goes not on to striste them, I much less carries to see what they would say but complaints repensance, chap-8.6. & 11.1516.17.

much lefte tarties to leew not usely would say, but complaints of his own militery.

came now! Come hearken to me, and learn of me. This interpretation, linis well with the words following.

for! Heb. and. But it is often used to infer a reason of what went before, and is translated, For, as chap. 11.4. So here ye had need come to me to learn, for ye all want with

domes. On the latest boats the control of the latest it can be a latest boats to provide the second of the latest boats to be a latest boats to be a latest boats and the latest

one wife man among you] Ye think your felves wife and me foolift, but the wifeft of you all may learn of me, I Cor,

7,6.
V. 11. My dayes are past, my purposes are broken off, even the thoughts of my heart] No marvell, if lob return unto his complaints, for his mifery was fo great, it would not permit

death, but as for you all ] Heb. But furely all they. One specified in the state of a state of the state of t

could not do it. And doth as it were foleranly take his leave of his boufe and coftly furniture, which he had enjoyed, as one

repentance, chap. 8.6. & 11.15,16.17.

the grave | See on chap. 9. What can a dying man wait

the grave | occent chapters, what can a gray | man in for but a grave i fee on wert.

# mine box | Where I may reft, as men comming from their labours abroad thay reft a home, of grave is many laft boute. He alludes to their words before, chapter is many laft boute. He alludes to their words before, chapter is the form of the boute. is the facely house ye promised me, it is nothing but a dark hole in the earth. For the Heb, word, and various uses of ir.

In the datenesse] See on chap. 15. 21,23, My windowes will be that up in the grave. There I may sleep quietly in

V. 14. I have faid to corruption, Thou art my falter, to the worm, Trou art my mother, and my fifter ? As in the former verif he had taken his leave of his house, so here to show how far he was from any hope of restitution, and what little account he made of all he had left in the world, he takes his leave of all

complaints, for his micry was fo greet, it would not permit in made of all he had left in the world, he take his leave of all him to dispute the matter any pologyre, ye he fets our his mile-fery here but heirdly in two vertes, having fet it our more largely before in the fixecent chapter, May days? The time of my politerity, or the days of my life, for the word, fee on chapt 1, 14.11. This for me to hope of the miles are not, have 1, 14.11. This for me to hope of the miles are not, have 1, 14.11. This for me to hope of the miles are not, have 1, 14.11. The world for the most parts used for purposes of evill, but time green to lear himself signific lay well and like a me broken 9). Of fletched me to be the green bout to clear himself signific lay where green heart to clear himself signific lay well and the days of the most likely, that lob would for charge himselfe, where green hours to clear himself signific lay well are to be the me to have the thoughts? Helb. the polyfights. Those thoughts are the thoughts and the significant of the propositive in regard of my integrity, are now clean cut off.

1. The significant is a significant to the significant of the propositive in regard of my integrity, are now clean cut off. property in regardor my integrity, are now clean cut on. I have were at now with my friends and kindred cated of all, feed eath approaching, which will put a period to them all, my praint, which now list follow upon me. The libb, word Day Plal 146. 4. His forcows were fo great, that although he did it raken 1, for a naturall mother, as Prova, 8. 2, for the dam endeavour to keep from he hopes of lie and proferry in him, of a bruche best to third, a Dentra, 26. 3, 160 a chief city, one changes in the contraction of the con mother brings forth feverall wayes, as io many daughters, Ezek.
21,21. Here it is taken in the first sense for a naturall mother: yet with a metaphor. The worm would abide with him, as mother with her children.

mother with her children, and my sister] He mentions not brethren, because sisters are more at home, more tender, and more attendant on their sick brethren, then brethren are. Tamar is desired by Amnon to tend on him in his ficknesse, and not Absalon, 2 Sam 13.

5.6. V. 15. And where is now my hope? as for my hope, who hall lee it?] Why dolt thon then O Eliphaz delude mee a wretched man, as it were already in the shadow of death, with hope of great prosperity, and account me a wicked man, becaufe I will not beleeve it? I may rather admire at your folly, who would lift me.up, and feed me with a vaine hope against the course of nature, and Gods disposition of things. Ye shall

the course of nature, and Gods duposition of things. Ye shall foon fee all those hopes goe with meinto the grave.

And where is now my hope] Or, and where then will my hope be? It will be no where, when I shall be laid in the grave. The Hebrew is very emphaticall, And where, where is my hope? I am fure no body can tell where. Much like that tremhope: 1 am ture no body can tell where. Match like that trembling speech of Haac, Gen. 27.33. Who, where is he, &c. By hope here is meant the thing hoped for. How can I enjoy prosperity here after death? see on chap 5.16. & 7.6. & 11.18.

oc 14.7.

as formy bope who shall see it?] Who shall ever see mee in that shoutshing estate, which you promise me? who shall see that hope sulfilled? Not 1,007 any man else. Thus low was Job breught paft the Cape of good hope in his owne appre-henton, yet God raifed him again, chap. 42.

chap. 18.13. And bars are the ftrength of a city, Deut. 3. for they keep the gates fast, that the enemies cannot enter, And then the fense may be,Riches are as far from me, as if they when the fellowing respectives are now into me, and it may summaring in removance increases an near to attend better to when the fellowing the theory of the fellowing the theory of the fellowing the Hebrew word differ, feemed to undertake. Jonas 2,6,

of the pir] See on chap.7.9.
when Heb. if, But it is also translated when, and fets out a time rather then a condition: see on chap. 14-14, so it is transla-

red, rial.03.0, ow?] This word is added to explain the place. When you and if final be lodged together in the grave. Neither you nor I shall ever see me prosper in this world. We shall both be dead before Or, when I and my hopes thall both be gone out of

ref] Or descent. When we shall goe into the grave, or lye tegether] One with another, chap. 3. 17,18, 19. & 30

23,24.
is in the duft or, shal be in the dust. Which is likely to be quickly. The later end of the verse may be thus read, when I shall rest
alone in the dust. That is, when I being stripe of all my possession. a man only Job 34.29.

### CHAP, XVIII.

V. 1. Then answere bildad the Stadite and faid, 1 In this

from conflict Bildad rather inveighs against
Job in a flarp and angry oration, then dispute, the contends, in

the work of the contends of the part of the contends of the part of the contends of the part of the contends of the 3. "A write description of the miteries of writers men sour in this piece and after death. He do then other things the help after death. He do then no ther things the help after death. He do then no ther things the help after the doth more lively fet our, and paint or thicquick ties miteries of ungoldy men. But he doth mort freak is, the means in lobs judgement or account, as charp 19.71; any things as below of the tenant of good men, or perfused any things as below of the tenant of good men. Or perfused the control of the co

thers 2 dam, 20.79. 4. For the parting of a way, which like a [70 bit or repenance, as if he threataed all these mileties to 10 day, mother brings forth severall wayes, as is many daughters, Eack. | as unavoidable. Yet he fals somewhat from his first principles, as unavoidable. Ye to feals formwhar from his first principles, as bezent from them y Job, who toad clearly vertoced, that in this world good men fornetimes were punished, and bad men forestimes to the state of the present of the present of the present of the present of the state of the

Then]See on chap.4.1,
answered] See on chap.3.2.2 4.1.2 16.1.
Bildad the Shuhite] See on chap.2.11.

Bildad the Shuttle Joec on chap. 1.11.

V.3. How long will it be, eve you make an end of world? mank and fairtneard we willfreak. I in the matter of this preface, bildad chargeth Job with three great faults. I. Loquacity, and too much talking more then behitted him, in this verie. 2. Pride and arrogant contempt of others in the third verle. 3. Fretfulneffe and murmuring against God, in the fourth

How long will it be ] It is true that Jobs speeches were longer then theirs in regard of his great preffures, and their un-just centures. Yet he is not to be accounted tedious who in his Just centures. Let ne is not to be accounted teatous who in his just defence speaks much to the purpose: They rather were guilty of this sin, who speak the same things so often, and repeat things answered by Job before, to vex him. See the like

peat tungs aimwete by Job in the plutall number. Some con-ceive the reason to be, because he would include his fellows Eliphaz and Zophar, as well as Bildad, accusing them of manenon, yet Uod raited him again.com.e4.

V. 16. The first type down is the bart of the pit, where our religion to closing feechers and not undertilinating one another, steplete is the dail, I there job concludes what shall become the properties of the dail. The properties the dail of the properties of the dail. The properties of the dail of lows, and he accounts them wronged by Job as well as himTely My hopes, verf. 15, or My purpofes and thoughts of
Property Verf. 17. Those things ve promise me, and my heart
would be willing to hope for.

flast go down's Ball vanish clean aways, as things buried in
the ground, for his worth could not goe with him to the grave.

Oz. It may be flooken ironically. Belike you think I hall be
sich in the grave, who promise in much to me, for I have no
hope to be rich in this world,
as the hard I Tothe most inward parts, which uphold all
the flex little in the grave, who promise if all my tiches
lay kelow me in the grave. The word is translated Strength,
lay kelow me in the grave. The word is translated Strength
hap 1.8 1.7, And hars are the flength of a city. Ducts, for

on this first on the state of t

him, and his fellows, and therefore had need to attend better to

and afterwards we will feed. When thou art in a capa-city to hear and learn, then I will bestow some pains to teach

V. 3. Wherefore are me counted as beafts, and reputed wile in your fight?] Thou O lob not only aniwerest rashly, and nothing to the purpole, but art grown fo infolent, that thou forthing to the purpote, out are grown to intotent; that thou for-getteft we are men, and makeft no more account of us, then of the beaft of the field. O my companions, had not we need to take notice of this injury, and to bear downe lobs arro-

wherefore] Shew us a reason of this thy bold affertion, and aspersion of us.

apertion of us.

ar nvel I and my fellows. If I would (wallow my owned disprace, yet I must not theirs.

counted By thee O Job, See on chap. 13.24.

as bas[1] He alludes to Jobs speeches, who had fent them to the beats to learn, chap. 12.7. And pronounced them weld of alore in the dash. That is, when I being litripe of all my politili-fions field by foliary in the grave, chap. 1.11, And that the word lander Handing, chap. 17, 4. and of wild convergency 17, 16. What "I'll is used for Alore, see on Ezt. 4.3 It is for translated, Against a man only 106 34.19. Dut Bildaa inouid rather nave commerce, what great pains 129 on Johand what provocations they fad given him, and whether they had not carried themselves so, that they deserved such language. These thoughts would have taught him pa-

number fee on verf.a.

He tearch himself in anger: But the earth bir soften for the very stubble, lock 25, 4, for triall of Gods scople y afflithe? and shall the rule be remained out of his place? He as clicios, which tries them, as fire tries gold, Zech. 13,9. Psl. 66,
talch Job three as one not only infolent over them, but in juri11. 5, top prosperity, which warms and constorts men like fire?

entish Job here as one not only infolent over themsbut injuricusts God, and raging against him, as if he would have God
to alter the whole course of nature to pleate him.

He trateful be used to have the period of the period mall the earth to forfaken for the? He compares Iob to a furious beaft, earing inmifelf as the beath doth his prey, where by he intimuses Iobs extream weigh indief in his nager, as it he would ear himfelf to pieces. He takes ocasion to charge in the stone Iobs words, stony, 31,458 con charge. 16,9. The word is used, 16,9.9. (b. 6. The tight float to dear, 37,33, 14,58 con charge. 16,9. The word is used, 16,9.9. (b. 16,9.9.

Chap. xviii.

mbit anger] See on chap 14.13.

shall the earth ] See on chap 9.24.

beforaken] of God Should he give over governing it justly to please thee? Or should it be for faken of men? wouldft thou have God to destroy all men on the earth to humour thee?

though lob use the similitude of a rock there to another

the light] For the word fee on chap 19.12. By light here is meant whatfoever outwardly finnes and feems glorious in the meant whatfoever outwardly thines and feems glorious in the him, and he is brought into ftraights, and whiles he feekes eyes of men, as wealth, honour, friends. For as light cheereth by policy to free himfelfe, he haffens his owne deflus-

meant whatdoever outwardly thintes and section as the extension of the profession of

turned into deformity and mifery.

turned into deformity and milety.

The light ] See on ver.5.

[final he dark] Or, darkeited. It shall be clean taken 2way, and darknesse come in stead of it. For the word see on chap. 15.

for their Forty false, that thou may have contents, and in bit takernatic.] Thete fall no professive at the fall to professive and in the fall no professive at the fall to fa

though now use the imminute of 2 flor, under to 3 months of 18.28.

The terms of the place of the place of the control of the

be removed out of his place! And carried into another place.

This is impedible. So it is for the to clear thy [6], nucleic?

Other place of the pla now when want and penury is come upon him, his heart failes

proficity-glaut they final is much contenum them in their advertise of their high He uleich many feverall words in this werfe, and the next to the fame pumpels, on hem their proficity final floating & one fire wrongs, and foolie others by the abule of their key floating the fame pumpels, one was the fire proficity final floating & one final, rest, 44. 5. Immension and forrow, Deut, 24. Immension and forrow, Deut, 25. Immension and forrow, Deu it is taken in the first fenfe,

and his owne comfell ] His owne devices and those counting out of it, Mic. 2. 10. 7. 2 company of men knit together as with a cord, 1 Sam. 10. 5. Here it is taken in the fecond felsawhich his own head gives him, thali ruine him, Prov. 1.

icnie.

is Laid for him] Heb, hidden. If the linare were to be feen
the birds would avoid it. The meaning is, that God hath
many feerer ways to bring down ungodly men. An allulion to
fowlets, who cover their larares, & pies with boughes or boardes, 21. & 1.4.14.

\*\*fall £ cal bim down] Into those miseries, into which he is falme. Or, she all £ cal bim away. That is, his former policies shall fall him, his wit is lost with his wealth, and his brains left the bird flould fee them and efcape. Pfal.140.5. V. 8. For he is call into a net by his owne feet, and he walketh

upon a [nate] This verf. is an explication or rather an amplification of the former and showes by what means his steps

leti the bird flood fee them and ciepe. Pisl. 140-5, in the good [5 cen chap-3-4]. That is, and a trap for him] Heb. bir trap.

and at rap for him] Heb. bir trap, for it comes from a word that fignifies to take towness and crites, in the word [0.5, the path for "Dy. In, fee on verf. 6, Some think the Heb. word here tiled fignifies a path in word, where finers the to be half to each one change half there were the control of were Araitned in that not only he hath brought himself into However it is the cultome of hunters & fowlers to lay fnares in or near wayes, where the beafts or birds use to paffe, asadders and ferpents use to lie in paths to fling paffengers, Gen.49.17. The wicked mans wayes here are his actions and couries of life, out of which occasion is taken by others to undochim.

into a met ]. The word is taken, t.literally for an engine to 1 he wicked mans wayes here are not action and courted of catch binds or bealts, or tilber, Hol. 5, 1. Peor. 1, 7; a fort in featurement, and the property of the control He is not only call into that infecoverable musey by yours wought in property appreaux, and it is too our the terrours feered providence over-ruling all things, but of his own account day teels in their life, exit, in the all the providence of the trible death, yet miss into it, should inwillingly. For one verb that understanding the providence of their houses after their death, yet and the providence of the providence of the providence of their houses after their death, yet and the providence of the providence verf. 15. like traitouts, who are clapt up in prilon, wracked there, put to a shame full and painfull death, and their houses burnt put to a iname tuil and paintuil death, and their houles burnt or pulled down, & fo to remain as a perpetuall brand of infa-my to their family. In all this Bildad firikes closely at Job as a a wicked man, who had before complained of his terrours and a wicked man, who had before complained of his terrours and affrightments, chap. 7.14. of his goods taken away, and house left defolate, chap. 16, 73.11. and of other like miferies in many places. The fum of the veric is, that as the wicked man shall have many imminent threatning dangers abroad, so he must look for many terrours within, to that he shall not think himfelfe any where fafe, but ready to betake himfelf to flight, if he

could tell which way to escape.

Terrours of conscience, or sears of mind arising from his present troubles, which have seized him, and make him to fear greater mischiefs.

[hall make him afraid] Chap, 15, 21, fee there.
On every fide] Heb, round, Out of every place he shalf fear trouble, as if an army of fears were round about him.

Jer, 6.25, 8.20, 3.8. 46.5, 8. 49.29.

and [hall drive him] Heb. featter him.

to his fett] He shall think himself fase in no place, but be to his fett] take himself to his legs to flye from place to place for safety.

He shall not trust to others to hide him, but use his own legs to

Bet away.

V. 33. His fivength shall be hunger bitten, and describins shall be ready at his side.

Mesore he had shewed what outward troubles and inward fears of mind should lay hold on the wicked man, now he sets downe what he must feel in his body. His strength | See on vert. 7.

Shall be hungerbitten | He that had abundance and fared

daintily, and was frong before, now God hath blowne upon his estate shall be so poor, that his bodily strength shall decay

ms extact man octopous, total ms compy receign man actay, for want of food, shap, 1,52,3 1 Sam. 4,5,156.

and definition] The word literally fignifies a cloud, that darkens the gitte, and fuddenly diffolves, and comes down in an unlooked for tempert. So thall fudden deftruction daunt, and

"ruine wicked men, Prov. 1, 26.

[Shall beready] Some take it for strong and stable, so prepared that he cannot prevent it. But it is better translated Ready. That is, near at hand, as appears by the word follow-

at his side The word fignifies, 1.a rib of a man or woman; Gent 2.22. 2. because mans rib is in his side, it signifies the Definate, a occautemans rus in me, in ugunes sue fide of any thingpor a place nearl; a \$5mm, [cl. 3]. it fignifies the beams of an houle, which joyn it together, as risk doe the body, I King. 73. 4it fignifies a chamber feta the outed of the houle, as many were about the Temple, I King. 6.8. Here it is taken in a the fecond-feale. And it insimates that his destruction is as near him, as one that stands close by his side. See the like phrase, Plal. 91. 7. but there it fignifics near in place, here near in time. It will come fuddenly.

V.13. It [ball devour the firength of his shin : even the first borne of death [ball devour his firength] From the sufferings of the wicked man in his life he now goes on to flew the harfhneffe of his death.

were treatned in that not only ne nath biologic attimet into a fifait place, but also is taken in a net there by his owne soolifthneffe, fo that he cannot get out.

For 1 Why is he in fuch Reaits? Because he bath brought him-

felf into them.

He is call For the word fee on chap. 14, 20, Here it fignifies fending forth or casting away. He is like a beast hunred into a net

into a net ] The word is taken, 1.literally for an engine to

recter providence over-tuning an tangegout or ins own actoria runs into it, though unwillingly. For one verb thus underflood or included in another, fee chap. 15. 8. & 16. 11. I Sam7, 2. Ifá, 38. 14, 17, 21. Heb, in his own feet. But Danny, 1. 113.28, 14, 17, 21, 14th, in his owne feet. But the particle \_1 is often used for an influencen, Pfal. 33; 6. To that here is both the chief caufe or inflicter of his mitry included, and likewife the influencen, God and the wicky and influefel. His feet here are taken for his wayes or courfes may famile f. His feet here are taken for his wayes or courfes by a figure of the cause for the effect, and a metaphor. The meaning is, he shall by Gods just judgement bring himselfe into inextricable difficulties. and he walkerb] See on chap, 14.20. on the word, Paffeth,

Here it fignifies a being in continuall danger, as a beaft that hath all his way spread with nets to catch him, that if he escape one, is fure to be taken in another.

upon a friare | Broughton reads it a platted grin. And fitly, for it comes from a word, that fignifies platting or wreathing things together, as ropes are twifted, and boughes of trees grow one within another. So nets are made, and inares. Walking upon nets and inares is like walking upon coals. A pro-

ung upon nets and mares is une waiting upon coats. A proverbe to fee our perpetual danger.

V 9. Teegrin flast late him by the beet, and therebber flast prevait against him! He shall not only be cast into the net, but also be taken in it by the heel, and that so fast, that there shall be no getting out, no more then a weak man can get out of

beno getting out, no more then a west man can get out of the hands of a theef, that is too floring for him. In grain field take thin I hay fish hold on him I to that he cannot etcap, Encl. 9.11. Catta. 3.4. by the held I to come from a ward that fignifies, to be crocked, and inguities. I, the held which is crocked about, Creation 6, the end of a thing, for the heel is at the lower control of the control of the control of the angle of the control of the control of the control of the control of an addion.

Genal, 16. a, the end of a thing, for the heel is at the lower und of the body. Pfal. 19. 33. b, the reward of an action good or bad, Pfal. 19. 11. Here it is taken in the first first. Others read it, Heffull at bold on the girn with bis beef. That it, He fall undue himfelf by his own overfight, and the value? See on clips, 5. 4. Ye there may be meant the hunter, that layers the function canch the wild beaft.

ene nunces, tina sayes the traces to eaten the wild beatt.

thall presouled 1 he final he to oftening for him, and by his
might shall overcome him. Here he thewes what finates he
ricans. The wicked man had by fraud opperfiled others,
and God would give him over to robbers to be spoiled by

them.

againg him.] He shall come against him violently, and set
upon him like an enemy, and utterly destroy him. Or, upon
him. Or, over him. He shall get a compleat victory over him,
and take away all he hash gotten indirectly from others, Mar.

V.10. The snare is laid for him in the ground; and a trap for Finin the way! As hunters and fowlers forectimes make finites of cords to catch birds or beafts by the legs, and fomes times make pitfals in the ground for them to fall into, so the wicked man where ever he walkes, shall finde fnares and traps

which and where ever ne wasses, man much and same, where he had been all do catch him in every place.

The farr | Heb, Bissope, To wit, wherewith he finall be taken. The word, fignifier, 1, a tope or cord wherewith things are yed, fill. 16. 2, a finare, whereby bealts or birds are taken, Plat. 140, 5. 3 a melting cord, or line whereby laind is measured, Am. 7.17. 4, a mans portion of land, that clean him he for the westering or otherwise. Fill. 16. 5, 6. land is measured, Am. 7,17. 4, a mana portion of land, that file to him by the measured, and file to him by the measuring, or otherwise, Fig. 16, 5, 66. the first borne of death, sin the words following. And 6 f. grief or pain, whereby men or women are taken and tyed the Durch translation reads it. The first borne of death fail ), giretou paus, wasteup men or women are rasen ann tyeq i me auten transtaun teadatt. Are nin to use of the words foltion, which binds men up like a cord, fo that there is no geslowing, as F(0), \$7,19.5.

A.B.

[ball deven ] Secon chap. 15.34. on the word, Con-

fume.

the firengih] Heb. the barres. See on chap. 17.16.

of the skin? Some by the barres or firength of his skin understand the fleth, which upholds his skin. Others the bones minimum ne reinforment approximations. Others the some of which uphold both fields and skip, and cate pit. Others transparent for the process of the standard flate it branches. And fond of them understand it of the man be unterly delethowed both to rot and branches. flate to enactors. And some or term uncertaint is or the immune interty sectroyed norm not and oranta, 0.2.4.4.1. Such members that are under the skin, after hole like branches. And findilities from trees are frequent in Scripture, Job 3, 1.9, fome, of his children, which are as it were branches of his body. [15,5.4.4 Am., 3.] The intent is to there, that melicite will be seen the contraction of the contracti te moft like to be meant of the dastruction of his field or fall the ungodly man on every fide, as a tree whose roots are

the first baine of death] The word 7122 fignifies, I. the first borne, as Gen. 27, 32. 2. a prince or ruler, because the first borne of the family had the rule at first, Pfal. 89, 27. 3. one that is dear and precious to us as a first barne fon Exod.

Shall devoure his [trength] See before on this verse for both thefe words.

thele words.

V. 14. His confidence shall be rooted out of his tabernacle, and it shall bring him to the King of terrours.] In all this michief which befals him, he shall not know whither to goe for and it just wrige more to in vene of streams. It is to use on the which better high better high better logs for help what foever in his house he mufted in full be taken away, their owne weight. See on disp 14, 2, of the word, cut and hee shall finde no way to escape a terrible death.

His confidence | See on chap. 8, 14, 20 11.20, Prov. 10, 28, All hope and means of re-establishing him in former estate shall be taken away, as health ftrength, wealth, and what ever elfe hee trufted in in his profectivy. Or, he shall have nothing left with him, which may give him any affurance of continuance in his

Shall be vooted out ] There shall nothing remain on which he may trust: Hee can see no safe abiding in his dwel-

ling, ef bis tabernate] See on chap.5.24.8c 11.14,
and it fhall bring bim]Heb, that make him go. Or this flall
bring him. To wit, the failing of his confidence or defpair, in
that he fees himselfer first of all comforts, on which he leathat he ices himseite stript or all commorts, on which he reside before. Or, then shat bring him. As if Bildad turned his speech as did to God; and left the wicked man in his height of prosperity should think, that no man could pull him down, tells him that God will doe it. Or imperionally, He

fown, tensimit that God with one it. Or imperionally, no full be imagely, see on charge, 3.5. to the king of terrotors.] To death, which is more terrible to fielh and bloud, then any thing else. To the greatest of all terrours that might rule over all the relk. As the fifth borne of death for the most terrible death, verfits. For Ter-

V. 15. It Shall dwell in his tabernacle, because it is none of bis: brimstone shall be scattered upon his habitation] He now comes to set out the ruin of his house signifying, that God for his wickednesse would not only destroy him, but his habitation

It] Terrour or despaire spoken of vers, 14. There shall be no hope, that any shall dwell in his house any more, except terrour and defolation: for it fhal be destroied by Gods judgement, as follows in the text.

[hall dwell] Confrantly abide there.

in his tabernacle | See on chap.5,24.8c 11.14.
because it is none of his | Heb. Not his. because he got the
money, with which he built it, by fraud and indirect meanes, therefore God will turne him out of doores, and lee nothing but terrour dwell there. This is added emphatically by way of correction, Did I call it his tabernacle? Alas I was miftaken; it is none of his, it was built with other mens goods. O-

infamy. Hereby is intended some great exemplary judgement of God, that should light upon the ungodly man, Deut. 29, 23, from light 1(2,34.9. He may allude also to the destruction of Jobs sheep and shepheards by fire from heaven, chap. 1.16. or to thunder-bolts which smell like brimstone. [hall be feattered] Spread abroad as feed is cast upon the ground.

upon his habitation] Upon his dwelling house, and all that belongs to it.

Chap, xix. dad fers out the defruction of ungodly men by a smilitude taken from countrey athirs. He had before compared a wicked man to a shourthing tree rootes still in the carts and freeding his branches abroad, chap. 8.1617, now by the same fimilitude he fets out his destruction. As a tree, when the man be utterly destroyed both root and branch, Mar. 4. 1, Such withered and branches cut off, and it left dead and naked.

winder and diamenes the original electrice and and naked.

His roote [] See on chap. 5.3. & 1.4. & 8.8. & 1.7.

[ball be dryel hy] Wither for want of niofiture,

betweeth [] Within the bowels of the earth,

and above [] Above ground, or on the top of the tree.

4.22. 4. one that is elder then another because the first borne is the elder, Com. 43.3.5 some understand by the first borne of each a violent death, which is fast thou not all another is not each which is fast thou not all another is made that the elder, then the elder, then the strength of the stren by his inward ftore, as a tree by the roots. All must be loft within doores and without,
be cut off Taken away as branches cut off from trees. The

word fignifies circumcifing or cutting round. He that lops thebranches cuts round, till the bough fall down. So will God

V. 17. His remembrance shall perish from the earth, and hee shall have no name in the street What he had before spoken allegorically of the destruction of ungodly men, now he sets out in plain termes to the end of the chapter, that Job might not milunderstandhim, Alfo he doth particularly fer out those things which follow after the wicked mans death. The first whereof is ignominy and contempt, let out in this verf. After many perils and calamities in this world, & a milerable death; his name thall be buryed with him. And he that was fo much magnified while he lived, shall not be spoken of unlesse it he in difgrace after his death, Pfal, 49.18,19. As a tree when root

In digrace arter his death, 1914,99,181,95, As a tree when root, and branch is gone, is clean forgotten, and no man remembers' where it grew,Pfal, 109,13, Prov. 10.7,

His ventilibratics Tee on Job 13312,

His profile Ji There thall be no remembrance of him. No man thall speak of him. He shall quite fall out of the memories of men. So the day is faid to perifh, when it is not, chap, 3.3 and expectation perifficily when men have nothing to exi oce. Prov. 10.28.

from the earth] The men of the earth final freak of him no

more: see on chap.9.24.

and h: shall have no name] Not so much as once be spoken of or named, Or, no credit or renown. So men of name in the Heb. are men of renowne, in the translation, Gen. 6.4. He shall have no honourable name left, whereby potterity shall remember him. His evil deeds, and Gods judgements on him have blotted it clean out.

in the freet | Heb. upon the face of the freet. For the word Face fee on chap. 14.20. For the word 111 ftreet, it fignifies I. without; or abroad, Lev. 18.9. 2. the fitteets of a city, which are without the houses, Jer. 37.21. 3, countrey villa-ges and fields which are our of the walled townes, and lie open to all commers and dangers, Prov. 1. 20. Gen. 19. 16. Numb. 35.4, Men use to meet together in the fireets, and there to talk of all occurrences. But no man shall ever make mention of this wicked wretch there, who is fall out of the memo-

ry of all men living.
V.18. He shall be driven from light into darknesse, and chased V.18. Helpath v. drawn from light into damneyic, and ensign out of the world] Now followes the revenge, that God, and men opprefield by this wicked wretch will take of himsthey will ne-ver leave himstill they have rooted him clean out of the world, ken is is none of his, it was built with other mens goods. Other the suderthand it thus. It is now on longer his, for death the ling of terrours hish put him out of peffeilion, himflowed. An allufion to the defluction of Solom and Gomorrah, Gen. 19. and to the customer of punishing men for tereion, when not only the traitions themfleves are put to a level of the customer of the subject of the performance of the customer of the

from light into darkneffe] Not literally from day to night, nor from prosperity to advertity, nor from joy to forrow, as the words sometimes are taken, but from like to death, as appears by the words following. See on verf. chap. 17. 12. 13. & 15.22,23.Ifa. 8. 22.

and chafed] Heb. and chafe him. As dogs follow the wilde boar till theykill him, so such as have been undone by him shal purfic him to death, Pfal, 140, 11,

V.16. His roots soll be dryed up beneath, and above soll bis "Qut of the world!" Not onely cut of his country, but branch be ent off. This is the last similitude, whereby Bil out of all the habitable world. He shall so more

Chap. xviii.

converse with men here upon earth.

V. 19. He stall meither have for non-nephero among his people, more any remaining in his dwelling, 1He goes on to flew the misched properties of the state of the world, but his posseries and the state of the world, but his posseries of them, but none of them stall enjoyer. It is 1900 as the state of them, but none of them stall enjoyer, it. Is it is given the state of them, but none of them stall enjoyer, it. Is it is posseries to them, but none of them stall enjoyer. It is 1900 as the stall that the stall the V. 19. He shall neither have fon nor nephew ameng hispeople, ungodly man. to him, chap. 15,24, And Bildad himfelf more plainly, chap.

be field misher have for nor mybew?] None of his polte-ricy field inherit his politifions. See Gen.21.23. Ini.14, 23.1, may be he might have children or nephers, but they floud never enjoy what he had getterplas letters, and they floud in this verte, Tury field have my free my first of the children or nephers and the seed of the children or nephers and the third that the my first of the children or nephers of the children of

their tainers aweiling, as children use to nave.

among his pople] In his country or city.

nor any remaining] Either the meaning is that all his family and kindred fhould be deftroyed together with him, or elfe
that they fhould live in a poor falhion, not in fuch a flarely house, and enjoying such great means as he did. The word pronoute, and enjoying then great means as ne did, the word pre-perly fignifics one that is left in war, and not defitoy'd by the flword. Such as were opperfied by him flall fo have him, that they shall feek to defitoy him, and all his family: fee on ver. 18.

they man new to destroy humanase the property of the property bitation for himselfe and his: but it was but as an Inne to him

timesshall hearthe relation of it.

They that come after him Such as knew him not, but hear by others the relation of his fearfull fall.

others the relation of his feature tall.

Build be afforited? Seen of help 17, 8. It fignifies such an afrontilment, as wheth to politifie paffers by, when fome pleafant place is list dutterly wattle, or when heaps of dead carkaffes
lie on the ground after a great bartail, Lett. 9, 3, 8. Levit. 26, 3.

So terrible shall be the destruction of this wicked man, and his

7.37.13.Ezek.21.25.
as Heb.and; but it is often translated as, and is a note of fi-

militude: fo lob 34.3.
They that went before Who lived before these men, that only heard of it. That is, such as lived at the same time, when this wicked man was destroyed, and saw his terrible destru-

cuon.

mere afrighted] Heb. Isid bold on horrow. The word fignifies luch a fright as males a mans hair stand an end, Ezek.

27, 35, & 22. 10. 10b 4.15. The meaning is by invertion of words, that horrout hath taken hold on them, Isi. 13.8. &

21.3. V. 21. Surely fuch are the dwellings of the wicked, and this preffion, when we is the place of him, that knoweth not God.] Hee concludes all to the very foul, and breake me with threatning a certain ruine and destruction of the habitawan tereatining a certain rune and occusions to the naorta-tion of every wicked man, and fee downet the cause for fifther intelliged, bb 4.19. ye diminish the strength and comfort of cause they have no acquaintance with God, and therefore can my foul. look for no protection from him.

Surely This you may make account of: I will fay no more, but leave you to observe whether it be so or no.

fuch] Heb. thefe. Which is more emphaticall. As if he had fer them out so plainly that men might fee them falling with

are the dwellings] Thus God will deal with the dwellings of are the dwellings] Thus God will deat with the awellings or jucted against term in this vener's an amount of the mungodly men. They thinks themselves fast in their impurpurpurput on house, but they shall be defroyed. This shall be the end of that once sourcishing Palace of the wicked for nan uncertain, as Gen, 31-7. Numb.14.3. Levit. 16, 26. Nehem.4.12. Eccle 7.19. Zech. 8, 25. Though they had man.

ning of the verfe. Or, This is the effate and condition of the

bitation (hould be utterly deftroyed, namely fuch an one, as had no acquaintance with God at all. For the word God fee on

V. 1. Then Job suffered and faid.] In this chapter lob mores his friends to pity him with fach polinate expertitions as might more flow plears. He acknowledgeth, that not only those threst Bildad fpake of, but allow many others by load suppositions. And that they came not by charter, but only consequent ment. Yet be flower, but he food the political poli hoping to finde but little comfort from assirtLines; see planty declares, that although her looked for no reflication profiperty here, yet he expected a glorious refurrection hereafter. The parts of the chapter are four. 1. A preface to verife 4. 1. a Patheticall perivation of his fixinds to commiferation. From thence to verife 2. 3. a delex reflimency of the reflication of the control of the control of the reflication of the control of the reflication of the refli

of meta-wave minimidie and his: but it was but as an lance to him better the meta-state of the initial properties of the chapter are for 1. A prefere to verife a in his ping, and his posterity thall never injoy it, in the parts of the chapter are for 1. A prefere to verife a new parts of the properties of the first of the committee of the parts of the pa the continuance of their vexations, verse 2. 2. by the frequency of their calumniations, verfe 3.

Then ] See on chap.4.1.& 8.1.

will ye vex ] Put me to trouble and grief, and labour to defend my felfe. So much the word imports. Hee speakes in the plurall number, because the rest had yexed him, as well as

my foul] See on chap. 14.22. The person may bee meant here. How long will ye vex me? But with relation to the foul, as if he had said. Ye see what a case my body is in. full of fores. God hath spaced my foul. But ye adde foul-afflictions to body-afflictions, and grieve my very soule in feeking to make mea wicked man, and putting me out of Gods rotection; fee the like Pfal.3.2. We fay in our English expression, when we would set out a great injury, He vexed me

and breake mee in pieces ] Or, crush me. As the word

in my foal. With your bitter and invective speeches. Job milt words.] With your bitter and invective speeches, so would be many lesses, and among the rest the loss of bit dearest children, chaptalasts, the cannot bear to dail language of of high a firstings to question his integrity.

4. The state is time in base ye provided me. pour one new speech was the state of t

"xencm.4.12, bcctie,7.19, cctn. e. 23, 100gg rusy bat
of the wicked"] Hee fill speakes in the singular number,
set fifte had a sing at lob, and would have him apply all this
to himself.

The number of the singular number,
set made but five speeches against him, yet in every one of
but accused and repreached an innocent man, it had been to minicis.

and lift is the plate? This is the boule. So a place is taken an inhumane carriage. When is it then for you to recommend the plate of t

PARIS.

\*\*\*PRINCIPLE OF THE PARIS OF THE PAR fhame in you.

that you make your selves (trange to me] That ye deal harsh ly with me, as with a stranger and foreiner; and not lovingly, as with a friend. Or, that you harden your filves againft me. The

ve deal impudently with me.

V. 4. And be it indeed that I have erred mine errour vemai-V. 4. And to it indices, that I have create, when create remains that with spirifight. Job doth not canciousledge, that he was trainfield for any witechness, but if it were lo, yet his friends hould not call by builty with thingure aske to his military with his inferred that one cell faintly upon God, but cryet but let him quietly beare the punifiment, which God had laid upon him. Thus he comes to the fecond part of the chapter to perfivade his friends to commiferation of his fad condition. First, he showes vers. 4.5. that they deale uncoually with him, though he were worle then he is. Secondly, he layes downe at large, what heavy preffures God had laid upon him. cowine a large, was they prefines Got into that upon num, from vert, 16, to vert, 13, 3. How unkindly all his friends had dealt with him, from thence to vert, 20, 4. How low he was brought, vert, 20, 5. He interest his friends to pripy him, whom Got lo forely followes with his judgements.

And be it intered? Heb. and all priety. Support I had erred, but there is no judgement? See on chap.

which yet I doe not confesse.

which yet I doe not consene,
that I have erred] That I had committed fome great
wicked act out of errout or infirmity. Or, that I had erred in
my disputations with you, and been too stiffe in maintaining

mine owne innocency,
mine errous remaineth with my felfe Heb. Ladgeth, or tarrieth all night. Let my errous be what it will, I must suffer for it, and not you, and therefore ye need not be so harsh against me. Or, it may be I have erred, yet ye have not convinced me of errour, And therefore I must still be of the same mind.

V.5.15 indeed ye will magnific your felves against me, and plead against me my reproach] Though I had erred, yet it did not become you to insult over me for my errour.

If indeed I flye be refolved to triumph thus over me, re-member that God hath laid these afflictions on me, ver. 6, and punished me forely for my errour. It may be that thought may make you alter your resolution, and deale more kindly with me. But the word no ofcentimes notes out a question, and then it may be translated thus, will ye indeed magnife your selves against me? And so it may be knjit to the former verse. and the sense be this Suppose I have erred, and persist in mine errour, as being not yet convicted of it, will ye be so severe a-gainst me, as to triumph perpetually over me? This particle

gainft meastorttimph perpetually over me? This particle translatedimertognitvely, chapt-21, after there.

yw ill magnife ywr felves! Ye will fet up your felves in your words, and pull down me, commend your lelves, and full commend me. Set up your owne tongues, and feek big words againft me, Pill, 51, 12, 83, 71, 61, 51, 43, 74, 42, Os, ye will magnife it. To wit, mine errort by making translated in the relationship of the research of the relationship.

it greater then it is to disparage me. egainst me]Who am low already, and may easily be trampled

and plead against me Bring my wretched case against me for an argument to reproach me for a wicked man, fee on chap, 15. 3. upon the word Reafon.

chap, 15, 3, upon the word Region.

my reprised/ly Cartour, asy econocite, verif., a, which ye think to be a reproach to me, Of 15, my repressib, Offit is in my teeth only difference and the overthersyme me, and hank of the with his next.] Here Job begins to reckon up the manifold militries, which God had over the manifold militries, which God had over the manifold militries, which God had singled on the manifold militries, and the manifold militries, which God had singled had had single he used to go with the min in his next, as Jiffe had field, I deny not that which you fay, and I would have you more and more to obferct, that I am overtherwore by not officiars, e. S. and citizen is used for a you more and more to obferct, that I am overtherwore by not officiars, e. S. and Gifference 2 man of the particular of the such as the single particular of the such as the such as the single particular of the such as the such as the single particular of the such as the single particular of the such as the single particular of the such as the such as the single particular of the such as the such as the single particular of the such as the si you more and more to oblerve it, that I am overthrowne by
Gods owne hand: but I would not have you to adde affilition
to thole whom God hath affiliged, but to pity me the

know] Take speciall notice of it. now] Or, then. See on chap. 17,15. that God] See on chap. 4.9.& 11.5.

bath overthrowne me] Chap. 32. 13. Hath overthrown my estate, and deprived me of all means. Or, bath overthrown my righteous cause in not suffering me to plead for my selfe. The word properly signifies to bow downe or make one crooked, Plal. 38.6. see on chap. 8.3.

and hath compaffed me with bis net | Heb, and hath compaffed

chap. 10. 16. & 8. 8. L. Lam. 1. 13. E. 2 ck. 12. 13. F101. 7. 12.

V. 7. Bebold 1 cry out of wrong, but 1 am not heard: 1 cry cloud, but there is no judgement.] How miterable a condition he was in being thus taken in Gods nots he further the wes, because as he could not help himselfe, so he cryed in vain to others for reliefe feeing neither God nor man would hearken to him to de-

Behold] It is a remarkable thing, that I being thus unjust-ly afflicted should cry for help and finde none. See, on chap. 1212. Or, If I cry out of wrong I am not heard. So 177 may be

who in his mitteries did not call faintly upon. God, but cryed friengly for their and deliverance.

of wrong IOr of cindence. That I am without cause thus hea-vily afflicted by God, and dericed by men. See the like com-plaints, Jer 20, 8, Hab. 1. 2

but I am not heard] For this word, fee on chap, 16.1, on the word Answered. So Job meanes here, I am not answered. God pities me no more then a deaf man that cannot hear, He

I cry aloud] As men ready to perith cry aloud for prefent

help,
but there is no judgement | See on chap. 8.3. & 9.32. It is a just thing that I should be delivered, yet I can not obtain it,

(chap. 34-5.

¥ 3. He hath fenced the my war, that 1 cannot paffe; and be bath fet darkneffe in my paths ] Job having now mentioned his forrowes fals upon a large repetition and enumeration of them being carryed away as it were with a torrent of grief. And turnes away his speech from his friends to God without na-ming him, as he had done; chap, 16,7, he fets out his remedileffe condition, as he conceives it, by a fimilitude taken from a traveller. Two things are most troublesome in a journey, hedges, and darknesse. The latter hinders him from the fight of his way: the former from walking in it. So had God dealt with him, that what way foever be went, he could not get out of his mileries He? God, mentioned verf. 5. and cryed unto for help

verf.6. hath fenced up] See on chap 3.23, fee the like, Lam. 3. 4.9. Hof. 2.6, he hath cast obstacles in my way.

myway] My life which is so full of troubles. A meraphor from travellers.

that I cannot passed I can finde no way, that can lead me out of my afflictions. For the word, see on chap.

and be hath fet darkneffe in my paths] He hath laid fo great and be hath fet darients any paths; it could be hath value great troubles on me, that all comfort is gone, and I can see no means of ccaping. For the word Darknesse, see on chap. 15.22, 23, for the word Path; see on Job 18.10, upon the word;

Way,

V. 9; He hath first me of my glovy, and taken the evenus from
my head ] The second companion to see out the greatness of
his misery is taken from the habit of the body. As it were a heavy thing, if a man gorgeously apparelled, and having a stately crowne on his head should in an instant be derived of all this: so is my condition, God bath fript me of all those things, which made me excell others, and honourable in their

note of digrate, 2 som 0.40.

and taken 1 lebo, and removed. See on chap. 12.20,
the crowne 1 That which was my greatest ornament; as a
crowne is a kings. He meanes the lamp things which be intended by glory before in this vert. Lam, 14.6 Frov. 17, 6, 8,
14.24. Ph.l. 65, 11, the word fignifies such a crown ascompaffeth a mans head about, and doth as it were fenarate him

from other men; 1 Sam.23.26. Plal. 8.5. & 103.24. & 142.7.
from mine bead] Heb. of my head. Which did adorne my
head. Kings use to wear their crowne on their heads, as the most honourable member, and that they may be most conspicuous. The word to fignifies 1, the head, which is the beginning or highest part of the body, Prov. 1.9. 2, the highhis net about mr. Or and bis net hath compassed me about. He est part of any thing, which stands above the rest, as the head hath brought me into such troubles, that I am like a bird or above the other members, Gen. 28, 12. 3. a commander in

puls downe an houte. So much the word imports. Lev.14. 16.2. puts cowne an noute. So much the word imports, Lev.14, 45, Judg. 847. And it answers fiely to Jobs Iolies, which came one prefently after another like the pieces of an house tumbling dewn, see chap. c.

on every fide | Heb. round about, As chap. 18. 11. fee there, as alfo on chap. 16.13. & 18.17. As an enemy compaffeth a rich spoiled Job of all his goods, and as it were wounded him in all parts of his body,
and I am going He harh ftript me of all and I am going out

of the world, fee on chap, 14.20, ye may count me as a dead man. I am as good as gone already.

and mine bape ] To wit, of restauration to corporall health and profperity, chap, 17, 15, not of eternall life, for that remained firm in him.verl.25.& 13.15.& 14.14.

bath be removed ] Heb. made to goe away. Hence the removes of the children of Hrael had their name, Numb.33.1,

on chap. 14.7.

V. 11. He hath also hindled his wrath against me, and hee counted the mine law, as one of his comine. The fourth com-parison is taken from the wars in this verice and the next. Here-in Job compares God to a powerfull King, who being exceed-ing angry prepares himselfe to be revenged of his advertibles, and in his angre befregeth them, and puns them to great

Hee hath also kindled ] Anger is compared to Fire which being blowne up, rifeth to a great flame, and doth much

his wrath] See on chap.4.9.8 9.5.13. & 14.13.
against me He hath fingled me out to exercise his wrath up-

on me chap. 7,30. and be counted me unto him] He deals to tharply with mee,

as if hee accounted me an utterenemy, and had a full purpole to destroy me. Thus he useth to deal with his foes, see on

cup 1.3.14.

\*\* as one of his enumies] Hich as his enumies. He makes no more account of me then he doth of his enemies: fo the plurall is put for the fingular, Judg. 12.7. Zeah. 99. Phl. 11.3. See, on Job 13.2.4. S. 16.5. This is objected to Job by Elliu. chap. 33. 10. He afflicts me as men ule to afflict their enemies.

V. 12. His troups come together, and raise up their way a-gainst me, and encamp round about my tabernacle.] He goes on gami me, encencamy vanda avout my tavernacie.] He goes on in fouldiers eerns, who when they purpole to befrege a city first call all their trougs together to goe against it, then east upa trench, and last of all begit it fround. So did God begit thin with afflictions, Because hee had mentioned Gods little with afflictions. dealing with him as an enemy, now he makes mention of an army prepared against him. All the engines of the enemy are fer on work at once against mee, and have stript mee of all my

His troops Aboundance of afflictions like enemics threatand troops; Accountance of arrictions the enemics the ear-ning to ruine me. See on chap. 16. 13. Troubles are Gods fouldiers, and ficknetic fight under his Banner, and he fends them fometimes by troups, Matth. 8, 8, 9.

ingentry any mineries came intertroupes of entermessand fer upon me all at once to undoe me, chap 1, and my friends to undoe my good name, verf. 2, 3 of this chapter.

and valfe my 3 as fouldiers use to doe, so raise the ground either to patie through dirty places upon cantiewayes, or to make trenches and fortifications against befreged cities.

their way again f me] See on chap. 17.9.
and encampe round about] Are as it were let down on ever fide of me, as fouldiers about a belieged city. I cannot looke out of doores, but more troubles seize upon me,

out or coores, out mit control to the control to the manufacture of the control to the control t

hap. xix.

Annotations on the Book of \$\int\_{\text{d}}\$ b.

War or percective to its aleve the reft, and quides them by reafon, at the head is the the distinct of a thing, ludg-719.

5, the chief partod any thing, or mot feeling, which is the head of number, Exod, 30.13, Here it is kern in the fill find feel from their fitteds \$\text{d}\$ in the book) Exed, 30.23, \$\text{d}\$, if the fund of things, which is the head of number, Exod, 30.13, Here it is kern in the fill find feel freshed of the body.

V. 10, Her bath define of me en every files, and I am generated his find for the lead of the tody.

V. 10, Her bath define of me en every files, and I am generated his find from the reft files from the first files from their fillification; and is a grear addition to their forces. The third comparison is taken from polling hondes down, and rooting up receis in this side from their fillification; and is a grear addition to their forces. The filled forested thought between the filling the rest from polling hondes down, and rooting up receis in this side from the filling that there is no looke of building up, or growing any more. No net 60 much as is granted, then 14,89. This lidd forested thought between the filling the filling that the profite and the content can fill be filled for the fill the lidd for the filling the filling that the filling that the filling the filling that the filli

my brethen The word fignifies 1, a naturall brother born of the fame parents, chap. 1.18. 2- a kinfman. Gen. 13.8. &c. or the tame parents, cnap. 1.18. 2- a kiniman. Gen. 13.8. & 14.14. 3, one of the fame country. Numb. 25.18. 4, one of the fame office, 1 King. 20.33.33. Here it may be taken in the first fense, for naturall brethren, because his kinifolk are menallo on chapt 16.13, & 18.17. As an enemy companion a rich introduction in the third in the chapter of the city about and enters on all parts, and spoils all, so God had tioned diffinely, yeef, 14. And he might have therethern left; findled John of all his goods, and as it were wounded him in all loss well as kindred shough he had no children! See another fenfe on chap.30.20.

and mine acquaintance? Who would acknowledge me before, and take fome care of me, and flew fome respect of mee. See the like complaint, Pfal. 31.11. & 38.11. & 69.8.8. 88.8.18. are verily effranged from me | They take no more care of me then if they had never known me. Some read it, Surely effranged. It is too true, I find it to my forrow. Others, Only offranged. They are only as trangers to leave me, not as triends to help me in my milery. Others, utterly eftranged. That is, they have clean forfaken me.

cleen fortakers me.

the a tree ] I have no more hope to recover my health and profperity, then a cree plucks up by the coots. This Bildad freezing a line to the wicked manchapt 18. for for the words for line for the words for line friends the difference of the words for line friends the difference when the words for line friends the difference that in the fortakers and friends the difference that in the fortakers are friends that in the fortakers are friends that in the first section of the fortakers are friends that in the fortakers are friends that in the first section of the first section for the first section of the first section for the first sec world, which afe to Hick closer to us then our brethren. Prov.

My kinsfolk The word hift fignifies neer as Exod. 47 to.
2. a neighbour that dwels by a man. Exod. 32.47.
3. a kinst
man who is neer in bloud. Ruth 2.20. Here it is put for kin-

have failed] Heb. have ceased sto wit, to visit, or doe any friendly office to me. We were joined together in bloud but my calamity hath divided us.

and my familiar friends] Broughton translates it elegantly, They whom I favoured. I took notice of them in their milery and did them good; they forfake me in mine : an ill reoutall So the word is used for favouring Pfal, 1.6,

have forgotten me | Take no more care of me, then if they had forgotten that ever there was such a man as Job in the

V. 15. They that dwell in mine house, and my maids count me for a firancer: I am an aliant in their fight | Job having fnewed what ill measure he had received abroad now fers down, what course entertainment he had at home,

courte entertainment to task at most the transfer of the trans leffe their mafters fet them at liberty. Exod.21,4 6. Now that Job had fuch hirelings in his house may well be conjectured by the multitude of imployments in fo great an efface, and by his fimilitude taken from thence, chap. 7. 1,2. For the word

House see on chap. 15.28.5 and my maids They which dayly tended on mee in my realth and prosperity, now neglect me in my sicknossie & ad-

count me] See on chap. 18.3. They neglect me and look no more after me, then they would doe after a meer ftranger, to whom they never had any relation.

for a ftranger | See on verfe 13. came [] See on chop, 15,21.

I am a firange [] That is, I am as a stranger, no more reparlogether [] My miseries came like troupes of enemics, and set nesse is omitted, chap. 7.7.

in their fight | See on chap, 15, 15. V. 16. I called my ferwant, and he gave me no answers Ien-treated him with my mouth.) He fees out the impudency of his lafting fervants, which should have been more kinde then hirelings, and shows how much they contemned their mafter, in that when their mafter was in fore and great mifery, and intreated their help, they denied it to him, which no man would have done to a franger in fuch a condition, but he that had no

I called I called him to come to me to help me in my mi-

my forwar! Him that finallid have attended on mee friend left, in whom I may confide, without calling, and would have done it in my peofee my inward friends! Heb. mortals of my comfell. Those men

Chap, xix.

without celling, and would have done it in my peopleity.

and be gave m: no nijver] He was in from coming to mee,

and be gave m: no nijver] He was in from coming to mee,

to the lying me, which would not would fet his mafter an aniver.

For the word fee on chaps 16.1.

I meretaid him] I forges that I was a mafter, or an equal,

I came fo low that I interaced him, as fet he had been my lupe
tor; yet he would notice he here nor help mee. It may be

read, Though I intreated him, as wrife 17.2-He hath foregorten

that he is A Everyan, that is fer from obeying my commands,

that will not heare my intreaties. Hereby it oppears, that

he is a ferwar, and is fer from obeying my commands,

the will not hear my intreaties. Hereby it oppears,

that will not heare my intreaties. Hereby it oppears,

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that will not hear my intreaties. Hereby it oppears,

that will not hear my intreation of most power of the word;

the word intered they should not come to their better and will not hear my intreation. The word figurities

the will not hear my intreation of my intreation of the word;

the word intered they should be received.

The power my miles and the word intered the w

the dimension by the second of marriage, Relief the second of marriage, Relief this marriage, Relief this marriage, and the third property of the second of marriage, Relief this marriage the thin the property of the second of marriage, Relief this marriage the interest is a second of the second

in financial Section wells. It both makes the miles and the section of the sectio

thove 1 obs write to prey, one square wanger and the present of the word children (see on chap 1.5.). Children convibusly Heb. of my belly. See on chap 1.5. Children is the monthest belley, year cafed to come from the definite in the monthest belley, year cafed to come from the leanned to month the children of the ch dy, as it is here. The Philosophers give a natural reason of is, meaning to be that his bones appeared through his akin, but because the feed whereof the child is made comes first out of that the words will hardly bear; see the like phrase; Plat. 180.3.

Decame the teen whereon me changes make construction to the construction to the construction of the constr

Some conserve that the control of their tensor years that the control of their control of t

ted, chap, 16.11. Defiled me | They abhorred me as a thing to be loathed and

action. As if he had faid, all those with whom before time guarant, one in this werf, from their greet plagues, which God I communicated my feerers, as with my dearest friends, doe had laid upon him, which might tuffice, and need not be agnown turne their face from me, neither do any deale more de- great availed by their unkindnelle: the other from his low configuration. and whom I have most trusted.

eyes away, Exod, 8, 26. to the hearing, to that men turge V. 17. My weath is strong to my wife, though retreated for the chitdrens sade of mine switching. The given strong the chitdrens sade of mine switching. He give on to the chitdrens sade of mine switching. He give on to the strong sade of mine switching sade of the sade o

Hange sind unpictatur, year even when i orecen ner by tunis of somition profession children, if good had given us. 30 forestil) See on chapt, 13,12 from it would get on the control of the message of the meaning of th

remaced of stone who donourced that tectors, to wit, or young cleaves to my skin. See on chap. 18.20, and for the word; Plefts, office, and the state of the stat

"Defificion They shorted the sa a thing to be loathed and would not come in the similar of the similar to the similar of the s

from them. Or afflowe as 1 am up in the morning. Or if lead the theiring wome away there allo, and notting our same sere and they from the grainflust. Others read the end of the 'evic and they for the grainflust. Others read the end of the 'evic and they for the world, Teech, for on chap, thus, such at a disclose they fipse design flust. They use reproaching and revilling world's against me.

\*\*N \* 19. Als primer affered about fluore with the world they when for the state of the primer affered about fluore at the world was a form a lamentable deferition of his trouble to a patient of all the state of all the state of all the state of the state o had little need to be further perfecuted. All that he had spo-Not some alone, but every one. I have not one ken before was to move them to compassion, and now he

CHAP. 4.9. & 11.5.

Hash tendred mr. See on chap. 4.11.

V. 32. "Dy do: ye perfective me as God, and are not fatisfied with my ft. [Br. 2]

As the heavinesse of Gods hand upon him so the weaknesse and low estate it had brought upon his body thould have moved his friends to pity him.

why]. The question addes Emphasis to Jobs expostulation. What reason have ye to be thus severe against me? What

cause have I given you to the me thus harshly?

doe ye persecute me ] Follow me so closely with reproaches to

fice on chap.8.verf.3.5.

and are not fatisfied] Are not filled. Think I have not hure enough already, see on chap. 7.4 & 10.15. on the word,

with my flesh | See on chap. 14. 22. Ye are like wilde beafts, which are not content to cat the flesh, but break the

the chapter, the continuation of his integrity, wherein 1, he fabrille himfell for many ludgement, vol. 43,94, 4.0 God, verf. 15,639. Bildad feemes to reckon Job among those that knew for God, days, 18, verf. 1, lib therefore better potefreith his fauth in God and Christ his redeement, and his experients in fauth in God and Christ his redeement, and his experients of a polytok redurrection from him. In the first he first the first t fent age, verf. 23 fecondly, of the age to come, verf. 24, Do not tent age, yert. 23. Econdly, of the age to come, yert. 24. Do not think that I bibble. I know not what, but feeing ye have no care at all of comforting or relieving me, I with for this one laft folice, that those words which I shall now speak in your hea-

Hab. 2.5 for there was no printing in thole dayes. He willnes they were not written only in an ordinary way, but in a large and lafting hand, as lawes and publick records used to be written, 115.0 s. In a large and lafting hand, as lawes and publick records used to be written, 115.0 s. In large large and large large

records are ingrotted in a book, ven. 5.1. Naxtn, 1.1 Ettn, 6.1. And Klinchi in his preface to the final prophets gives this as a reason, why they were all twelve bound together in a book, 1.6th by reason of the final nelle of them any one of them thould be loft. Job would have none of his precious words to be loft. Also he withes them in a book that they might come to, many mens knowledges, that could not heart him of the fight of Christin the refurrection, which was his grea-speak them, nor perhaps might never hear of them by re-test comfortin his mileries.

p. xik.

Annotations on the Book of Job.

Chapp,
moves then directly to it. Ye find thew your (clees moth
hard henred executes, if to lamenable a pechacie of one foi
afth dead and forfaken of his nearest friends will not move you
notive, which might work upon an heave of fine.

Have pity upon me] Forbear to repreast me
have pity upon me] The doublet of the most have the
brue pity upon me] The doublet of the most cheese the
hore pity upon me] The doublet of the most five or help
meters and pecked careful and the first will not relieve or help
meters upon me and the first will not relieve or help
meters upon me and the first will not relieve or help
meters upon me and the first will not relieve or help
meters upon me and the first will not relieve or help
meters upon me and the first will not relieve or help
meters upon me and the first will not relieve or help
meters upon me and the first will not relieve or help
meters upon me and the first will not relieve or help
meters upon me and the first will not relieve or help
meters upon me and a leaden book that may fland out all the injury
of me and a leaden book that may fland out all the injury
of me and a leaden book that may fland out all the injury
of me and the first me and the first will not relieve the
meters the first me and the first will not relieve to the
meters the sum of the first me and the first me an between the court of the court

is to written by tuch an intritionate on that had a fill floger, then what is written by pens on paper, Jer. 7, 1. The word 7112 . I fignifies the 'tron, it lelf, Deut. 8, 9, 2, an axe made of iton, 2 King. 6, 3, an iron chaine, PGJ. 105, 8. 4. a thing hard or difficult, Deitr. 88, 23, 48 fere it is token in the first fense.

PIECE 115 Taken in the first.

And leaf] Some read tips of leaf, But leaden pens are too foft to cut letters in stones, although they may serve to write in paper, yet is hat writing also neither so visible, nor durable, and thers. But lead, here much be the matter of the writing, not the inftrument. Some conceive that they used for preservation of monuments to cut the letters in ftone, and melt lead and put monuments, so ut the tetres in stone, and melt lead and put in a food and might lay what load ye would upon men. Or, why doe a man might lay what load ye would upon men. Or, why doe thers, in the they did engrave the letters in places of lead, as you loyne with God in perfectuting me, and adde formers, may have doe in hatfleand affeiter them in lone; so monthly force? Ye flound not doe fight our effect. It found in order fight on werfal. For the world God, doe engrave floats. The Hob, word is taken from a word, force? thers, that they did engrave the letters in plates of lead, as, now they doe in braffe, and faften them in flones, as now they doe engrave floots. The Heb, word is taken from a word, that fignifies duft, because lead is taken out of the duft, and

hash much duft in it, in the rock I from the rock I from a PGL81,16. 2. a flarp flone, that will cut like a knife, Exod J floss, Fid. 16. 3. a flarp flone, that will cut like a knife, Exod J floss, Fid. 6. 2. 4. frength it felf, because rocks are frong, and fland out all florents. Its 26. 4. exclude the frong, in the fland out all florents. Its 26. 4. exclude its frength is filled from the flower f beath, which are not content to cat the fleth, but break the loans of their prev. So year control content, that my tide is from a fleth of their prev. So year control content, that my tide is from and flat do util florents. It is, a 64, evenlating on the continued on the content is my tide in the content of the control content in the content of the

For ever That they might last longer then one generation, even as long as the world lasts.

lion, erce at long as the world latts.

V. 3. For 1. Store that my clearer liveth, and that he fall fland at he latter day years the carth] I have expected to men prefers and to come: but if they found all prove corrupand take your part againt me, yet I know there is a general judgement or come in which I hall be cleared. He was the deformer of the refurer coin largely in the cleared the clear qualities of the section of the control of t care at all ofcomforting or relieving me, I will not this one last of collect, that those words which I hall now speke in your heaving, were recorded in tome publick influment to all certains, were recorded in tome publick influment to all certains, were recorded in tome publick influment to all certains. On the public that I have been supported by the public tha ctivet now de mean of Chrift, nor of the refurrection, but citibed Johr prefur condition, or of a certain expectation of the property in this world after all his roubles. Though the mean repeated the prefure for God by the tyes of faith, by et that is not the fight here [poken of, but a bodily fight with the fame expt he now had, verf. 1, which Job could not then doe, And for a certain hope of prosperity, it is clean contrary to all the ensuor of Jobs fpech. Chaph 62.8, 21, 7, 1113,14,15,16. He nevet dreamed in all his affliction of his following property. I was a greaw monder both to him-fifte and other's to feet. Therefore it must need be meant of the fight of Chrift in the refurrection, which was his great of the fight of Chrift in the refurrection, which was his great.

Fer Heb, And. Yet that particle is in scripture transla-V. 24. That they were graven with an Iron pen, and Icad, in ted for, and ulhers in a reason of what is faid before, see Chap, xix. 

That my rediemer An allusion to the ceremonial law, of this lite within mee, is pent even only any where the neated hainfann was to take the wife, and buy the bowds, and the period of the latter december, who is of our kindred by increnation, and redeemen sub pis patiens. That Job hence white, is concluded the period of the latter of the latter declaration of what was fail and for the Father never did redeeme persons, nor inheritance. That my redeemer | An allufion to the ceremonial law, in the law, but the brother, or neitrell his/man; and Chritt; boddy light, the sion brother by incrantion, and we are his berthern by adoption. We were Status by nature, Christ hath redeemed the brother by a brother by the price folia work blond, and will deliver us from half, and fettle us in heaven the inheritance of God children, 12.

2. Attraphorically for the edge of the days of the redeement of the status of the

my comfort is, have one to tight me, who lives for ever. This boothy eye.

in true of Christ as God, It was Gode common oath, Numb.

in true of Christ as God, It was Gode common oath, Numb.

and not another Heb, and not a strange body bestioned on the control of the control o

Heb.7.2.5. Rev.1.18.
and that be blad fland] For the word, see on chap. 14, 12.
on the word, Rifeth, for it signifies both to rife, and to stand.
He believes that Christ as a conquerour shall stand, and keep the field when all his enemies thall be overcome, and thall raise his again out of the dust to eternall glory. Or, shall remain for ever. Or shall appear in glory to judge the quick be confiamed J Here hee intimates, that his paines were and the dead. For appearing is a kind of rifing as on chap, so very great, that they had pietreed into his very bowels, and

slapos to entity. Hee, 24pos the stuff. For the word teen low. Or states, shough my body shall be ealong either containing the state of the most recommendation of the state o

dons of the body, out of which mealouk. I hall have the found body no body and the body no body and the body of th

setting downe the matter to be written. Jobs fairly of the refurrection. So this particle is nield, clap 6.9,

[Agon] I am fitte of it upon good grounds. And the pronounce is added in the original I for emphatis, howevery ou may
think me a wicked or an ignorant man, yet I know this
great
myltery. hold him : albeit as now my flate is, what foever is remaining

and therefore deferves the name of a Redeemer, He cals him simelling, Gen. 27.27 for feeling, Isi, 44.16. Ict. 17.8. for hearand therefore destrees the name of a Redeemer, He cals him [finelling, Gen. 37-17 for feeling, [Jai, 44, 16], t. 17-35. for heart-like redeement, sparticel of love, and challenging a right in [jaigkbod. ao. 18. 3. 13, to know, that size, for lew their operation of him, else no good would come to Job, though others were, the mind, Gen. 41. 4. to have experience of a thing. Estific were not retedented by hims. Such interest experience by the sparticle My, face 1 King. 10.3 2.16, 49-4.

[Both] Ther is, liveth for ever. You and I must die, but my comitor is, I have one to right me, who lives for ever. This bould yee, the state of the stat

me, wherewish to see Christ, 12.26.19. I COL. 15.53. I shall not need to take it upon report from others, as it were at the fecond hand, neither shall I be changed, as if I were a stranger from my self, but I who now seel these fore pains, shall see that happy fight.

though my reins | See on chap. 16.13.
be confumed | Here hee intimates, that his paines were worn them alfo

\*\*arthe latter day] When he comes to judge the quick and the dated. Or, the latt, when he both overcome all his encuries, if cole is the dead. Or, the latt, when he both overcome all his encuries, I feele it; though none of you can fee it, and therefore pity men one. Yet I hall it die gaine, though the be brought that upon the earth! Hat, posn the day. For the word feen low, Or rather, though my body thail be a lategrather conductive that the conductive that the second of the conductive than the conductive that the condu

womestedfroy this body Heb. Thy deflary this. That is, Asi Job had faid, surely equity it (elfs, and true triendhip-the womentsy-tho commonly deflary mens bodies in the gave, ought reactive to have without do you from religional or personal content of the common state of the common sta

P.XIX.

Annotations on the Book of 16th.

Ye should not therefore neglect the root of piety, that is in field him, chap.11, before his turn came to speake agains, or nece, and censure me for my heavy afflictions, which daspe selle because he wanted matter, or else because hee faw Jobson met about, as sty grows about a tree, and threaten to over refolute in his own defence, that he made account before-day met about, as sty grows about a tree, and threaten to over refolute in his own defence, that he made account before-day own and kill mee. Others read it thus, of the most. For the standard of the standard is the standard of the st mee by laith neither have I renounced it for all my troubles, whether men could not thrive in the would, and that by the Therefore God will asquit mee; and ye ought not to condemn mee. Or, Thole words I would have writer and the properties of the is found It is now in me in truth, and will be found fo in the

end, when the bufinelle is throughly difcuffed. For the word fee in me It lies in me, as the root in the ground, though ye

cannot fee it. I am just like a tree blasted in the branches, but found at root.

V.29. Beye afraid of the swordsfor wrath bringeth the punish ments of the fword, that ye may know that there is a judgement. mouts of the proofs, timely may home that there is a judgement.] Job now tels his 'cinds, that, they who judge for fally of him had need to feare the juff judgement of God upon fitch as adde afflictions to luch as are preft down with it already. As if the had faid, I fear not that defineftion, which thou O Bildad didt threaten against those that know not God, Chap. 17. this matter, but that thy contumitions words doe compell 20,11) Look to it thou and thy fellows rather, field God ittike me to take another course, and to give thee this ready anyou with his fword. Seek to prevent this heavy judgement of God before ye feel it,

Be ye afraid ] Heb. Be ye afraid for your felves. Threaten nor me, but take heed to your selves, prevent your owne danger.
Thus Job ends his speech, as Bildad did his, chap, 18.21. But fpeaks not in generall, and obliquely, as he did, but particular-

lyand home to his friends.

of the fword] Of destruction by the sword or of Gods sword of revenge, less some heavy judgement from him light upon or revenge, tex some neary suggement from him light upon 1 you. A particular put for the general, Heb. From the face of the found. I hangs over you head, face in the found to the found to the face of the found. The found is an infirument of executing profile the withhill, and I mult unter them. See on chap, male factours, and is used here for a violent death, which comes | 4.13. often by the tword. It is used by an enemy or by a judge to inflict a cruell or just death, on a foe or malefactour, Lev. 26.

6. Ezek. 8.21. And the face of the sword in the original of answer. hews the judgement to be prefent or neer at hand; as a man whose face is leen is nigh us. The Heb. word comes from a word, that fignifies to lay wast as the fword doth whole

for weath bringetb] The wrath of God will certainly bring destruction upon you, if ye persist in your evill way. 1 Chro. 18.13. Or your wrath against me will call for vengeance to bee poured downe on your owne heads. The word comes from heatin the originall, and may well fet our a fierce

God uleth to punish by a volent death, or that deferve fuch heard tryinary rebuskes to my knowledge win anora meeting adeath. This is forten the old of moders and perfectioners, ficient matter to make there an affect. Therefore fear it. Hereby Job thews much love to his friends, that was to carefull to prevent their ruine, that fo much friends, that was to carefull to prevent their ruine, that fo much friends this was to carefull to prevent their ruine, that fo much friends this was to carefull to prevent their ruine, that fo much friends with the state of the property of the control of the prevent their ruine, that fo much friends this was to carefull to prevent their ruine, that fo much friends with the prevent the

nutraced his.

that ye may few?

That ye may take notice of it, and so we were fooken to his fillows; well as to him, but he co applyes knowledge it before ye feel it, and so five your felves from it, them to himfelle particularly. See on chap 19.5; 12 bm, Math. 3,7 0.5; That ye may akknowledge it, when ye [31,3]:

that there is a judgment. That this world is not govern-that there is a judgment. That this world is not govern-ed by chance, but by Gods jult providence. Phil. 5.8.11. Or, I the topkee of the lipit of God.
This God the judge will extrainly and feverely pound in fooffers, mockets, and rath centurers. Matth, 7.1,2. No doubt Johst finch skney this well enough, but will eman are or, located of that underthanding. I should fever me, and to be Johst finch skney this well enough, but will eman are or, located of philling, a stoud defervell, 9. I should feveke to tentimes to blinded with pattion, that they forefee not the evill thee, event of their foolifh counfels, till it bee too late. Job therefore | caufeth me to anfiner | See on verfiz. For the word fee on like a faithfull friend flews, that hee is much moved with chap. 16.1.

### CHAP. XX.

nore. In this Chapter I, there is an infinitiating preface, yet, 12, 23. 2. 2 hauge narration fromwerfe 4, to the last verfe, 3, a brief conclusion in the last verfe. In the preface fee first the speaker described verfe 1. 3, his necessity of speaking, as the conceived, yetf. 2. 3, the cause of his speech, and manner, he can be seen to the speech and manner, and the same of the how he would speak, vers.3. Then See on chap.4.1.8 8.1.

an wered ] See on chap. 16.1. Zophar the Naamathite ] See on chap. 2.11. Zophar the Naamathute J See on chap 1.11. and faid] See on chap 1.61. V. 2. Therefore doe my thought cause me to onliner, and for this 1 make hass. 1 He could no longer hear Job with patience, but his thoughts burning within him long for a vare. I had chought to have let thee goe, and not have medled any more in

Therefore] Heintimates that this necessity of speaking atose from Jobs last words, Thou biddt us to be afraid of the lword, and of Gods judgements, this speech of thine urges and haftens me to give an answer. I cannot with patience hear usurens me to give an aniwer. I cannot write patience hear thee any longer, but must interrupt thee. Others refer is to the words following. Therefore my thoughts urge mee to answer, because I have been reproached by thee, yere, 3, doe my thought? I doe not freak rallly though I make half

cause me to answer ] See on chap. 15.13. Or, answer me. That is, prompt me, what I should say to thee by way

and for this ] The former cause makes me not onely to anfwer, but to doe it quickly. It is fo great a reproach, that I cannot bear it any longer. Others read it; and because. That is because I am of a quick apprehension, and my nature

urgeth me to a speedy answer.

I make ball ] Heb. my hast is in me. I am afraid, I shall forget many things spoken by thee if I doe not answer quick-

V. 2. I have beard the check of my reproach, and the spirit of my understanding causethme to answer.] Two things moved Zophar to answer at this time. The one, because he conceived wrath.

It is purifiment of the frond] Capitall dangers, the punifil—

Tompta and a surger afficient. The non
Tompta and the flow of the frond of the form of the form of the flow of the form of the flow of the flow. The flow of the

and the [pirit] See on chap 15, 2, upon the word, Wind, He means his reasonable soul here, though some understand it, as

their danger in the midth of his miferies, and foretels V.4. Knowest thou not this of old since manyous placed upon them of it, that being sorewarned, they might prevent see, the earth Now he comes to the narration of those judgments, which shall foll on wicked men, and destroy their prosperity.

This he propounds in this verse and the next, amplifies from thence unto the laft verfe.& concludes al in the laft ver, In the proposition he appeals to lobs conscience by way of interroga-tion in this verse, and sets down the thing to be proved in par-This Chapter containes Zophars fecond and laft charge a-ticular in the next verte. He fecretly taxes Iob of groffe iggainft Job. Eliphaz and Bildad give a hird charge after-inorance, or wilfull opposition of the truth. Is it possible, O wards. But Zophar forbears, either because Job and fairs-lob, that thou shoulds be ignorant of this, which almost every

Chap.xx.

this ] Which I shall propound (in the next verse) of the sudden destruction of wicked men.

100 to the defendent of wiscled men.

of old I That this was of old. It fignifies long fines, or angume parks with form the teginning of the world, as it incremented in the words following. Sometimes it fig.

fince man ] From the beginning of the world. Since it was first inhabited. This is no new thingsbut hath been Gods

Adam, the nert man or au.

was placed J Heb. he did place man. To wit God, who
useth to place and sea men, where he please in the world. Or
impersonally, as it is translated, was placed, see on chap.

19.16.

Non the earth] See on chap. 9. 24.

V. 5. That the rimmphing of the whicked is short; and the joy of the hyporite but so a moment. In this verse is the hinge of the whole controverse. Johnad by sove or argument driven them from one fort already, that God did not use to give proferrity to wicked men, now they flye to a fecond, that if he do, yet it is but for a while, and he quickly ruins them:

That the triumphing That the pompe of the wicked can-not be fetched from the times of antiquity, and that the joyes of hypocrites vanish away in a moment. The word fignifies crying out for joy or finging, as men in great prosperity use to

of the wheled See on chap. 3.17.
is flow? See on chap. 17.12. It is not long fince it began.
It is of no antiquity. Heb. from neer. So this phrase is used for
Gods, that came newly up. Deur. 32.17.

and the joy] Their prosperity, which makes them rejoyce

and the plant is seen that the seen that the seen the popular of the lipsetric! Second chap. 8, 13. This may be added left Johnhold day, I am no wicked man. I worthing the God, and then Bildad might reply, yet you may be an hyporite, and to it flemes you are, because your properties and the second seen that the second power properties and the second power powe

in milety, and Gods nand ites nearly upon you, but for a moment.] The beginning of the verie fets out the beginning of their prosperity; the end of it fets out the end thereof. It is but a while since it began, and it will soon, come

V.6. Though his excellency mount up to the heavens, and his fine head reach up to the clouds] He now fees our the fudden ruine 73 beat reasupt street owner. The movers our tre mostern runs and plut not be found.] The winked mans prospertly shall make a great shew, and studently decay. The first is taken in the found. Or, the winked man strength of the make a great shew, and studently decay. The first is taken in the found. Or, the winked man in the fine of the found of the found. Or, the winked man in the first shall be found to the found of the first shall be fined. Meaning the first shall be fined. Meaning the strength of the first shall be fined. Meaning the strength of the first shall be fined. Meaning the strength of the first shall be fined. Meaning the strength of the first shall be first the first shall be first the first shall be found of the first shall be first the first shall be found of the first shall be first shall be found of the first shall be found of the first shall be found of the first shall be first shall be first shall be found of the first shall be found of the first shall be first shall be found of the first shall be first shall be first shall be found of the first shall be firs dream, Dan, 10. 11. yet indignelly out down. The first limit bits wealth, Alt, 8. 20. Others' call its filling whereof its dedown in this year has been been been been been been and the persisting of its in the next. Their height is 6 great in their properties; where the properties of the properties

to prove 100 an appoint coccasion an etellio low from 10 great an height.

Though] See on chap, 9.5. & 16.6. his excellency] Or height, For look what men, excell others in, therein have they outflitty obthers. Hence kings and princes are called [ N 10] because they are higher, and more excellent then other

cellen; shenornets.

mount up! Meb. afend. The word, 1. fignifies to goe up,
25 Gen. 35, 1. 2. to excell others, Prov. 11. 29. 3. to shoot
forth, as bonghes and blossomes do in a tree, Gen. 40. to.
4. to fer out the comming forth of the light in the morning, Gen. ter our meconaming earn or ton uger in the morning, Cen.; | Sort the exposition of this verte, tee on chap 7, 8, 10, where the 15, 15, 2, 10 with shavey, and appear no longer, Gen. 12, 23, 10 where the content into ones mind 15, 7, 11, 7, 10 fet our the stifting of with his owne questy 2 if the would grove him and hypertire. anger to fhew it felf in a mans countenance, 2 Sam, 11,20, out of his owne confession. 8, for the male cattels leaping on the female, Gen. 31. to. 9, to increase, I King. 22. 35. Here it may be used in the first or

the word, [te'on chap.9.8, & 11, 8, and his head] See on chap. 19.9.

reach] Though he were as prosperous as a tree is high, whose top reachesup to the very clouds beyond which no man

mm knowes, and which is proved by the extupples and experience of all ages, fince men beganto inhabit the tearth? I cannot think thee for ignorant, but tather fear that thou disputed a survey, chaps, 3, to thew the spreading of wicked the control of the control

itude of mans excrements, which are cast away, as things

overcome him, he finall be undone

overcome him, he shall be undone,
the his owne dung] A fit similitude taken from that, which
every man understands. Nothing is more contemptible,
then our excrements. Wee cast them away with contempe was not innected, an is in new consignition of the continuous conflaint proceeding from the beginning. And therefore it is a many with contempt of the continuous conflaint proceeding from the beginning. And therefore it is a many with a man should be ignorant of it. Or, sheet of the continuous continuous control of the continuous control of the cont perifit. Some translate it, assome as turned about. But the ormer reading is better, I King 14.10. Zeph. 1. 17. 2 King. 9.37. Hence idols are in difgrace called in the originall, Gods

3.37. Hence idols are in dilgrese called in the originant of danger finking Godes.

1. Bry which have finking! They who admired at his practice to the control of the contr

[hall fay] See on chap. 16. 1. They shall not only think for but speak of this great change to others with admiration. Pfal.

58.11. Gen.27.33.

We wonder, what is become of him, that

there is he?] We wonder, what is become of him, that where is he?] We wonder, what is become of him, that was lately so high above others: now he lies low enough, Ifa.

14.16.17.

V. 8. He shall the away as a dream, and shall not be found if yea he shall be chasted away, as a wisson of the might] Now he sters out the vanity, and indeed neparture of wicked mens prosperity by the smillitude of a dream; it showing it to be imaterially the characteristic of the state of th iperity of the commence of a dreams, meaning a consequence ginary and fleeting.

He fault fige away Like a bird, So the word figuifies, and

as a dream] Some understand it of the dream it felf, which many times is as some uncertaing it orthogram it tell whom many times is as some forgotten, as dreamed, and cannot be recalled by the dreamer, nor others. Such was Nebuchadrecalled by the areamer, nor others, Such was Nebuchad-newars fird dream, Dan. 2, 5, 8, 10. But it is better to bee understood of the thing dreamed of for dreamer many times doe remain, after men are awake, as Nebuchadnez Zars second dee rennin, steet men zie awste, zo Nebuchadnez zars steond dreim did with him; Dan, 4. 10. The plestire of a wicked mans profestry shall palle awsy quickly, like the joy of a dream, when a man in his sliep imagines he hash found a priest treatificy and takes much content therein, but a slidner as few awsterness when the work of the water has been deep to the state of the water shall be seen as the slidner a findes himfelfe very poore, Pfal. 73. 19, 20. 11a. 29.

habitation,
as a upper of the night] That Epithite is added, because
fome visions were seen by day, see on chap, 4.13, A vision is more then a dream. It is some visible shape appearing to a man in his fleep, which is not in every

dream.

V. 9. The eye also which saw him, shall see him no move, neither shall his place any maje behald him.] His destruction shall he not only studen; but also so great; that they who saw him to day, shall to morrow see him, no where, neither shall the then of the place, where he lived, ever more fer eye on him, For the exposition of this verse, see on chap. 7. 8, 10. where

out of his owne contenuon.

The eye also! He is so clean vanished out of sight, that the eyes of those men; who looked on him before, shall never have any starther sight of him. The word is sometimes taken for any further fight of him. In eword is sometimes taken for the influtument of feeing, as here, and chap, 7, 8. formetimes for the fight it felfe, as chap. 15, 15, & 18. 2.

which saw bim! In his flourishing estate, and prosperhy.

For the word fee on chap. 19.27.

Shall fee him no more Heb. Shall not adde. To wit, to feethim

neither fhall bis place any more behold him] He finli au

more be teen nor sound in his place by any inhabitant there, elease to his daift, sill his body be raifed agains to judgement.

Hy the place my be meant the men of his bond(extry) on the large of the large of his place any more bonded him.

See on this 1,2,1 Chertical it thus, Nother for the reg of his place any more bonded him.

Fine dulf] Heb. on the dulf. The dulf in the grave final free part of the place. And they the count of the place is the country of the country of the country of the place of the pl tormer part of the verte, because the word place agrees not with the verb beholds in gender. Others thus, Nitther final and the verb beholds in gender. Others thus, Nitther final and the place of the

now grown poorer then they whom their parents oppetfied to make them rich. The latter is right, for if their parents option of the parents option option of the parents option option of the parents option other poore men, namely occasie me tanner bettore my death fhould by forced to rethore all his ill gotten goods, and to hat nothing at all left to provide for them. And they being as most rich mens children, krought up idly in expectation, of great meaner from their parents know not how to live of themselves.

seives.

his hinds! Those hands that took it awaysmust restore it again. Furthe word see on chap 5.5-23.

shill restore! Heb. made to returns. For the word see
on chap 1.5-13. Hee shall be compelled to make restitution
on chap 1.5. 13. Hee shall be

word (cc on chap. 18.7. Or, his imquity, that is, riches getten

by iniquity, Luk, 16.9. V. it. His bones are full of the fin of his youth, which shall the "V.11. His bines are full of helping his yearth, which find the down yutch im in the duly). Resumming now to the wicked main himself the feet on this youlk. The summing the first form a friend you had been the summer of the first form a find the summer of the first form to first first so Gods in ungentate upon the sudgest man for his former fines confume him, and bring the sudgest man for his former fines confume him, and bring

cet cones wait away. I'vo ignt pununment mait rai on unm, which, may be felt outwarfelly only, but so heavy an ones, that fill piece through and vex his most inward parts, 50 great afficients are set out in Scripture by wasting the bones. Pial. 32.

3.8.38.3.8 102-3.

414 [ull] As he hath had aboundance of fing to shall he have,
aboundance of pains.

aftiging 1 as the analysis of the property and long finet committed aboundance of pains, gibteling fibi yearles; Kormerly and long finet committed apilling fibi yearles; Kormerly and long finet to the fines bee hash forgotte. Here Lophar payes flowages most the weeks of line owns on the high and the weeks of line owns on the high and the milling and infest on list high because proposition away of the milling and the part of the part of the milling and the part of the pa his owns mouth chart 3 s.e. It comestrom a word that fignifies to lik hid, because young men lie hid in the family, and,
or any elements. Or of his ferte, fan. So this word is,
conflicted, Pick, 308, And it may well hefe this Pick. Hea
infilited, Pick, 308, And it may well hefe this Pick. Hea
information one to light hos good beings them to light long
after by his judgements upon him in his old age,
which But I de other with him I lik in the last i were folwhich filed the other with him I lik in the last it were follow him to the grave, and there being him to corruption, and

more be fren nor found in his place by any inhabitant there. | eleave to his duft, till his body be raifed againe to Judgement.

is to this end to liew the great alteration, that final highs on the hypocruse.

V. 10, this children final field, to patch the proof, and bit hands. Plant of the proof that this proof that the proof t some the content of the people. Yet this fall on them very jully, for their parents operated and ruined my families to innich their, children, and therefore it is just they found for you have been a content of the property of the property of the they found for want be farced to fixen pound they must be very poorly hat are forced to fixen pound they found for want be farced to fixen pound they found for want be farced to fixen pound they found for want be farced to fixen pound they found for want be farced to fixen pound they found for want be farced to fixen pound they found for the farced to fixen pound they found for the farced to fixen pound they found for the farced to fixen pound for the farced for fixen fall the farced for fixen fall the fall the farced for fixen fall the fal

tuen,
Though Sec on chap 9.15.8: 16.6.
whiledete [6] It is taken fometimes for evill of trouble either falling on themselves, Jez.
38.0 to by them brought upon others. I Sam. 30.13. Gen. 50.
77. Here it is taken for the milichief intended to ethers by the

bee [weet ] Pleafing like fweet meat to the palat, Prov. 54

in bis mouth | There we rafte our meat. When it is gond by lawger force.

by lawger force.

first shall Heb. his fleingth. That is, the goods, which like Tor the word fee on chapt \$5,500 finis freeze to the found in the like of the shall shall be the shall shall be the shall be shall

though be bide it ] Though he keep his purpose of oppressing others, as elose in his minde as gluttons keep their meat under the tongue, that no man may perceive the pleasure her makes in

the tongue, that no man may perceive the pressure ner makes its it. For the word free on chap, 15, 18, 28.

under bit rongue? See on chap, 15, 5, Hereby may bee means pleafant words, junder which she oppreflour hides his cruell purple.

ditents, which first continues his slesh, and afterward the, marton of his hone; and growing incursable leaves him not, all it is bing him to his give. So God judgeneers upon the wided man for his former fits continue hims, and heing him to dust.

His phrea! It has his name from threngh in the original!, His phrea! It has his name from the continue him to dust.

His phrea! It has his name from the bedsy, by the continue has a good given drawn, which he fisher, and instell the has a limited bedsy to the whole man continues when one the tenger than him hims has a him to he have, man continues when one the tenger than him hims had been a him to other hims, which, may be set outwardly only, but so here, and one, that which, may be set outwardly only, but so here, had been a himself, and the himself, and here himself when the hough and we has not insertable to continue himself, and the himself, and the himself, and here himself when the himself, and himself, are in Journal he abstract to make the himself, and he had her himself, and here h

tich himlelf.

Though be fore it ] Though he abstain from letting it down
into his stomach, and keep it in its mowth, that hee may the
longer tall of the sweetness of it. and forfele it not ] Let it not for a time goe down into his

but | Southis particle is translated chap. 27.1. keeps it filk | The Heb. word carries a prohibition with it. He forbide it to goe down, and keeps it as it were by force in

Chap.xx.

ter, as a was pacating in his mouth: 10 thail the oppetitions pleating plots prove very bitter to him in the end.

yet bit mea! Heb, bit bread See on chap 15, 2;
is bit soweif. In his belly, I. All the inward parts in Scripture phrase come under the name of bougets, fer. 4.15, 2.1 fig. nifies the heart, the chiefest of the inward parts, Psal, 40, 8.

3. The gravell that lies in the Sea, as the howels within the body, Ifa. 48.19. Here it is taken in the firft fenfe for the inbody, 112.48.19. Interest is taken in the mist tense for the in-ward parts, whereof the belly is a part.

is twined] The nature of it is changed, and it is become bitter, and unwhole lowelike the gall of Afpes, as followes in

it is the gall ] It is as the gall; the note of likenesse is often left out to make the fentence the more emphaticall. See on cha. 7.7. He had sweet thoughts in plotting, he shall have bitter

7.7. He had fweet thoughts in plotting, he shall have bitter once, when he had executed live carell device.

of offer) Whole gall it density bitter, which was been considered by the constant has a he gluttons may be the opperflows thoughts in his heart, So that platfe it is useful. It was a shall be shall be

the oppressour.

V. 15. He hash swallowed down vichet, and he shall vomit them up again: God shall cast them out of his helly. As the gluttons meat either because of the unwholesomenesse of it, gluttons meat either because of the unwholetomenetic of it, of this taking too much of inputs him to a great deal of pairs, or this taking too much of inputs him to a great deal of pairs, to the spoods ill gente he by the opperfolion shall lie for fore upon his viscosified in the state of t hathill gotten and heaped up: but with extream paine and torment bee shall cast them up raw and indigested, God

torment hee shall cast them up raw and indigested, God himselfes as it were pulling them violently out of his belly. He has by wellowed down! A metaphor from wilde beasts, who swallow down their prey, and so destroy it. So rich men swallow down other mens riches greedily, castly, foliatily, secretly, riceoverably, so that no man can rel what is become of the state of the helfits of these values down to the read to the state of the helfits of the values of the values of the helfits of the values of the helfits of the values of

fectedly-firecoverably-fostum no ma can ick what is become of themps more ten of the feller fineshrallowed by the whale, vicker! Other mens wealth and offices a good most office of the work of the mens wealth and offices and the first one of the work of the one of the work of the work of the one of the work of the wo

but soon casts it up again. Prov. 23. 8. Hee shall finde more trouble to be rid of his ill gotten wealth, then he found pleafure in getting it. As a glutton vomiting up his morfels forgets the former sweetnesse of them.

God shall] It may be he would keep them, but God shall force him to restitution. For the word, God, see on chap. 8.

3.5, caft ibim] Take all away from him, and leave him as poore, as a man caft out of his inheritance, that hath nothing left, whereon to live. So much the word imports, Joffi.

3. 10.

one of his helly Out of his house where he chought he had laid them up as a fears the glutton thought hee had done his mate in his belly. For othe word see on chapt 5.

V. 16. He spatisfies the people of a specific the unipers tongue shall sea sim; Ittere followers the immentable end of the opportions. He had land not only lost his wealth, but his life all of by Goes most just and severe judgement.

He spatisfied. He shall as simply be shain, as if he had sucked in posion, It is likely that he alludes to the great extractional of opportfounces on get away whem meng goods, as children sucked.

ed in poston.tts issey man ne assues to the great earnethnesse of oppreficious to get away other mens goods, as children such eagerly little thinking those riches will possion him.

the prijos! The word fignifies the head, and because the poston of Aspecs is in their nead it also fignifies possion.

of after ! Which is thought to be most mortall, and to bring a most certaine, quick, and painfull death to him that take

the vipers tongue] Another kind of poilonous beaft, whose poilon seems to be in his tongue. For the word Tongue, see on

faul flap him.] The word fignifies 1. to take away the natural life of living creatures, Ocn. 27. 41. 2. to deftroy things that grow, Pfal. 78.47. 3. to threaten death by the Prophers, which comes certainly to passe. As if the Prophets mouth were a sword to kill men. Hol. 6.4. Here it is taken in the first fenfe to fet out the fearfull and of oppressours,
Y.17; He Shall not fee the rivert the fleuds the brooks of hony

the gluttons food; when once it comes into bis belly is as bite; as it was pleafing in his mouth: fo full the opperforms pleafing glots prove very bitter to him in the end, yet bit meal [Heb, bit bread; see on chapt.; 38].

So the meal [Heb, bit bread; and the provided by the provided by the meal [Heb, bit bread; and the provided by as that he may now optain that piency, which he may in his rony promise himself, The sum is, he shall never more enjoy his former plenty.

Hee [hall not fee] For the fignification of the word fee on

chap, 19.27, upon the word Behold. But when it hath the prepolition after it; it fignifies beholding a thing with delight.

polition I after fight fightes behouding a thing with delight, or rather mjoying it, as Ecclef. 2.1. Pfal. 106. 5.

the rivers I Hereby is intended plenty of all good things flowing in like rivers and streams, 161.41.18, 19. & 48.18. John 7.3%. It comes from a word that fignifies to divide. For tivers are divided from the Sea, and divide themselves into freams, and divide Shires, Provinces, and Kingdomes,

the flouds] The word carries with it plenty, and fwiftnesses. the floud!] The word carries with it pienty, and fwiftnesse, as flouds bring plenty of water and run a pace, the brokes! I he word fignifies valleys also, because brooks are for the most part in valleys. These three words are used to

are nor the most part in valleys. I hete three words are used to fer out a great increase of worldly comforts with variety, some read it, The slowest of the bookes. That is, those swelling wa-ters that make the brooks arise and overflow.

ters that make the brooks arise ann overnow.

of loop and butter! Thefte bring two principall parts of
nourishment in those pares, Isla-7, 15, are used to second plentry. And thereby is secont or only aboundance of such brings
as are wrought without mans help, but also such as are produced by mans labour. They are called rivers, flouds, and brooks, because the hony seemed to flow out of a sountaine when the Bees brought it forth in trees and holes of rockes without the help of man; as the rivers run. And the but-

words he speaks what before hee spake figuratively under the

words he fpeaks was before hee fpace figuratively under the metaphor of vomiting, ver. 15.

That which he taboured for ] That is, his goods gotten with much paine. Or, That which the poor man laboured for; and he by fraud and opperfiling og away from him, Deur. 28, 33. Jola 39.1.Pfal, 74 d. 28. 20.9.11.

Boll be righted [7] to the poor, that laboured for it, and from whom betook it. For the word fee on verific, and on chap.

13, 13, and shall not swallow it down! Here seems to be a contradiction to werf.15, where it is said he hath swallowed downeriches. But the answer is, either he speakes of his pains after his impoverishing, and before his violent death to get new riches, which he cannot fwallow downe as he did the former, but shall find God crossing him in all his labours, so that ci-ther he gets no hing, or hath no time to eat of it, it is so soone ther he gets no hing, or hatn no time to eat of it, it is to loone taken from him again for elfe he means by fwallowing downe not poffelfion of his former riches, which he had already, but what hee hath gotten formerly, fhall not any longer nourish him, or doe him any good, though he have it! For we swallow meat, not only to make it lure, but also to nou-

according to his substance shall the restitution be Heb. according to the substance of bis exchange. Some understand it thus. He shall fully restore all that he hath gotten from the poore, either by the sentence of the Judge or to quiet his owne con-science, or the poor shall take it by violence from him. Others take the word of exchange for recompense, as it is used, chap.
15.31. and interpret it thus He shall be as poor as ever he was

and he shall not rejoyce therein ] Hee shall have little. pleafure in his riches, when hee fees them all taken away a-

V. 19. Because he bath oppressed, and hath forsaken the poor; because he hath violently taken away an house, which he builded not.] He sees down the causes of his ruines to wit, his oppressing

not, fire sets down the cames of misturnesso withins oppositing, and for faking the poor.

because he hash oppressed What can be more just, then that hee who hath undone others, should be undone himself. The Heb. word fignifies to fmire, or fhake, or grufh.

and for laken the poor ] Or, and left men poor. When hee had undone them, he left them in a poor condition, and took no pity of them, but turned them out of doores as tollows. On there read it, Therefore be shall leave them poor. To wit, his own children, Plat. 109. 10.

children, tial, top, to, because he bash violently taken away] Hee was so coverous and cruell, that he not only took what he mer withall, but invaded mens houses, and by force took away their goods from

an house ] See on chap 15.28, which he builes of those men, whom he hath made poor, which he never paid for building 6 M 2

Chap.:

Annotations on the Book of Job.

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1. Ary mail be to estimate at mm for impoverishing them, that

V. 10. Surely by fall not feet quietnesses in belly, he shall the shall yet dual upon him with both hands

miscrable this operitour shall be in the end, when he shall

of him that is in miscro. The poor shall setupon him for want miterable this oppollour that be in the end, when he hall of him that is in miles. The poor hall tempon him for want have no quiencile within him, nor content without him, of means, than 3, 20. Or, of the labours, whole wages the And this he first to affilict Joh, who as he had lot all, fo denined. Or, of him that was troubled by him. The futi of 20phar conceives, he could have no quiencile within him, whole labours he hash gotten away, shall come upon him, fee

his riches.

dul for Nuti for or expect his goods after his death,
his goods after his death,
his goods after his death,
ly util of triches or goods, as Genta-to. Deut. of the
young to the form of the form of the form of the long to the
every head of the winterful flust the map on him. The dedut oftion of the opperfloat is now further fet out by his enemies,
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the form of the opperfloat is now further form of the opperfloat is now further form of the opperfloat is now further form of the opperfloat is now for the opperfloat is every hand of the wicked shall come upon him. The destruction of the oppersions in owe further fer out by his cenemies, in the oppersion is now further fer out by his cenemies, in the same that the oppersion is now further fer out by his cenemies, and the oppersion of the opper

to his owne contest.

In the fatter [feet he fafficiency] When he hath fully endthe hindles, fo as might abundantly content him. Though it fends out the arrow, as the carpenter is fail to out, because 
according man never think that he shadt enough. When her 
that he feet had foresped out the for much as might fastiste 
her than the created and diverged outputs, fo much as might fastiste 
of fleet] Of facth matter were their boyets made then, as the 
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of fleet of facth matter were their boyets made then 
of fleet o

Zophar conceives, he could have no querentie within mimfelde.

Sarely] So this particle is translated Job 8, 6-yet here:

V. 3, when he is about 19 fl his helly, God [hall caft the funy
way he. The circle. See on chap, 19,18, Because he hash fisciled of his wrate hop to the many he. The circle. See on chap, 19,18, Because he hash fisciled of his wrate hop to the circum. God severe proceeding against the
the poors, therefore he shall hind no quietnesse in his owne
caming. Now he fetrous God severe proceeding against which
which God
wicked oppersonments and held with the which God
winced oppersonments.

the poors, hercheche he field lind no quienceffe in his own fight. The processing against the poors, hercheche he field lind no quienceffe in his own fight. The processing against the

fied with wealth, he lital in special. South next seems which fear and prunithment. But the former reading is better, which fear and prunithment. But the former reading is better, which fear to work the straight of the str

meaping 1s, that white the wicked man itees to avoid one dan-get, another unfeen farther off, and more girkeous fals upon him, and defitores him. As it befals a fouldier in the warre, who thinking bimfelfe fafe, while he can keep off his re-mites fword, is unexpeckedly flaine with an arrow from a

and the bow That is, the arrow floe out of the bow. For that is it, which pierceth, yet the bow is fald to do it, because

Chap. xx.

the depresentation of the series of the seri 

yea the glissering sword] The word properly signifies light-ning, yet here it is put for the bright blade of a sword which glissets like lightning. So it is used, Deut. 32.41.Nah. 33. Hab.

with a long of the state of the

prognofticates present death to him.

terrours are upon him The terrours of death, which now terrours are upon him The terrours of death, which now terrours are upon him The terrours of death, which now terrours are upon him footby. See chap.

terratur are isponting. The terroruss of death, which now it viviv. But the word is never loufed, the fees and feels approaching afficigle his fouls, fee chap, 18.11. The Dutch translation reads it thus. Met flull draw feels are feel and the feel and feel 

all kinds, as Proverb. 1.13. For darkneffe, fee on chap, 15.22. and no other portion can a wicked man expect from God, Or.

[ball be bid] Troubles shall be like theeves that hide themin birfecret placer ] where he thinks to hide himfelfe from

Amotations on the Book of Job.

Amotations on the Book of Job.

Chap. A Amotations on the Book of Job.

Amotations of Wis indirectors. The Interface of Medicing Interface on the Job.

Afred Some heavy judgement, which like fere full deferment on the Job.

Amotations on the Job.

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Afred Jose heavy jud

The heaven See on chap. 9,8. & 11.8.

[hall reveale] Shall discover his secret fins by Gods open judgements upon him for the same comming from hea-

his iniquity | See on chap, 7.21.

The increase | Such things as grow out of the earth, or on trees yearly, Some understand it of his children sent into cap-

tiviry. But the word is never lo used.

the ore occurred and treatment. A name of me creating out or to ap. 34.1. Frov. 6.14. & II.4. II.3.3.13. £286. £28 if he doe expect any better inheritance, he will be deceived for this is that which God hath allotted to him. Every word Televes in places of advantage to rob passengers. See on chap, hat has Bemphasis. Men may count wicked men happy, but 18.10. wealth and honours of the world between them for a time, but

them. This] All these micries, and the great destruction, which labare ploten of the third place of the ploten of the third place of the place of th

CHAP. XXI.

CHAP. XXI.

CHAP. XXI.

God, it my complaint: 1 The declaration of my mileties. to man 1 See on chap-1,4.1. Or, of man, 1f.1 had no greater things to complaine of them man could inflict, I had lead to represent the complaint of the man could inflict, I had lead to represent the complaint of the man could inflict, I had lead to represent the complaint of form with any leading the representation of much and yet I might have just easily from wrefe, 1, overfer. 3. The body of the answer from: 18.1,3.

Mail from wrefe, 1, overfer. 3. The body of the answer from: 18.1,3.

Mail from wrefe, 1, overfer. 3. The body of the answer from: 18.1,3.

Mail from wrefe, 1 to do do with man only, 1 might line the prefere r, the freeker is defribed wrefe. 3. He witch justify be troubled, 1 fee for much in your unkind dealing with a gentle Prefere rom onlifie his former roughenfiel of freech. the theory is the freshet a defirible serici. 2. He when for the freshet is defirible serici. 3. He when for the freshet is desirable that they might the more willingly hearken to him, and the better underliand him, and not interrupt hims. 2 roph as had larely done. Hee perfuseds them to heare him patiently.

1. From the end of their coming, which was to combine thim, and that they could not doe, if they would not heare him lay open his girles, ver. 2. From the end with the series of the 6. From his own fad apprehension of it, verl.6.

But] So this particle is translated, chap.6.1.

Job] See on chap. 1.1. answered and said] See on chap. 16.1.

sus conforting of those comforts you should, and imagine, and the willing to give me in my mileries. If I can have add to mo more comfort from you, let me have audience. Or, and the streed it, and you will be adjustified. Ye still fee cause this fall to be made you fooled on the p.17.8. His friends had feen

Annotations on the Book of Tob. God hath provided a farre other portion for them, and for them you, that you will let mevent my forrows quitely that by way of inhetitance never to bee parted from in your hearing, which hitherto ye have exasperated by your

that by way of inderitance never to bee parted from an your nearing-waten numerous e nave exapertated by your nearing-waten numerous e nave exapertated by your nearing-waten numerous e nave exapertated by your parting-waten numerous end in the numerous examples of the nu

V. 5. Mark me, and be aftonified, and lay your hand upon your mouth.] He accureth them of ishumanity, shar paffed by his fore affiliations, as light things, and perfundes them to look better upon him; and to show that they have not put off

special second cap. 1.1.

subject on an feel 3 secon chap. 16.

1 subject on an feel 3 second second

Chap. xxi.

now.

"and I syour hand upon 'jour 'mouth'] Ye will fee fo much

the projective of the wides in very fluers, bob here doth clear

caulic fipty and filence, ince ye will be adharded to fleek any

gravity defaults the continuance of it in many particulars: the

more fo hathly againful meany as how done. See chap 4, 4.85

better convince Zophar of his ericure. And he belgins 29.9 Judg.18.19. Prov. 30 32. Mic. 7. 16, ye will then be con- with their children, which next after their owne health, and tent to be filent, while I speak to went my sortowes, and clear wealth are the greatest comfort to them in the world. And

w. 6. Evan when I seamakes, an is faid, and rombing, the blood may find. When I confider my former be blowed upon which a ma fillen, and our hard here repotently from which I am fillen, and our hard here repotently from which I am fillen, and our hard here repotently where the proper our hard here repotently when the proper our hard here repotently and the repotent which come of their feed, Gen. To be for the children only, and bring the third here the word off-firing. Others the it is treamber 150 DN terandized frilds, 6. It is treamber 150 DN terandized frilds, 6. It is treamber 150 DN terandized frilds, 6. It is figured to the come found that the come found that the come found the properties of the come found that the found

theter.

V.7. wherefore due the wicked live, become old, yes, ore less thank of the property o ticinar, ne inewer his owne condition to be not unlike or may wicked mens in regard of troubles, from thence to verf. 32. 5. he answers what Zophar faid in the end of the former chap concerning the violent death of ungodly men, verf. 32, 33, 6, He concludes all with a declaration of the vanity of their 6, He concludes all with a declaration of the vanity of their to be fall them from abroad to diffurbe their quite. Some read confolations, yet? 3.4. In the fifty part, 3.1. felt fels out the it, it with buffer to preserve without fare 1.0 there is the proferry of their part, and the profession of their children, yet. 3, in the just fare. See on chap 1.5 1. do not so that fifty of their families, yet. 3, in the just fare. See on chap 1.5 1. do not so the profession of their children, yet. 1.1. in flar and exist each yet. 1.2. in the just fare. See on chap 1.5 1. do not so the same affliction fent without in the profession of their children, yet. 1.1. in flow is the road [1] By Cost road is meant affliction fent without in the first profession, yet 1.2. in their wealthy life, a feed [3] by Cost road is meant affliction fent without in the first profession, yet 1.4. 1.5. 3. Helicevies his own in the first profession, yet 1.4. 1.5. 3. Helicevies his own is shown if you had not sand faith not their cow calcute the first profession yet with the first profession yet with the profession of the first profession yet with the profession of the profession yet with the profession yet with the profession of the profession yet with the profession yet with the profession yet with the profession of the profession yet with the profession of the profession yet with the profession yet with the profession of the profession yet with the profession yet with the profession of the profession yet with the profession yet with the profession yet with the profession yet with the profession yet yet with the yet with t 2.0. Attentive take the Copy of wided me in this world, and the first property of wided me in this world, and the first property of wided me in this world, and the first property of wided me in this world, and the first property of wided me in the first property of the first property o which thou fayeft, O Zophar, of the short prosperity, and part. Sudden destruction of wicked men is easily consuted by gen the experience of the experien

not hand with thy direction.

\*\*More free!\*\* Compare the it to be an exportulation with God Levi-field profession of the word of the word of the profession of the word of the

graper matter, yet they live in an higher fullion, then many lof, verf. 10. for the word feeon chap. 14.10.

better men. For the word, fee on chap. 16.4, on the word,

skir little over See on chap. 19.17, upon those words; young

Thin all this while, but they had not throughly confider. V. 8. This feed is clust find in their fight with them, and colo his miferies, elic they would have been altonied before the figher fixings.] As Zophor had in the former how. tent to be lifett, while I juest to vent my lottowes, and east my reant article generat contours to ineval in the words, and the my delf. For the wood, I stail, dee on chaps, 2.3, E. of the word, I stail, dee not left him that the comfort of a numerous thought to end the my depart premised, and a faid and rembling ta- tick politics, which the pointed to be more repensated as the control of the more than the control of the control of the more than the control of the contr

tangets need on 1 See on chap. 18.20. when the most of them of the of them of the of the

from fear ] 'They are so quiet, that they fear not any harme

gendereth] Heb. makes to paffe. To wit, his feed, of which

pass possible and deliverance:

In the widely I see on chip 3.17.

Det the widely I see on chip 3.17.

Determine the widely I see on chip 3.17.

Determine the widely see on chip 3.17.

Determine the widely I see on chip 3.17.

Determine the widely see on chip 4.17.

Determine the widely see on chip 4.17

might. Heb. Leiking Adonijah live. To wei "irrhealth and lirength; Simus 56.

Weinerghi, Weinerghi, Simus 56.

Weinerghi, Weinerghi, Weinerghi, Weinerghi, Weinerghi, Weinerghi,

children.

ar home like flocks doe cheerfully and mentily skip up and word nave in to wants.

We are greated elight to practing, and are greated the total control of the state of the st

rily, and regarded not God, Am. 6.5.

• They take The instrument into their hands to make mu-

and rejbice] Take delight in pleasure in that kind of mu-

at the found \ See on chap.15.21.

at the journal Sec on snap.15.21.
of the organ Jan infirmment with many pipes like that which we now call organs. It comes from a word that figurities love, foors, delight. And it feemes to be a very pleafing infirmment. Such men used on feast dayes for mirth, P[al.

V. 13. They found their dayes in wealth and in a moment go down to the grave. They live long in an uninterrupted pro-fperity to the very minute of their death. They have no losses iperity to the very minute of their death. I ney have no loues in their life, nor long fickneffes to bring them for their end. For Job did not intend here to fliew their punifiment, but their pleasures lasting all their life, as appears by the words be-

They [pend] They finish or consume all their dayes in pleafure. Others read it, They make their dayes old, They live lone

their dayes] All the time of their life, fee on chap. 14

in wealth ] Or, in mirth, Heb. in good. The Hebrew word Signifies that which is right and just, 2 Sam. 15.3. 2. that which is profitable, is ignt and just, 200m.153, 2. that which is pleasing, 25m. 1927.

Deut. 6.11, & 30.5, 3. that which is pleasing, 25m. 1927.

Edges 26, 4. that which is full or compleat, Gen. 15, 15, & God gives lears,

They may full sooner then they sole. For 25, 3, that which is full or compleat, Gen. 15, 15, & God gives lears,

They may full sooner then they sole. For 25, 3, that which is justified and delightfull. As fellivall the word fee on veri, 13, and chap. 20, 21, upon the word rines, I Sam. 25.8. Here it is taken in the fecond fenfe for Wealth-riches, or in the fift for mirth.

and in a moment ] They lye not fick, nor in pain as others but are foon gone, in the twinkling of an eye, I Cor. 15.52

A moment is the least division of time. They dye very eafily without that sense of paine, which other men feel,Pfa

73.4. they goe down? For graves are in the earth, and thicher mens their lives by countful good or bad, dead so size defected, which walked upon the earth alive. It is also a defectent from life to death.

also a defectent from life to death. It was not take rever. See on chan? 9.

allo a defecut from life to death.

In the grace JS even chapped, See on chapped JS even chapp to the grave ] See on chap.7.9.

29.1. For the word fee on chap 16.1.

unto God ] See on chap 8.3.5.

Depart from us ] If they be called upon at any time to know God, they utterly refuse it, and stop the mouths of their owne confciences,chap.22.17.

conficences, chap.22.17.
for ] So this particle is translated, chap.17.10.
we define not ] We take no pleasure in walking in thy ways,
and therefore cate not for the knowledge of them. They are accuted of an affected ignorance, and despising of knowledge, when they might have it.

Annual Control of the property of the powerful of the powerful

filty, and regarded not God, Am.6.5.

\*\*Let pa de/] The inftrament into which hands to make mustice, Others readily, \*\*The inftrament into which hands to make mustice, Others readily, \*\*The inftrament into the interest in the interest in

world, Gen. 49, 25.

that we (hould leave him) The word fignifies 1. to worthin inta we financiate ve bins! The word fignifies 1. to worldig God, Deut. 6.13. 2. to Gerve men, Gen. 14.3.14. 3. to lay-bour or work, Exod. 2.09. 4. to till the ground, Gen. 4.2. 7. to make one to ferve, or ferve our felves of him, Eack, 34.37. Here it is taken in the first fense for worshipping God.

and what profit [bould me have] No benefit will come to us

and what profit flowd have 6 awr.] No benefit will come to use by praying to him.] Heb. If new test him. To wit, with our prayers, far, 76.

V. 16. Let birt good it not in their hand; the samplik of the wided it find from me.] Here Job Speaks in his own perform the kefore spake in the person of widest men, and mens the detectation of their impirety. As it he had shirt the same with the same of their impirety. As it he had shirt on them, but admit as the foolihi fecurity of their makely, but had shirt God, as listley had no further met when are described. All is in Gods hand, who can take away their wealth, when he please, And therefore I will follow none of their wicked devices.

Indinectors I will tollow none or their wicked devices.

Lee This uleth to bring in fome fixings thing beyond mens
expectation. See on chap. I. I. Such would be the foddin pos
verty of the fixing ungodly men, when it came.

we cause, if not in their panel I is not in their power to keep their, great riches. For the word fee on chap. 15.23.
the canafell I am foffer from envying their prosperity, that I cannot approve of their court of life for all their wealth, ch. 22.18. & 10.3. & 18.7. Plai. I. I. In all these places counfell is put for a courle of life, for wicked men as well as good guide

want and forrow before they dye.

How \$6\forall Secon chap1; 2.00e understand it of the richel's
is the candle! Or\_idmpe. Some understand it of the richel's
of the opperfolius, which finise for a time, but afterwards are
taken away. Others of a violent death of the wicked many,
when his lite's taken away before it be finished by the courte which districts taken away before it be induced by the course of nature, as a candle is put out before it be done. This agrees belt with the defirthetion following in this verse, of the micked See on chap 3.17.

their destruction upon them ] See on chap. 18.12. God] This is not in the original, but added to fill up the

Gong Anists not in the original, but added to fill up the [entic, Secon chap.to, 23].

Allthibutall He gives to the wicked man his portion of forrows.39 pacents give their children their portion of goods. The meaning is, he punishesh ungodly men according to their merits, chap.to. 29.

Chap, xxi.

and as chaffe] Which is lighter then Rubble, and fooner

blowne away. that the llerme 1 It comes from a word, that fignifies to time, that Ood hat make an end of a thing. A wind may leave fomething, but this & 15.20, & 14.5.

luacenty, a trice out many goods, at the some tending, lagenter is compared to the fudden and unexpected comming of a theef in the night, V-22, Shall any test

tents. He doth not prefently punish them, but watches a time, the doth not prefently punish them, but watches a time, when they think their condition most prosperous, that he may reach others. The nominative case included in the verbe, as

dealing upon record to punish his children for it with tempo-behers, Ifa. 40.13.8 45.9 Rom, 11. 34. i Cor. 2.16.
rall punishments, that the world may fee, how much God bates | God 1 See on than 3.2. Rom, 11. 34. i Cor. 2.16.

oppression. For the word, see on chap. 18.7.

for his children] See on chap. 14.21. Either he will punish both him and his children; or if he suffer him to goe to his

both him and his children; or if he fuffer him to go to his faint he fuffer him. A judge flould know what he comes him to grave in peace, he will traine his polettiery.

\*\*Bernardshhim\*\*] The word properly fignifies paying of a deen all older. Ye disparage Gods wildome by centuring heter. God by his judice own stem punishment for their opportunities, and he will pay it. Sometimes in fignifies to give a good reward for things well done, as Ruth a 12. 1 Sam.

\*\*Lagor that we flight We that are low much not centure God; he can be the him to give a lambority, and judgeth their that the highest authority, and judgeth their that the highest handwrity, and pudgeth their that the highest handwrity, and judgeth their that the highest handwrity, and pudgeth their that the highest handwrity and pudgeth their that the highest handwrity and pudgeth in heaving flambority and pudgeth the first power flambority. The first power flambority and pudgeth the first power flambority and pudgeth his dwarf high life that we flight we have a flow high the high series and high se

on by an elegant immittude, wherein cous what that high upon ungodly men is compared to a poyloned cup which deftroyes them that drink it. See the like Pfal.75, 8. Jer. 25, 15

Histers See on chap.20, 9.

[hatter] He shall feel by experience Gods wrath in his deftruction. The eye being the most noble lense is put sometimes

fruction. The years are not nonteness to put omerines for the other fenses. For the word, see on chap. 19.27.

his destruction? The Heb, word here used is found no where effein the old Testament. And therefore the sense must be be expected by him, that drinks of the wrath of the Al-

and he [hall drink] He shall not tafte, but have plenty of it fures. and not pass or well, a see man not cause, not nave person your times.

By a poured upon him and into him, Lefa on you on thould think, he had the see that the s

drink of it. For the word fee on chap. 6.4. & 15.16.
of the wordh It comes from a word, that fignifies heat. For of the torain jet comes from a word, that figures near, to, anger makes a mans passion to boyle within his breast; and heats his bloud, and burnes and confumes others,

Allfibiately]. He gives to the wicked man his portion of poots. From the program of provings a protein give their children their portion of goods. The meaning is, he punished ungodly men according to their foreovers]. The word fignifies fuel for nowes, as women feel in their labours, which hold them like bands. A reason is the contract of the province of the provi in their labour, which hold them like bands in the days of the state o

chiffe before a violent winde. They are foon blowne away out of their place.

They are all flowled: This fimilitude is often utdefin firstpures of fee out the lighten deduction of ungodly men, chap. 27,214. Fall 14 116. 17.11, S. 29.4 Hof. 13.3. to see our the sigleden destruction or ungoony mempangangang and the see of the significant seed of th death should enrich them, nor be grieved at their ruine, al-though his fall should be the cause of it.

when the number of his months That is, his moneths num-bred by God. When God takes him out of the world at the time, that God hath fet for that purpofe, See on chap. 16, 22.

make an end of a tuning. A wind may leave iometung, but this general allow yelf-offer it like a whetherwinde.

\*\*Expert all way before it like a whetherwinde.

\*\*Expert all way before it like a whetherwinde.

\*\*Expert all way before it like a whetherwinde whetherwh

hindlefe, So Chrifts comming to judgement is compared to the fixeden and discrepted comming of a therefin the night, it field that are light.] It might be objected, that it is not alwayse dash bism, and he fleat leave the mental that the result of the court of the to his great oppression, whereby can and muonic onner ment imment to rive song, and in a bundance, and to due in prace. Very deputy of a little transfer, and the state of the seal of of the sea

the more restricte them.

The punishment of his iniquity. Others read in his ringuity. The punishment of his iniquity. Others read in his ringuity. The punishment of his iniquity. Others read in his ringuity. The punishment of his his violence, who by his side to embalm dead men, vef. 2., of that day, So here is there any for the ready has been ready and the rea

God] See on chap.8.3.5. knowledge] Undertake to teach him, what to doe, and how he fhould governe the world.

fixing he judgeth] A judge should know what be comes him to doe in all cases. Ye disparage Gods wisdome by censuring

life long, life life long in his full strength] Heb, in his very perfession. Or, in the strength of his perfession. In the highest degree of earthly felia

being wholly at case Prosperous in estate, and healthfull in body, and peaceable in minde. and quiet] See on chap. 16.12.

V.24. His breaks are full of milk, and his bones are moistned

elicin the old Tellament. And therefore the fense must be with marzem.] An allegorical delirption of the highest helped by the coherence. And what lesses the description of the highest helped by the coherence. And what lesses the description of the highest helped by the coherence. And what lesses the fense with marzem.] An allegorical description of the highest helped by the coherence. And what lesses the fense with marzem.] An allegorical description of the highest helped by the coherence and the fense with marzem.] An allegorical description of the highest helped by the coherence. And what lesses will be a supported by the coherence and the fense with marzem.] An allegorical description of the highest helped by the coherence and the fense with marzem.] An allegorical description of the highest helped by the coherence and the fense with marzem.] An allegorical description of the highest helped by the coherence and the fense with marzem.] An allegorical description of the highest helped by the coherence and the fense with marzem.] An allegorical description of the highest helped by the coherence and the fense with marzem.] An allegorical description of the highest helped by the coherence and the fense with the fense abounds in health and wealth, in goods of body and effare, He is far, rich, and well liking. He hath flore of riches, and plea-

Chap xxii.

Chap. xxi.

of milk, and fo enrich him.

with marren The word imports outward fatneffe, 23 well former paffages of 25 inward moiftneffe. For where the bones are full of marrow, be found before. there the flesh growes far. It may be understood of a thriving body, or estate, or both. In such a flourishing condition many

Sec on verl. 23.
in the hitterneffe of his faulc; Heb. with a hitter food. In a
fad condition of fairit and faul of fortow. Hawing been afflidetail his life, he dyes with extraordinary pangs. Bitter
things are differentian to the palars, for are incrower to the
mind, 2.0. a King. 4.27. For the word, fouls, fee on chap.

the word weath with pleasers of the most conjusted any part of the word, Earch, she could not seem as the coul

gasive, but by their difcourte be could guesse at their intentions. So a wise man can doe, Prov. 20, 5.

mat the devicer? The original word from themses signifies thoughts in generall, or purpose, as chep. A Prov. 12, 2, & evill stongths in generall, or purpose, as a chep. A Prov. 12, 2, & evill stongths in and evices to hur others. A Prov. 12, 2, & evill stongths and devices to hur others, whereby men wisely 14, 17. And sometimes shock thoughts, whereby men wisely forcise things to come, as Prov. 14, & 3, 31. Here it is taken for civil devices to hur Job.

which words from the same provided in the same for t

(Annotations on the BOOK OI Job.

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of milk, and to enteth hum.

and its thereig. Seen chapp. 20. II.

and his thereig. Seen chapp. 20. II.

art minified.) Helo. wastered. There is an elegancy in the

art minified.) Helo. wastered. There is, every once of them.

[16] Nor the word ADM (see on chap), 6.1. It is likely that

[16] intends, they thought for, an algabrated it out of fome

Not a bone want moitherfit.

[16] Intends, they thought for, an algabrated it out of fome

[17] Additionally the service of the service

be found before.

where is the house of the prince | Some understand it of John owne house, and the words following of his childrens. Others of his eldest sons house, which was blowne down, chap. body or cutes grown. The body of the street of the street

here.

and where are the dwelling places of the wicked] Heb, the
tent of the dwelling places of the wicked. Their cutious tents
fit for many to inhabit. For TITA atent, free on chap. Art 11.14. 1900 in the word, Tabermacle: For, The wicked, fee on

where the continue words which are here used in the original lare there used allow the continue were the continue words which are here used in the original lare there used allow the continue words which are here used in the continue words which are here used in the state of the continue of the continu

and the wormer] See on chap. 17. 14.

Shall caver them? It may be thom of them, who lived and died in plenty, shall carries apartel, while he lived, but now in the grave the worms will crawle on him, and cover in the grave the worms will crawle on him, and cover form to the control of the c

died in plenty, had curious apparell, while he lived, but now in the grave the worms will crawle on him, and cover him, will they have exact him by, 16.1-6.11.

V. 27, Bold By 16.1-6.11.

V. 28, Bold By 16.1-6.11.

V. 29, Bold By 26, Bold By 2

theeves take away mens goods violently, and unjudity. Zeph.

3.4. \*\*\*ainfipmed Or, concerning mm.

V.3.8. \*\*Roy 3efs, where is the boule of the prime? 2 and where

V.3.8. \*\*Roy 5efs, where is the boule of the prime? 2 and where

words as fooken of wicked men in generall, as if Job had faid,
words as fooken of wicked men in generall; as if Job had faid,
the think yeth occonflued my opinion infliciently in blading it copes from a word, that fignifies to palle or goe beyond

Ye think ye had conflued my opinion infliciently in blading it copes from a word, that fignifies to palle or goe beyond

me to fliery, where are the labitations of former tyrangs and ones bounds.

\*\*Not that God in anger ever goe beyond has been should be supposed to the state of t

but to fignific Gods fierce anger, such as mans is, when low har. This predecessors and successors are set out, chap, hee is transported beyond all bounds and limits of rea-

fon.

V. 3t. who shall declare his way to his face? and who

shall repay him, what hee hath done? ] Neither is it any marvell that the wicked man escapes often, when others are as-Hicked. His riches and power are fo great, that no man dare reprove him to his face for his finnes, or punish him for the injuries which hee hath done. It may bo, many have cause ro grumble at him for private injuries, but they dare not

contradicts what Zophar had faid, chap. 20, 27, the earth shall rife up againft him.

declare See his wicked life before him to plainly, that hee might fee his ungodlineste in their words, as in a glasse. So much the word imports, fee on chap. 15.18

his way His wicked course of life, see on chap. 16. 22.

& 17.9.

8 17.9.

10 bis face JMany mry mutter behind his back, but his countranance is 6 terrible, that no man dare come into his prefence to rell him his faults, See on cha. 14. 20. upon the word Countral.

and who [hall repay him] God lets him alone here in his wickednesse, and no man dare ftir him.

what he hat done? Seen than 14.9. upon the word Bring forth. Who dare punish him for his wicked actions; Others read it thus, And hee doth what hee list, and who shall repay

bimit V. 32. Yet shell his be brought to the group, and shall remain in the tomb.] This werse may be better eved thus, Yet hee is brought to the graze, and manined in the tomb. Whereas we say, it God space a whicked man all his life lost the will be furter bring him to his endly some examplary judgement, it is farre otherwise, for many a whicked man lives plentfully.

it is fare otherwife, for many a wicked man lives plentifully, dies quiety, and is builed honorably, and fluid these brought? Her shall be carried forth in pomp to be builed in a flately faithon, and not brought forth to the block or the gallows as he did deterre. For the word fee on werf, o, and chapt, 1.9, so the grave? Heb, to the graver. That is, to form one of

the graves, see on chap.7.9. & 17.1.

and [hall remain] Heb. shall watch. That is, he shall abide and final tenuin] Heb, find the match. That is, be shall abide its quitely in the grave, is a watchman, that stands still in his watch-tower and lookes about him. Others understand it runs, he shall regard nothing but his tomb. That is, he shall forger all things in the world, and feel no pain in his body. See on chap. 14,22. Others shus, I file had fense, he would want over his tensel, left any man should rob him of his quite estate there. Others thus, Some other shall hee feet to watch has about his shall be seen as a shall be feet to watch has about his shall be seen as a shall be feet to watch him has been his shall be seen as a shall be seen as a

At 24.24.
The clotd? The mould that fils up the grave.
of the valle? Where graves are made for the most parr.
For the word see on chap.co.17.

and every man shall draw after bim It is not peculiar to him alone to dye 3 others also must draw out their dayes to-

an inter we insumerant agree using 1200, and more is no commonaty at mane mane. They consider the unit is many most manhor left and 17 That is, of those that worth often the mo doewell and wilely, the good and profit redoundeds to him-the grave. Many goe before him to the grave, and many fol-folder.

16.36.15ccctc14.16.

V. 34. How then comfort yennes in usin, fixing inyour amfawers there remainst heliboods. He concludes now that as he
hath confuced their disputations, so he may justily reject their
confolations. For their disputations were full of fallbood, and contolations. For their diputations were full of fallihood, and their confolitions fuch as could no way affect by figure their confolitions fuch as could no way affect of their conformation for a wicked much because of his stafflictions, which was falle ground: and performance of their conformation of their way to comfort him.

How then Seeing I have disproved your tenets, why doe ye fill proceed to deal thus with me? comfort ye mee ] Doe ye my friends feek to cheer me up in fuch a falfe way?

in vain With empty words, or without folid grounds. Af-ford me fuch comfort, as will not stand, or abide. Or, why do ye discourage me in Read of incouraging me? feeing in your answers In your discourses by way of answer to my arguments.

there remaineth] As I have proved your arguments to bee and therefore I must fill judge them to be so for ought you have faid to the contrary.

nare laid to the contrary, fallford There is no runh in what we have faid. Or, Tranf-graffon, Ye have gone beyond the rule of rruch, and cquiry. Or Yevanization, Ye have dealt doubly with God, and with measurably the modern of the might not profiper wicked men bere, and punish them only in another world, chaptary. Ye have made me belove, ye came to comfort me, and ye have altogether discorraged mc, Munha, 3,11.

# CHAP, XXII.

V. 1. Then Eliphaz he Temanite answered and faid]
This is Eliphaz his third and last consist with
ob, wherein those things which he indirectly charged him Job, wherein thate higher which he indirectly charged him with befure, now he charged him with befure, and so filters plainly eith hours, and particularly upon a him, and is of them plainly eith hours, and the late has been decided as a summary of the process a gainful ungoly men before he are late to be binned for hours he did not expert! 60 much before: when he to with his sequences, like he add diplusant, he repeate pass with the before in subflance, chap , & 5, & 15, yes his fight its order for area stop up Job in hope of property upon repeatance which he did not doe chap 15. Biphra alwayse begins, either because he was electmend within a for her eff gave place to him; or elfe because he was worth and the condition and not man forces where the second her was elected within a subflance of the second her was they did in the first condition and norm and best wire corrective, thas for see on chap.14.23. Others thus, I fine had fent, hex would watch over his routh, left any man flould rob him of his quite three there. Others thus, Some other shall bee fer to watch with the state of tance from thence to the end of the chapter. In the repre-The total?] The mould that fils up the grave, of the valid?] Where graves are made for the most part, from the word fee on chap.0.17.

For the word fee on chap.0.17.

For the word fee on chap.0.17.

For the word fee on chap.0.17.

The mould not a living man attributed to a dead 1. to flew how free the wicked is from all trople in the grave. Been after as a man that reflequely in his graveles, from thene expected, 1.5. the charges him with certain abfurdly gathered our of his formed being the most of his own arguments, chap.2.1.14. 15. and that from beel, and fears no flormes. In his life he felt no trouble, pow.

Then J See on chap.4.1.

Then] See on chap.4.1.
[Eliphaz the Temanite] See on chap.2.11.

Letiphar the Tenamite! See on chap 2.11, and word there is an interest along mith draw of their bird. It is not peculiar to him alone to day 5 others allo muth draw out their days to.

"The light draw very man find the word the risk of the state of the light of the

a man] Though he be never fo ftrong or flout, for so much the derivation of the Hebrew word imports, see on chap.

bee profitable] Adde any thing to God to make him better or happier. No man can doe it, for God is perfectly holy and

minicite by his cutreet carriage. Deut 10.13, Prov. 9.13. The lat the greatnette and durablenette of thy affiliations, for it is word that here is it randated wite, fomenines against profestations, for good fuccesse used to follow men of prudent carriage.

riage.

May be profitable unio himfelfe] See before on this verse for the word is the same, that was before. Others read the latter end of the verte thus. Or if it may be profitable doth his good fuccessed thereon But the former reading is better, as an fwering best to the scope of the place, and agreeing best with

this which follows in the next verte.

V. 3. Lit any pledfore to be Almighty, that than art righteness for the country leafure to be Almighty, that than art righteness for the country leafure to be almighty, that than art righteness for the country leafure to be almost than makefully moves perfactly the country and perfactly than the country leafure to the country man, which there then cannot prove the country man, which there then cannot may please the country man, which there then cannot be compacted to one than the way guilty of many functional country in the country in the way guilty of many functional country in the country

that thewart vighteous ] See on chap.9.20. that then art righteom.] See on chap.9.20.
or is it gain to him] The word fignifies profit or increase of
wellth, fitch se tradefinen get by labour, and merchants by travell. God can have no wealth added to him, who ows all alrea-

that then mak-fl perfell.] That is, fincere, and upright; for no mans wayes on earth are answerable to Gods Law, see

for thy veligion. See on chap. 1.1.82 4.6 82 15.14. third fin of eruchy, no will be enter with thee Heb.come. See on chap.15.21, Plat. meaneft drink or meat.

meanet drink or meat.

143.22.

143.22.

145.22.

146.12.

146.12.

147.22.

148.12.

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Cast, So the future is translated, chap. 8.11. and the mean-hadft been a godly man. And then it is the same, which was ing is Certainly he cannot profit God, thap 35.67; 8. Pial. 16. expressed in other words in the beginning of the verte, and As if he had faid, I am fure God would not have dealt thus

As if he had Isid, I am ure God would not nave dear thus with thee; if tool hadd been joines.

V. 5. Isnet if y mixed nell excert and thus iniquities infinite! Here Eliphas lets out Jebs fins in generall in this terrie, and in particular his decks of cruely and pride, verfe, 7,8,9, and flows that the care the cautes of his miletic, verf, which we had to be considered to the contraction of t u-ppy,
mino Gud] Secon chap. 8 3.5.
mino Gud] Secon chap. 8 3.5.
mino Habit is wife O, but be that it wife. So the particle
m is that it wife O, but be that it wife. So the particle
Man Habit Company (Adap 9.18. And then the Cente may be, Though
thee of the jethness of the fulfictings, when as the very manter 1) is trinilated, chap. 9,18. And then the lente may be, I mough the cut the justicate of thy justicings, wince as the very matter that a man can doe no good to God by his good actions, yet it is felf heweth thy wideten file to lave been fo great, as the nor in viato to be good, for a win fram may much benefit them the file of the great file and durablenefle of thy afficients, for it is

consessed it. Thou canst not deny, but art convinced in thy foul, that thy wickednesse is very great, although thou settest

[oul, that thy wickednetle is very great, anthough now letter d a good fire upon the mattee before us.

by mickedness on chapa.0.1.
year] The word formetime signifies much, but here it fignifies great, for he accused Job of great fins in the verse tollowing. An the multitude of his finness is charged on him in the not of this verse.

Sore it cannot,

1st it any plassive ] The word sometimes imports liking of

1st it any plassive ] The word sometimes in the solution of the plassive plassi treme cruelty both to kindred, and poor, whom men use most of all to pity! But he was so far from clothing them, that hee took away their clothing from them.

For] These particulars, which now I shall repeat, will prove

thy fins to be very great.

then half taken a plade from Taken his goods to pawn, or apparell, as follows in this verie, Exod. 22. 26, 27. Deut. 24.

Thou haft not given to drinke | Thou couldft not afford the

Chap. xxii. Chap. 8.

V. 8. But as for the mighty man, he had the carryl, and the total control of the form and the total control of the form and the total control of the form an ecufation of pride in Joh, who should be mean to be this very control of the form an ecufation of pride in Joh, who should be mean to be this very control of the form of the f

fured none, but fich as he durft not model without for their might and greaturife. And this site fourth find there objected to Job. It agrees well with the foregoing and following words. And it agreed createry aligh, or he would have fast defining the state of the hunting open by the same by labouring or the state of the same of thereby, Pfal, 37, 17. So it is taken here.

pare the ftrong and wealthy. For the word, fee on chap 9.24. 14.9.

Deut. 27, 19, Pfal. 94, 6. Some understand this of denying pretation agrees well with the two following vertex. Yet they justice to widowes, and oppressing the fatherselle in justge-may be lopken by Eliphza in his owneperson cheeking Job ments. But it may better the understood of Jobs summercially for nor making the right us of 60 odas great Majcisky in heaven and unkinde carriage toward them in his owne dealings with to be afraid of finning against him, but rather encouraging them as the reft of the crimes objected are.

provide for them. It comes from a word that fignifies to be verfe.

dumbe, for widowes are fad and filent,

empty] Without giving them any relief if they were poor.

Or, because they had no husbands to defend them, thou hast taken away their goods, and turned them out of doores with fornifes, 1 empty, as 1 Sam.6.3. 2, without a caufe, Pfal. and behold \( \) See on chap, 11.8 & 9.8. fignifies, 1 empty, as 1 Sam.6.3. 2 without a caufe, Pfal. as 25. 3. Here it is used in the first fense, as the translation See.

save een notice] by unce took and taken away all neige [soods providence, and stimmed that Good could not see tuning from them. The verthe fingular with a notine plutual lind; done there upon earth. Percaverative location lie half plock not mutes the breaking of each arms, or both arms; and much before of Good profering wited men, Eliphoz thought condring them unterly helpfulls. For the word fee on them, but 100 conceived time, Good did not feet hard wided ways; and the second of the control of t

No. which it be did, be would not to profess them which it be did, be would not to profess them. Which it be did, be would not to profess them. It has not find the world be t that bath fnares laid for it on every fide by the hunter, fo that 16.1. that man mares 1814 of it is no very 1800 by the matter, is that it leads it is can hardly fellope. The fector from a man frighted with the state of whilehe flyes for fafety. A fourth from a floud or deluge evering living creatures, and drowning them without diffinhe may punish men for their ill deeds. Sure he cannot. Thus ction or mercy, Ifa. 24. 17, 19. Jer. 48. 43, 41. Lam. Eliphaz would make Job to fpeak as Atheifts doc, Pfal. 10.11.

ftrength which is exercised by the arme, or wealth gotten troubles comming suddenly and fur outly upon him, as waters in a floud to that he could not escape,

behad the earth of maters of maters of the band the land. Heb. the earth of maters of the band the land. Heb. the earth of maters of the band the land. Thou didft oppelle weake ones and 13.16. & 66. 12.8. 69. 1. [13.43. 2. For the word, fee on chap.

## 15.19. All over, so that thou shale be drowned in them, and the bonourable man Heb. eminent or accepted for counterm, and utterly destroyed. Here is a gradation in this verse tenance. He that had thrength or wealth, or other outward en-downments, Lev.19.15. 2 King. 5.1. Ifa.3.3-& 9.15. Deut, not be taken, troubled with ludden fears, and not ruined, run 16.19. For the word MD fee an chap, 21.3, upon the word, Suffer, For Countenance, see on thap, 14.20.

Suffer, For Countenance, see on thap, 14.20.

Suffer, For Countenance, see on the see of the se

dwitt min] Lived quictly there, not molected by the specific and the speci utone, 1 kmg, 1.17, nere it is taken in the third tente, as it charge 1 bb with abilitative gathered out of tem dispectified is translated. See Pla137.3.

1 his. Belike thou thinkeft that God, cannot take notice of finis to punish them, because he is fo farre remote from the the fatherelight show been brek at]. Here are the two last finis rearrh, and at it were fo father up in leavant that be cannot disc which are charged upon Job, unmercialistified to windows; cerne things done here below. And then the words are isped and opprefilion of opphans: two crying finis, Evol. 22, 22, leach by Eliphaz, but in the perion of Job. And this interhimself thereby to finne, as if God were therefore so farre ab-Thus half [ent away] See on chap.14.20.

[ent, that he could not take notice of mens iniquities here to widower? Such as have lost their husbands, who should punish them. This he chargeth Job with in the next

Is not 7 Sure he is.

God See on chap. 4.9. & 11.5.
in the height of beauth In the highest heaven where the angels are, and above these visible heavens, where the stars are.

24. 3. Here it is used in the first sente, as the translation flewers, and the arms 1. The strength where with three defend them follows. 2 Chron 2.3. show last steen away all their means, above the higher of the start of the

and left them poor, because we provide the final defends them. Seen vert 8.

of the failer-telft: Now by the widowes and finher-telfte be may men and miterable and helpitelp errions, as well as stoled in the failer telft: 1.

that have loft parents or bushands: fo the word is uted, chap, the stoled provided the stoled parents of the desired that have loft parents or bushands are to the word is uted, chap, the stoled provided the stoled provid which if he did, he would not to prosper them,

& 73.11. & 94.7.

through them, they are fo dark?

through them, they are to dark?

V. 14. Thick flouds are a overing to him, that he feeth mu, and he madge in the the interior flowers.

There are to many dation. For upon all these was the floud poured, and they impediments of fight between God and us, and such dark were overflown, or overshrown by it. Heb. a fland was pound. 

content enough in heaven above.

Thick clouds: Heb, clouds, Thick is added as included in 21. the derivation of that name, which in the original is taken from a word fignifying thickneff. And indeed they are the great river baving plenty of water; and running fwiftly, and thickest and darkest part of heaven by reason of the waters overflowing all a

the first in the manusch are the modified with nothing below, as A-the Garard Sec on chap, 9.8. & 11.8,

1.5. High sum marked the did wray, which wicked men have lifeavers [Sec on chap, 9.8. & 11.8,

1.5. High sum marked the did wray, which wicked men have lifeavers [Sec on chap, 9.8. & 11.8,

1.5. High sum marked the did wray, which wicked men have lifeavers [Sec on chap, 9.8. & 11.8,

1.5. High sum marked the did wray, which wicked men have lifeavers [Sec on chap, 9.8. & 11.8,

1.5. High sum marked the did wray, which wicked men have lifeavers [Sec on chap, 9.8. & 11.8,

1.5. High sum which the land wray which with the work had been plainer if thus translated, and attended on lob vert.

1.5. Jing enerall thus. If thou O lob hadd but colored Goden and the land with the land with the work in the land with the work in the land with a passince argument, teats tood sitten to octropy witched men for their first, as held die Experiment in the red for, a Eliphaz folkoe God upon an opiniona, that he could doe them no his argument from the fload Itands thus, God did then deftroy good, yet they had received many good things from them, all those fungodly men of the dold world for their wicked This advices will compare the property of the control of the property o courf.s. Therefore though he be in heaven, yet he takes notice of mens fins here to punish them,

Hift it so marked | Secon chap. 7.12.20. & 10.14.
The old way | Heb. the way of old: that is, of the ungodly defor them! What good could be do for fitted mea?
Or, doe must them. What evill should he doe to them? No mismen betoe the foad, how weekedy they lived, Hint thou or Of, see most seen. What evil lived we defer for the ferred their courts, and what became of them. For the words [ferry was bed enough for them for which was bed enough for them for which was the words of them for which was the words of them for which was the words the figure and the figure was the words the figure for the words the figure was the words the figure for the words the first was the words the figure was the words the figure for the words the words the words the words the words which was the w which wicked men Heb, mortals of iniquity. For Mortals

V. 16. Which were cut downs out of time, whose foundation was overflowne with a floud.] Having set downs the sins of the old world in the former verse, now he sets downs their

which were cut downed Or, which grew full of wrinkles Either because old age crept on them before they were aware; or else because their bodies being drowned in the floud the flesh consumed, and the skin wrinkled. The word is used onely

here, and chap, 16.8, out of time. That is, before their time. By the court of nature they might have lived longer, had not the floud drowned them, Pfal, 55.23, & 102, 24, Eccl 7. 17.

whole foundation] Whole life was foon gone : or whole

through in-days, doud] We cannot fee through the clouds wellth and professive upon which they built themfelves, and to difference Gods glory in haven; how then can be fee us which made them earry themfelves fo arrogardly, and feemed through them, they are fo dark; by

V.17. which faid unto God, Depart from us : and what can touged in them.

are a covering to him] Hels, an hiding place. But it is well

the supplied by a cover. An hiding place keeps others from feel that they call off all fear of God and true religion, and bunking us, a cover keeps us from feeing other things. The mealing us, a cover keeps us from feeing other things. The mealing us, a cover keeps us from feeing other things. The mealined God out of the world,

and therefore deleved to be de-

respectfid by a cover. An hading place keeps atterfit from the figure 1 cover keeps us from feeting other things. The meaning is the clouds hinder Cool from feeting mens fins. Spitcked freech, and fally flattened to 150.

that he feldshims! I made a first from the first form the feeting from the first from the feeting from the

and what | See on verl. 13.

ana wons; see on vers. 15.
can See on chap. 8. 11.
the almight See on chap. 8. 13. & 15. 25.
das for them What good could be do for such wicked men?

113. 73. 11. 11. 13.0. 32. 13.8. 3. a time to come, and natural justom had upon him by the wireces world would the him object.

110. Numb. 10. 8. For ever thereis for a long time: for he could do them no good, and thewes that they had no caule now those trumpters there mentioned are for noule.

12. etc.—in to fay fo, for he had done them much good. Secondly he fairly typerely localled, without beginning or endings. Pfil.

111. The results of the property for the first the fairly they are the second the second that the fairly the fair wayes of wicked men, chap 2.1.16, and yet continued in them as he supposed, adding that himself might fay so much better then lob, who had really for aken their wicked wayes and fee on chap, 19, 19. For Iniquity, see on chap, 15.35.

then Iob, who had really forsaken their wicked wayes and have troder Wherein they have constantly walked, and courses; and did forerell the destruction, whereas Iob had starmade paths to be feen by others by their often treading tered them with hope of continuance of their prosperity to

their dying day.

Tet | So this particle is translated, Plal. 119. 109,

he filled God gave them abundance of worldly goods; Act.14.17. He fluffed their houses up to the top with all manner of good things, Prov. 1.13. He accuse them of great singratisade, that contrary to the custome men would speak ill of God, who had done them so much good. And it may be he casts lobs former prosperity and unthankfulnesse, (25) he conseived) in his teeth. For the word, see on chap.

their houses Their dwelling places, for there men use to keep

their store about them. See on chap. 15. 28.

with good things ] Heb. with good. That is, with riches, houshold stuffe, food, and other necessaries, which are good,

Chap.xxii. if well used. For the word see on chap, 21, 13, upon the ready done, For the word see on chap, 19, 34, on the word Con-

but] So the word is translated, chap 4. 10. Or, therefore. Far be it therefore from mee, that I should once harbour in my

be it therefore from mee, that I mould oace haroout in my heralk my one thought of thele profane persons, for whom God bath done so much, and yet they cast him off, the counself of the wicked is far from me]. Then washe a bleffed man, I'al, I.I. Thele words Job had spoken after a long repetition of the properity of ungodly men, affirming that for all their wealth he abhorsed their wayes, See the exposition of all these words, chap.21.16.

all their words, chap, 2,11,0.

V. 19. The riphrous fee it and are glad: and the innocent laugh them to from.] Some inverpret their words in generall of the joy that good men have in all ages, when they fee the ungodyl of the world confumed by the judgements of God, Others particularly of Noah and his fons rejoicing when they faw the wicked of the old world drowned, and them-felves preferved And thefe latter read the words thus, The righteous fam it and were glad, and the innocent laughed them to

The righteous | Secon chap.17.9.

fee it ] See on chap.19.27.upon the word Behold.

and are glad] See on chap 21.12, upon the word Rejoyce:
They are not glad of the destruction of men considered in it felfe, but that God gets glory, and his people ease by their de-Bruction, Pial, 58,10. & 107,43. Others read it, Let the righteous fee it and be glad.

and the innocent] See on chap. 17.8.

Laugh them to from ] Deride their vain confidence, when hee fees their miserable end, Others read it, And let the innocent

lees toen interaction can.

V. 20, whereas ow fubliance is not cut downs, but the remain of them the fire confumnth.] These words are variously interpreted. Piscator takes them to be spoken in the person of Nosh, whom hee takes the innocent man mentioned, of Nosh, whom her takes the innocent man mentioned, were 129, and addes Saying in the beginning of this verice. As it Neah comming out of the Arke thould fay, God had preferved him and his, and in his warth defroyed the ungodly. Others take it to bee folkent of Nosh, but not in his perion, and that Billiphar recknosh similes among them that except the fluid, because he counced himselfe godly as Nosh.

Other careaties, the Billiphar pecknost middle among them that except the fluid, because he counced himselfe godly as Nosh. was. Chhers conceive, that Eliphaz looked toward Sodom, and an ordeftroying them with fire and brimflore as hed had done the Sodomites. Others take if for a prophery of the word lie on chap 15.3.1. Got the word lie on chap 15.3.1. The make thee profers, and not deftroying them with fire and brimflore as hed had done the Sodomites. Others take if for a prophery of the word in the picture with one of the gody to the end of the word of the word of the word lie on the profers and of the gody to the end of the word lie on the profers and to the profers and to the end of the word lie on chap 15.3. Returle I pow the bit and the wind in the make thee profers, and the profers and the pr was. Others conceive, that Eliphaz looked toward Sodom, and acknowledged Gods mercy in sparing the Edomites, and not destroying them with fire and brimstone as hee the pretervation or finners then by fire. But it may better he interpreted of other prefervations of the godly, and the further of the wicked in lightly and Jobs times, and perfect the wided in lightly and Jobs times, and perfect of the wided in lightly and Job times, and perfect of the wided in lightly and Job times, and perfect of the wided in lightly and Job times, and perfect of the word of the

our substance Our life, which makes us to subsist and ftand up in the world. Or, our estate which upholds mens.

is not cut down | See on chap. 4. 7. upon the word Cut off. and on chap. 15.28 upon the word Defolate.

but ] Or, yet, See on verf. 18. of this chapter. the remnant of them ] Of such wicked men who are like those ungodly ones who were drowned in the floud; God thole ungoally uses wnowere around in the noue: Goa doth not onely deftroy ungody men, but their feed allo. Thus the word is taken for prosperity, a Sam,21,2. Or, their excellency, see of chap4,21. And by their excellency may bee meant their wealth, and honour, wherein they excelled others, and which made them more regarded then o-

thers.

the five] For the various fignifications of the word fee on chap, 18.5. Here it may be taken literally, for no doubt but Job and Eliphaz, had feen many wicked men, and their but Job and hupaz mantern many winced men, and user goods defreyed by fire. And Job loft some of his cartell by fire from heaven, which it is likely Bliphaz here aimed at. Or it may be understood of some consuming judgment which God in his anger fent upon wicked men, as chap, 20, 26. Pfal.

V. 21. Acquaint now thy felfe with him, and he at peace: thereby good shall come unto thee.] Eliphaz having endeavour-ed to certine Job from evill wayes by threatnings before, now he labours by promifes to perfuade him to be reconciled to God by true repentance. And first he shewes him the way in this verse, and the next, and secondly the benefits of the

way. And that I, in generall, restitution of prosperity and comfort, vers, 23. 2, in particular. 1. outward wealth, veril, 24, 25, 2, in particular, 1. Outward weath, veril, 24, 25, 2, inward comfort, veril, 25,27,28, 3, means to doe good to others, veril, 29,30. In this verife be fecree to the second of the seco

him. Acquaint thy [tifs] This word in this conjugation is used but twice beliefs in the Scripture. In the one place, Pfall, 1939, it figurities nowledge of a thing. In theoreties, Numb. 23, 50. it figurities use and customable converte with one that the present and customable converte with one than the present and customable on the present and the

godly men, for want of acquaintance with God. Or, I pray thee, speaking gently to him to mollifie his former sharpnesse and make his counfell goe downe the better. So Phylitians

and make his counteil goe downe the better. So Phylitians fivecten bitter pils; see on adap.13.18.

with bim.] To wit, with the Almighty, vers.23: So sthe antecedent is taken out of the following words, Pfal.87.1.2. &c

and be af peace | So shalt thou bee at peace, see the like phrase, Pfal. 37.3. The meaning its. This is thy way to recover thy former prosperity, see on chap. 5.4. & 9.4. & 1.4. & Or, thou shalt be in a faire conditions to the word it used, shap. 3.1.9. Others take it for an exhortation or reconciliation to God. Others take it for an exhortation of reconciliation to Gon.
Reconcile thy self to him.
thereby Hich, by them, That is, by acquaintance with God, and reftauration of thy peace and safety, upon these will follow

good] Prosperity, Riches, See on chap.21,13. upon the word

Shall come unto thee From God He shall make thee prosper.

whereas] Or rather, Though. As it is translated, Jadg. 13, Italined in the heart, as an arrow that into the fielh. The 16. Though we be spared, yet the ungodly are destroyed con-word is sometimes used for any instruction, though by man, but here for fuch as comes from God originally.

from his mouth] As godly men have raught thee, and so it came originally from God. See on charts, s, and lay up] Heb, put. Not onely receive instruction from God, but keep it safe, as treasure to be used upon all occa-

his words ] Such as godly men have communicated to thee

from God.

inthine heart Pfal, 119.11, Luk, 2,19, 51. For the word fee on chap, 15.11.
V. 12. If thou returne to the Almighty, theu shalt be built up.

thou shalt put away iniquity farre from thy tabernactes. If thou being acquainted with God, and receiving, and keeping his law within thee flat allo rearrangeance him by rere repentance, thou flash recover thy former properties and it thou leave thy wicked wayes, thou flash grow rich yerfact, if thou returns [See on chapt.]; I supon the word Turnell, there is is understood of repentance, which is areturning from

to the Almighty] See on chap. 8.3,5; thou [halt be built up] The ruines of thy former prosperity shall be repaired, and thy estate more wealthy and prosperous 8.21.

sensument) Or, hatb confumed. For he speaks of things alMal. 3, 15. Are set up. Heb. Buile, Others understand

Chap.xxiii.

Gen. 16, 2 & 30. 3. Ruth 4.11. For the word fee on chap.

thou [halt put away far] Or, if thou put away far, erc. Then thou that get gold vert. 24. It is not enough to remove away injustry, but it must be so farre alienated from our affections, that we entertaine no thought of returning to it, chap, there are, but finde speciall delight, and fingular pleasure in

iniquity ] See on chap, 13.7. on the word Wickedly.

from thy tabernacles] See on chap 5.24.8.11.14. V.24. Then shalt thou lay up gold as dust and the gold of Ophir. as the flones of the brooks. Thou haftbeen a man much addicted thou mayst take comfort in, as coming from Gods blefting.

Then When thou halt repented of the mislead life, and reformed it. So this particle is translated, chapter V. 2

13,32. Bult thou lay up] Heb. Lay up, without, shalt; the imperative for the future, as Pial, 37,3 gold] Golden coin or tiches. The word signifies, 1. a defence, ver. 24, 2. gold, chap, 36.19, because it is the worldly mans

defence. So here.

as dust In aboundance as the dust of the earth. Or, about as dult] in aboundance as the dult of the earth. Or, above the dult, that is, more then the dult of the earth. An hyperbolicall expredion or great wealth. So Jy is used chap.23.3. Or, upon the dult. As it is translated, Pfal.24.2. Or, befule the duft. As Pial.1.3. By or befide the rivers of water. For the word

needet no build crilles on hils to fecure thy wealth; it shall then to joyne to their payson.

The fifter enough in the valleys, and low places. But shis arguest factor rather them plenty. Others thus, Thou shall a build be fifted asset been and the thing in the value of plenty of gold, that the part of the payson of gold, the fifted asset been and the thing build be fifted asset been and the thing build be the firment conditions upon his rependance for above his former prosperity. Thou shall have farre more riches then ever prosperity. Thou shall have farre more riches then ever prosperity. Thou shall have farre more riches then ever prosperity. Thou shall have farre more riches then ever prosperity. Thou shall have far the shall be shall

es, fo thou fhalt keep them fafe, for God will not take them a- thall be done. way from thee any more, but he himfelf will defend thee, and encrease thy store daily.

Yea God who is better then all gold, will defend thee. This 11.7 Osa who is perceived an going will decid the carried the carr

the dimploy] See on chap. 8.3.5.

That is, fitting Jec on chap. 8.3.5.

That is, fitting defence,
fronger then many Caffles. See on verti-4. Or, thy gold,
Thy best recurre, in which thou shalt take most delight, as
verti-26. His favour and blefting shall be better to thee, shen all

the treasures of the world. the treatures of the world.

And thou find the princip of fiver] Heb. filtur of firengths, finding upon the earth topes the finuit shereof. His bleffing Thue is, fitting filters, which bath power to defend thee against the filter than the firence of the princip of the firence of the filter than the firence of the firenc word for Silver comes from a word that fignifies to defire;

spon thy wordly comforts they doe defire. 1. It fignifies five in the
wordly comforts they doe defire. 1. It fignifies fiver in the
care heap or welfer, at Hag. 28. When it is joined with lifting no: and her fight flower the bumblet legs, Three to
worded number; it fignifies filver coine, or money made of
filver, as Gen. 23.16. So here, For the word Plenny, or of
filver, as Gen. 23.16. So here, For the word Plenny, or of
filver, as Gen. 23.16. So here, for the word Plenny, or of
filver, as Gen. 23.16. So here, for the word Plenny, or of
filver, as Gen. 23.16. So here, for the word Plenny, or of
filver, as Gen. 23.16. So here, for the word Plenny, or of
filver, as Gen. 23.16. So here, for the word Plenny, or of
filver, as Gen. 23.16. So here, for the word Plenny, or of
filver, as Gen. 23.16. So here, for the word Plenny, or of
filver, as Gen. 23.16. So here, for the word Plenny, or of
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filver, as Gen. 23.16. So here, for the word Plenny, or of
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filver, as Gen. 23.16. So here, for the word Plenny, or of
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filver, as Gen. 23.16. So here, for the word Plenny
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filver, as Gen. 23.16. So here, for the word Plenny
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filver, as Gen. 23.16. So here, for the word Plenny
filver, as Gen. 23.16. So here, for the word Plenny
filver, as Gen. 23.16. So here, for the word Plenny
filver, as Gen. 23.16. So here, for the word Plenny
filver, as Gen. 23.16. So here, for the word

for thy content and delight.

it of having many children againe, as the word is used, comfort in God, which thou never didft finde in him before, good that comes to men by godlinelle, and puts all ungodly men our of hope to attain it.

[halt then have thy delight] Heb. [halt then delight this

in the Almighty] See on chap. 8.3.5.

and [halt lift up] See on chap. 21.3.

thy face] See on chap. 14.20. upon the word Countenance. Thy countenance, which is now caft downe with griefe, to gold, and used much indirect means to get it, versi,6,7. If and feare by reason of thy afflictions, thou shalt then life thou wilt returne to God, thou shalt have plenty of it, which up with boldnesse, and comfort, even to God himselfe, chap,

11.15.

unto Gad] See on chap.4.9.8 11.15.

V. 27. Thou shalt make thy prayer unto bim, and he shall be at thee, and thou shalt pay thy works. ] In this verse and that which sollowes are set ou unto benefits, which the godly obtaine of God by faithfull prayer, to wit, audience, granting their defires, establishing their purposes, prosperity in their

Thou halt make the prayer unto bim The word fignifies to poure out many words in prayer, and make many supplications.
Yet God will hear them all.

and hee shall hear thee | That is, when thou prayest then God will hear thee, See the like phrale in the notes on, chap, 14, 21.

For the word Hear, see on chap, 13,17.

and thou shalt pay thy vomes God shall give thee those favours or that freedome, which thou dids ask of him, dayl. At 1/4.1.1.3.3/3 or be than the rivers or water-for the world.

Duff see on chapped. 3.7.7.

Duff see on chapped. 3.7.7.

Duff see on chapped. 3.7.7.

And thus float pri to waves! God full give thee those and thus float pri to waves! The control of the seed of the

have plenty of filver.] As thou shalt attaine to plenty of rich- cree. That is, any thing whatsoever thou determinest to be done,

and it shall be established See on chap. 14.12. It shall bee sirms or estected; for then are purposes and words established, when they are brought to action, \$10.7.7. & 8.10. & 14. 24.

mattebra] Thou shalt but feets the word and it shall omb positions or says is God to bear and belightee. Or, For thee, God will preferrly effect it for thy good.

and the light, Good indexted hall attend upon all thy skittle one, which shall bring joy unto thee. God favour and blefing shall be upon all thy enderwork, See on chapt. Jab. Ball fines] God shall prospec thy enderwours as the shall grow of the carth spens the statistic steered. His beltsing shall be upon the earth spens the statistic steered. His beltsing the statistic steered.

simply without inject of flore, and to indiverse well to the beginning of the verie which feels of factry, whereas the formet verie flock of plenty.

V. 26. For them florit thou have thy delight in the Almighty, to the supplier of the plant of the plan

here joecon camp4.1.

And done before, And this is the highest of firticual livers to fost of the control of th

not the constant and estight.

then ] There is in this particle both an elegancy, and an option. Then when thou had reformed dpy wayes, and infery. Or, thou that he delivered, and then myell holdly hot till then. Then thou myell make account to find the 187, thou are textled. See eight pfullescape of the practice.

15.7 the wind the rest mond on the rimitery and make intending propers.

The himster from the him that is low of eye. It is likely be means too himster was now in a low condition, and mifery makes men ashamed, and to look down-on. And mifery makes men ashamed, and to look down-on down a look of the condition of ward, whereas proferity makes men take courage, and look & 15.23.

upward. He affures lob, that upon his fubriffion God tenses would reftore him to a great height of prosperi-

upon the prayers from the dangers therated againft then for because yet ill milinterpret my words and gather wrong con-their fins. So thou shalt not only do good to the felfs but to co-clession out of them.

there also, when the fill deliver the iff and of the immercal? The man in a low Gods brand hash given men or the plage which he hash infill explainted upon the repensation and in the many the condition upon terpensative filled the properties of the plant properties of t Or, the innocent shall deliver the island. The sense is the blesome to the body. See on chap. 6 3. fame. Or, he shall deliver him that is not innocent. So good fame. Or, he shall deliver him that is not innacent. So good then So this word signifies, See the notes on chap, 22, men by their prayers sometimes turne away Gods judge-24. Yethink me very impatient, and that I complain more

fope. Such is in a good man, that makes confeience of a-voiding all kinds of fin.

of thine hand] Of thy works, God will reward thy good actions not only with doing good to thee, but to others also for thy sake, For the word, Hands, see on chap. 16.17. also for thy like, For the word, stands, see on casp, 10.27, wronged may come and posses on unconversal to the pression of the period, of the period of the period, of the period of the did there. Others understand it or litting up the hands in prayer for others. Thou shalt deliver them by thy prayers bolding up pure hands, i Tima. 8. And then it answers well to the former verses. And so Job by Gods own appointment did deliver his three friends from Gods and ger conceived against them, chap.42.7,8,9.

### CHAP, XXIII.

V.I. Then Job answered and said, In this chapter and the next lob answers Eliphaz his large oration. In this chapter he defends himself against Eliphaz, and the next lob answers liphax his large onto.

In this chapter he defined shineld against liphax, who had in the former chapter charged him with many given us officers. In the next he conductes his spoiling of the decention of Oods exercian ruining wicked men in this world. This chapter (though many interpret is in forward follows) as if he only cited his ritends to Gods judgement sear out of considerable with him, as appears all the chapter over, where he never charges his friends with any thing, but charges God allalong, I with laying upon him things that he could not long, I, with laying upon him things that he could man, though he knew hintro be godly, and hould find him so in the could not considerable the could not should find him so in the could not considerable the could not considerable the could not considerable the could not should find him so in the could not considerable the could not the three laft verfes of the chapter.

Then ] See on chap.4.1.

Then See on chap4.1, fb9 See on chap4.1, fb9 See on chap4.1, fb9 See on chap4.1, fb9 See on chap4.2, so find the see of chap4.2 fb9 See on chap4.2 fb. See on chap4.3 my mind is troubled, and diffracted: as also to renew those der this word, See on chap. 13. 6. on the word, Reason my mind is troubled, and attracted: a salue of series though a feet this would, one of support the my worted complaints, which cannot any way be anifered—in the my worted complaints of much as I have cause; and understand what the world is quato med. I defire much to much less an I to be blamed for excesse in my complaints. The most of the my many complaints and the many complaints and the my man

and luffhall fase! God spoken of verf. 16; 77. He that Early I Nowinshalading your words my forrowes are not will not regard the proad will fave the humble, Jan. 4. 1 Fet. allaid. I have a much caute to complain now as ever. Or, 57. 2 Revill deliver them out of their milter and make them Nowithstanding my words, whereby I, have theward my just

is my complaint | See on chap. 21.4.

bitter] I complain of heavy afflictions, which are very bitter unto me : and no wonder then if I complain hirrer-V.30. H: final deliver the island of the innocent; and it by the island or wonder then it I complain bitter is delivered by the purently of them hand.] Moreover if you, that cannot endure to hear it, nor will not pity me, thou cleante by the fift from insighty, and well weighty, so end conduct to hear it, nor will not pity me. God will deliver thy neighbours amongst whom thou lived, for no withstanding my many procedurious, and putifications, the stay of no contributioning my many procedurious, and putifications, the stay of no contributioning my many procedurious, and putifications, the stay of no contributioning my many procedurious, and putifications, the stay of no contributioning my many procedurious, and putifications, the stay of the

and my fireak | Heb. my hand. That is, the fireak which

men by their prayers Jometimes turne away Goods Juage44. A ettniuk me very impatient, and that I compain more
ments from the yifeded and impolly 3, fer, 5, 1 Gmi.
1832. Exod 3-11.14. For the world Inneams, feen chap,
and it is delivered] The Island, Or, He. That is, the innea
tent man.

by the pareneffc 1 trignifies an exact cleanneffe, such as him for much so to fight in his extream pain: but counted him rebellious against God for fo doing.

redelitions against oon to to doing.

V. 3. Othat I knew where I might find him! that I might come courts this fast 1] Het speaks of God here after the manner of men. I udges appoint certain places, where to fit in judgement to hear all causes, where all men, that are wronged may come and plead for themselves and be righted, 15am, 16,17, So Job here trulling to, the equity of his cause forgets to charge his friends, and reflects too much upon the Judge in his complaints, as denying him addience, and handling him too haribly,

Othat Heb. who will give. The ordinary forme of withing among the Hebrews intimating their owne inability to of it of any one that could give it. See on chap, 6.8. &c

I knew That fome one would acquaint me, where God is

where I might find] See on chap. 17.10. Him] God. He doubted not, but his friends knew well e-

torth his Dill, sha one were used in a singuer.

I would order ] See on chap, 13, 18,

my caufe ] Heb. the judgement. See on chap, 22.4,

hy fare bim ] Heb. to his face. That is, in his prefence. I

would shew what hard measure I endure. For the word,

mee more sharply then other men which yet I can-

Chap. xxiii.

not imagine what it should bee. I mould know O. I should know. the words Which he would produce.

which he would answer me | See on chap, 16. I.

and understand ] Or, confiner.
what he would say unto me ] For the word, Say, see on chap.

V.6. will be plead against me with his great power? No, but he would put strength in me.] I confesse if Ged should use his almighty and invincible power against me, he would easily ruine me: but I am consident he will not so deal with me, by tune me: but I am consecut me with not so cell with me; in other parts of the worth. I were in van for me to tra-but will bring forth his arguments against me, analter me well-threft of ket him, for he will not be found of me plead with him in his court of pattice, and then I doubt not there, but will as it were of purpose hide himselfe from

used for against, chap.19.19.

V. 7. There the right unit might dispute with him: [6] should the world, Cant. 4.16.6 here. I had the tend for ever from my judge. He showed his great confidence of clearing himself, if he might but have a free triall lared.

There I In such a judgement, wherein God doth not terrifie me with his power, as corrupt Judges often do innocent men,

Refer inherous before God, that is, not an hypocitic, nor one fare, the fire, and thould be fo forely affilted more then other men. For the faut should be fo forely affilted more then other men. For the word Righteons, or Upright, see on chap. 1. 1. For the word, where to find God, yet he knowes where to find me, and what

Dispute, or Plead, see on chap. 15. 3.

[a spould I be delivered] Pronounced innocent, that now am handled like one nocent being subject to many doth,

plagues, for ever The word fignifies victory, and fometimes eternity, which gets the victory over all time. I should never be questioned more by God, nor thus afflicted as a guilty per-

the word tagelites vectory, and ometumes exerning the winding or the vicinity overall time. I though a never be questioned more by God, nor thus afflicted as a guilty present of the property of the property

property in the property in the terms of the

and backward] That is Westward. When a mans face him. is to the riling Sun, the West is behind him. but I cannot perceive him] Heb. understand him. That is, I

cannot fo fee him, or perceive him, that I may reason with

V.9. On the left hand, where he doth work, but I cannot bebeld him: he hide h himfelf on the right hand, that I cannot fee thin. It is true that God may be feen in his works in the Northere parts of the world, which is more inhabited, then the
South, Becale more temperate, but I cannot finds him his lips, have element of he world, which is more to finds him his lips, have element the world of his mouth more televant, but I cannot finds him his lips, have element the world of his mouth more then my nethere to reason with him: and I have lefte hope to find him | colling feed.] Here Job finewes by these feverall branches

in the hot countries of the South, which are leffe inhabited, and Gods works leffe feen in them. See more on chap 9,9,00

ne champers of the South, on the left hand] Northward, See on verf.8, where he doth work] More then in the Southerne part of the world, as before in this verfe.

But ] Sec on chap . 21,1. I cannot | Sec on chap.22.2.

the chambers of the South.

behold him] So as I may have conference with him.

be bideth bimfilfe] He works not fo much in those parts, as in other parts of the world. It were in vain for me to tra-

but to clear my left.

11 Meb. will be plead with me.

12 Meb. will be plead with me.

13 Meb. plead digniff me.

14 Meb. plead with men in low, plead against them. For the word, Plead five on lay, 13, 45,

15 Meb. plead with a si it is mess freen in the nie of the word, Plead free on lay, 13, 45,

16 Meb. plead with a si it is mess freen in the nie of the word free in the nie of the word. word, Plend fee on thap. 13.3.6, with bit great power] With his Almighty power. For the more for the feel on the feel of the feel on the feel of the feel on the feel of the f grees with Jobs feope going on in a way of pleading. So 2 is therefore that act is fee out by that word, Plal. 144. 8. 4. it fignifies the right fide, 2 Sam, 24.5. 5. the northerne part of

that] See on chap. 13. 13, where this particle is fo tran-

See bim] See on chap. 19. 27. upon the word, Be-

V. 10. But he knoweth the way that I take when he hath chap. 9.343.5. & 13.21,32.

the rie blooms might dipture with him?

Or, I being rightens tryed me, I fold come plants gold. Took showes that have might dipture with him. Or: I floudt of found is ightenses; if I carveed my left uprightly, and if I could get audience of him, and did dipture with him. He makes no question of proving him.

I should come clear from the bar as gold doth our of the

he hnoweth ] He perfectly understands it, which no man

the may The course of life. See on chap.17.9.

that I take | Heb, that is with me. when he hath tryed me] Not by afflictions, for that he had

9.11.
1369 For this word, fee on chap. 14.10. on the word, Paffeth.
and followed him foot by foot, and kept clofe to Gods wayee and followed him foot by foot, and fo carefully obeyed him, Forward | That is, Eastward. The world in it self hath no that he had not at any time turned away from his precepts:

Note water of the holy land but Job could not mean fo, for the water of the holy land but Job could not mean fo, for the water of the holy land but Job could not mean fo, for the was not in requift in his time, and be was more cathward thing fait, and not parting withing time be applyed to control it, then 1, 13, and mult look Westward toward it, but fain walking after God, chap. 17, 9, See on the notes

then it, chap. 1.3. area some section of the control of the contro

his way] The way in which he hath appointed me to walke in. So it is taken, chap. 21. 14.

bave I heps Observed, and walked in it. For the word, see

page 1 (ep.) Observed, sind managed on the property of the and not declined Not gone aside to the right band nor to the left; in excelle or defect, Join, 1.7, Pfal, 18, 21, & 44.17,

Chap.xxiii. DAXIII.

Allinotations on the Book of Jap.

Chap.x. the great circle hald to keep Gods commandements and goest in the Great circle hald to keep Gods commandements and goest in the Great Carlot of the Commandement of the Great Carlot of the Great dinances, which our torestances receiving from instinouth never women fin 10 may from 1511 a como-rot use word nightness nair delivered unto us, that laying them up in the treasure-house of mine heart. I have preferred them before whatsever was requisited, and necessary for the maintenance and preservation for star him. For the word Face see on chap, 14, 20, upon the of this present life.

of this pretent site, most of gone back ] The word fignifies a quite learning to folking a thing. Due Job by a Miciofis means, that wing or folking a thing. Due Job by a Miciofis means, that he had catefully observed at Job spreace, a fift he had Learning to the control of the pretent of th very good duty.

very good dury,
from the commandement of bit lips From those precepts, which
from the commandement of bit lips From those precepts, which
from the commandement of bit lips From the work of the end of them, and the laws to often the first bear
their words, which come out of their lips, For the words of ear
their words, which come out of their lips, For the words of ear
their words, which come out of their lips, For the words of ear
lips From the commandement of bit lips, For the words of early
from the commandement of bit lips, For the words of the end of them, and the line the commandement of bit lips From the lips From the

Lêng 1,500 Hane bilder leid up. Because shoët his person because shoët because shows a leid of the control of t

p tor pettwation, chip - pl. 13-13 et 11.00. For the word tie, way of wonder and assuration, man ins poor carbatic could engage app. 13-13. Some coal it this, gif be a ganifi may sub-our dute to much mittery, and to can kni there is, see the like come to him? That is, God hath conceived an implacible anger; plaint, chap 3, 20.0 k 10.18.
gainst mes and will not, leave efficieting meet, util 1 the deposition plaint in the sub-out of the control of the co

and what his foul That is, himlelf. Spoken of God after on chap. 15, 22, 23; the manner of men. Lev. 26, 30. 112, 1. 14. For the word fee on mither hath hee ex

have done. There is no diffwading of him.

| death, which would have ended all his forrows. As chap, 3.2; | death, which would have ended all his forrows. As chap, 3.2; | death, which would have ended all his forrows. As chap, 3.2; | death, which we there are not his him. I we fee and feel by experience, that God will not be moved from what he intends to the crain therefore. I have caute to experience, that God will not be moved from what he intends to the crain therefore. I have caute to experience move feel the darker[1]. These great affilictions which are tedious to the darker[2]. These great affilictions which are tedious to the darker[3] as long dark inglist to a man that cannot fleep. See be affilictions from birm, rather then any relaxation of these for on this verie.

"Mor] It will appear in the end, that God will have forevar. For the word Face, fee on chap, 14, 20, upon this will, when hee hath brought all the militry upon me, with word Countenance, which hee intended to affilier me, Or, Swite, As its translate. ted,chap.8.6.

ted, cappa, e., the performably No man can hinder him from performaing the uttermost of his will upon me, the thing that is appointed for me! Hoe will fend all those
playues on me that he hath reflowed to fend, and will not cease
affiliating me till all bee done. The same word was used for ap-

word Countenance.

with the many mileries God hath laid upon me, and the uncer-

Odd inflicts from the face and managed may connected tests must be sufficient from their face and managed from their face and managed from their face and managed from the face of from their face of from Rions upon me, and continues in his purpole, and who can turn him] None can alter his resolution by of me, but I must live to suffer more. And this he speakes by r or perswasson, chap. 9, 12, 13. & 11, 10. For the word see way of wonder and admiration, that his poor carkase could en-

I had died, before they had come upon me. For Darkneffe, fee

neither hath bee covered ] God hath nor quite kept the dark ineffe of affliction from mee as a thing covered, that I might desireth] Whatsoever pleaseth him, or whatsoever hee will not see will or see for one mee as a thing covered, that I might have done. There is no diffivating of him.

even that he dou'd) He will certainly have his will, and bring verific, as it is Pall. 15.

And to a becreat a before. Sometro particle is no be taken out of the former part of the verific, as it is Pall. 15.

And to a becreat a before. Sometro particle, and the particle is no be taken out of the former part of the verific, as it is Pall. 15.

And to a becreat as before. Sometro particle is not be taken out of the former part of the verific, as it is Pall. 15.

And to a becreat as before. Sometro particle is not be taken out of the former part of the verific, as it is Pall. 15.

And to a becreat as before. Sometro particle is not be taken out of the former part of the verification of the particle is not be taken out of the former part of the verification of the particle is not be taken out of the former part of the verification of the particle is not be taken out of the former part of the verification of the particle is not be taken out of the former part of the verification of the particle is not be taken out of the former part of the verification of the particle is not be taken out of the former part of the verification of the particle is not be taken out of the former part of the verification of the particle is not be taken out of the former part of the verification of the particle is not be taken out of the former part of the verification of the verification of the particle is not be taken out of the former particle is not be taken out of the former particle is not be taken out of the particle is not be taken out of the former particle is not be taken out of the former particle is not be taken out of the partic

from my face ] From me, that I might not have felt thefe

### CHAP. XXIV.

V. 1. VVHy seeing times are not hidden from the Almight

God will goeon to use his great power to afflich me more and conclude our of Gods indulgence to wicked men here; of more till I die.

elle hee spekes in a passion or strong tempration, as doubting the present of South Profession of South Pr godly men at which God winks, and punisherh them not in this

why are not It feems fo, and ungodly men are ready to think

times The wicked actions that ungodly men doe in their times, as follows verf, 12, &c. hidden | Unknowne, as things hid or covered are unfeen

from the Almighty] from God. Or, by the Almighty. So that good men cannot ice him execute judgements on the wicked, nor know not when he will, 25 followes in this yerfe,

For the word Almighty fee on chap. 8. 3.5. For 72 By, Jer.

feing] So \(\gamma\) is translated, chap. 19.28.

They that know him] They that fear him, and are best acquainted with him. doe not fee] Cannot behold them. If it had been fo generall a truth, as thou O Eliphaz doft affirm, that God ufcih

to punish ungodly men here in this world alwayes, I and other godly men thould have observed it before now.

his days | The punishments which he hath laid on ungod-

one agress I no punimments which is that many the many the many that it is about their necessary affaires. Yet the poor by the day chertin God powres out his wrath is called His durst not walk there for fear of the rich oppressions. day, 162, 2, 12, & 13, 6. Jer. 46, 10, Joel 2, 11. For the word Day ice on chan 14.14.

iee on chap.14.14.

V. 2. Some remove the landmarkes; they violently take amay fleck; and feed thereon] Here Job begins to give a reafon, why many may think that God dorn not guide the world,

durit not touch them, much tele remove them, the horizontal properties of the point of the production of the production

other mens cattell. Or, feed them, that is, those cattell they chier mens cattell. Us. Intelligent, that is, thole cattell they have taken from others, why does not make away privally as theores ult to doe left they should bee apprehended. But freed them openly in their owner ground, or in the lands taken away from the owners of shole cattell, or others, to thew that they are no cathamed of what they have done, nor feare no punithment for it. The word signifies 1. to freed others, no freed others, no freed others, or freed others, or freed others, or freed others, or freed others, no punithment for it. The word signifies 1. to freed others, no punithment for it. The word signifies 1. to freed others, no entire the significant of th over them. Pid. 78, 73. 3, To feed upon or cat up, as another see on chap 1,58.

Ar 32. 3. 4. To wander or remove from place to place, as there goe about for food, and flocks are removed from place to mother food, and flocks are removed from morning to follow their works, fo do wild affect to get a prey, patture to patture: Numb, t. 3, 3. 5. To be a companion To too another for fuch feed together like theep, Prov. 13.0. Here it may be taken in the first fenfe, for feeding them, or in the hird fenfe, to get upon them.

If wa prej The word fignifies: 1, any grey gotten by wilde third fenfe to ded upon them.

times sense to rece upon timen.

V. 3. Tegody ore away fire a fire of the fatherleffe, they take is their prey, which they get by volonce, So it is translated the midimest ear fire a plidgt.] Yea they are lo much de- Meac, Mai, 310. Here it is taken in the full feather with try ranny and opportion, that they figer note the most milerable and helpfick among men, but feeke to ruine very barren, yet the wild caffe can pick our fullerance there

fe. the word Food, see on chap, 15,23; the affe] The office. The singular for the plurall, as Gen, for them Hebfer him, For every one of these affe, So vio

else hee speakes in a passion or strong temptation, as doubting 1.20. Fowle for fowles. Or, the only asse of the fathersesse,

of the father telles So imputeent and crucil were they; that they would not spare poor or phanes. See on chap. 22.9. they take for a pledge See on chap. 22.6. the oxes Wherewith she must till her ground, and being so

necessary for her ought not to be kept from her for apawne; Exod.22.26,27. Deut.24. 6. & 10,11,12,13,17.

man in the way with them, and make them afraid to come in their fight. But the words foregoing and following require rather, that it should be understood of their oppression, which was so grievous, that the poor were forced to hide themselves out of their way, left when they had taken their cattell, they

they turne The fear of them makes the needy to goe out of those wayes they should walk in. the needy] It comes from a word that signifies to desire, for poor mens wants make them alwayes desirous of

out of the way See on chap. 17. 9. It is fometimes taken for a course of life, but here it is taken literally for a way that

and the poor | The word fignifies fuch as are afflifted, and thereby impoverished.

thereby impoverished.

of the earth] Or, of the land. See on chap 9. 24.

bide thems(elves] They have been so roughly dealt withall
by them, that they are afficial to appear in their presence, Prov.

mon flexis, and field thereon). Here Job begins to give a reaflow why many may think that God doth not guide the world,
and makes a large Catalogue of gradie finers not paintited by
him in this world: And in fill neglects inflance in great oppreflours to verf.14. In this verfe he begins with therets and
tobbers and finel has remove land-market. As if the flould
isy.What is it, that there men dare not doe? For not re
grading the fand-market, which are market. As if the flould
isy.What is it, that there men dare not doe? For not re
grading the fand-market, which are from great opmans from the men ground and the properties of the month in the properties of the publique peace and tranquility confifted, they encoach upon other mens grounds, and they feed their heards of
cartell, and flocks of they, which they have allo violently, and
wrongfully state from others.

Some remove? Jonne is not not in the original, but added
fooken of verf. 6. So the ancecdent follow the relative. Find
it was remove? Jonne is not not in the original, but added
to make the finel plaine. O.5, This remove. That is the wicked
fooken of verf. 6. So the ancecdent follow the relative. Find
it was remove? Jonne is not not in the original, but added
to make the finel plaine. O.5, This remove.

Some remove? Jonne is not not in the original, but added
to make the finel plaine. O.5, This remove.

Some remove? Jonne is not not in the original, but added
to make the finel plaine. O.5, This remove.

Some remove? Jonne is not not in the original, but added
to was the men in could be the world by the finalflex the month of the remarket of the some of the s

wher cattell doe.

and feed thereon]

Nourish themselves, and their families on ones are sed by men, and kept in order. in the defert | For that is the place of wilde affes : tame ones

tem,
they drive away] Take them from the ownets for their own nance for them and theirs out of the throses of the poor. For

Chap. xxiv.

family, for the word is, for the joung mon. So theword is ment.

They place | Not the oppered, yeif. 8. but the oppered, we have the winds of the wided. In the time of barveft they reap downe other open and by force carry it away, and take their vintage away allo, like ungedly men, as they are, and folderive them of the benefit of all their cofts and albours of the distribution of the source paft, and the hope of meat or drink in the winter follow- child violently taken from her,

word properly fignifies provender for cattell. See on chap.

6.5. Heb. mingled corne. Or, dridge.

in the field They stay not, till the owners have reaped it,

of the poor .

but prevent them.

the generation of the process of the

their health and lives.

V. 8. They are war with the [howrer of the mountains, and they are were with the [howrer of the mountains].

All the properties of the multicord in the mountains and the properties of the multicord in t

They are met ] Being driven out of their houses they lye in holes, where they cannot lye dry for the rain.

phrase, Lam.4.5. They goe into dark holes and are glad to lye on the cold ftone in ftead of a warm bed. for want of a [helter] Because they know not where else to

V.9. They plack the fathertesse from the breash, and take a and instruction. If it is meant of the wine-presses of the please from the poor.] Loc the former outrages committed a oppressions, then the meaning is that they would not suffer.

lence yeelds maintenance to every oppressour.

| broad suffice them not, but they are as cruell within doores:
| and for their children Or, to him for his | children. To the | where to the mothers great greet they violently snatch her inafte for his young ones: to the opprefiour for him and for his fam from her breast, and flrip the poor of their rai-family, for the word is, for the young men. So the word is ment,

and take a pledge] See on verf. 3.2nd chap, 22.6.

of the poor | See on verf. 4. They take fome necessary thing away which they cannot spare, See more on chap. 22.6. some and they gaiber] They take it as boldly, as if it were their read, they take that which is on the poor for a pleage. That is, they take away their taiment, verf, to, and leave them naked the visuage] Heb, the vineyard. That is, the grapes, that by day, as they had done by night before. And this argued more cruelty, and impudence then the former. For men of the wicked Of him whom they count wicked. Or, of might take notice of this, which knew not what they wanted of the micked.] Other whom they count wicked. Or, of might take notice of this, which knew not what they wanted him that is as bed as themfelves. They figure neither in themight. Others thus, but take he part or a platfel, as good not bad. Others read it, the micked gatter the times, the widowes oxe before, verf. 3. And this was the height of manacope, for they not will omight yet as one continued to the property of the proper

wronging any man. A werbe plurall after a noune fingular is [exized on their persons) to redeem themfelves.

V.7. Thy caught in maded to todge without clothing, but lake a may to heart from the hungry.] Some understand this heart or to covering in the cold. ] Those that come in their view and they not only foolie of their carell and crops, but allow their garments, and to lay them open to the pinching cold, that they can take no reft.

\*\*Low-safe labels\*\* Those the ways their garments and the conventions in time of their bloom in the optimization.

they could not buy themselves victuals; contrary to Levit. them warm,
in the said This is a fecond aggravation. In the hot fummer:
in the said This is a fecond aggravation. In the hot fummer:
[19,13, ] 3m. 6,4. O; it may be they flowed have paid them in
inghts they might better four third bed-clottes, but in the corne in exchange for their labour, for it is likely this money
cold winter, before the troublet and pain, it might: indanger was fear in Jobstime. But this they did not, and fo expo-

ming from a word, which fignifies oyle is fitly translated ma-

ming from a work swift in gaine one's such it would now yet in ming from a work swift in gaine opens not yet transace makes, where they cannot yet dy not the rain, with the floward Within the abundance of rain, and fals into thet lanking places.

of the mountainty Which are over their heads, and the mountainty Which are over their heads. That is performed the such that the such that the mountainty Which are over their heads. The suppression of the mountainty Which are over their heads. The suppression of the mountainty Which are over their heads. The suppression of the suppres between the bounds fet up in order to make a preffe to preffe the olives.

and tread their wine-preffes ] To preffe the wine out of the grapes, 1fa. 63.3.

andfuffer thirft] If it be meant of the wine-preffes of the

the poor labourers, that tred out their wine to drink of it, conthe poor labourers, that trod out their wine to drink of 15, con-trary to Deut. 25,4. If of their own wine-prefies, then the fence is that the opprefiours took all away, and would not let them drink of that small flore of wine, they had left.

V.12; Men groan from out of the city, and the foule of th V. 12: Men groun from out of the city, and the feule of the roounded crysth out; set God layeth not folly to them.] Their cruell men not only oppretile men in the countrey, where tew can behold or relieve them, but also are growne so impudent, that openly in the midft of cities where many look on, and laws should be in force most of all to rostrain them, they doe

for the we for grievourly perfecute the inhabitants that they cry out of wildeth] their pain to God for juffice against them, yet he cals them cover him.

their pain to God for juttlee against them, yet no case toem not to account for their cruetly.

Min general That is, fush of the citizens, as are opprefied by them. For the word Man, see on chap. 19. 19. For the groaning of the opprefied see Exod. 2. 24. & 6. 5. Exek.

groanes. This fets out the greatnesse of the oppressi-

cryeth out] This also shewes the greatnesse of the oppression, for men cry out aloud and earnessly in great pressures.

See on chap 19.7.

"" for it is trainfured, Pinl.119.110.

"" for it is seen chap 4.9. & 11.5.

"" farsh met fully to them." See on chap 1.1.2. He doth not handle them 28 melefatours, nor call them to a chandle them. 28 melefatours, nor call them to a count for their foolin, and finfull actions done against all the seen country of the methods. The methods are seen to the methods of the methods reason and equity.

reason and equity.
V. 13. They are of these that webell against the light, they
have not the mayes thereof, nor abide in the pathes, thereof.]
Having before let out the open iniquities of oppressions, now How not the most the most the most of the paths: thereof, and the state of the paths thereof, and the state of the paths thereof of the paths thereof of the paths the paths thereof of the paths th

they ennot anote the day right, no more then excess the immediate outside the day of the

they know not ] They do not acquaint themselves with it. They are meer strangers to it. They love not to walk in

in the pathes thereof ] Of the light. Or, in his pathes. That is, Gods; as before.

Less 15, 1000 3 as access wifing with the leght, hilled the policy of the hundred with for pow and needy, and in the might it as a third.] He less out they know not the light.] They cannot abide but with for pow and needy, and in the might is as a third.] He less out they know not the light.] They cannot abide but with for the indefinited thuy and discovery and oblevation of fine light lill to execute heir wicked defigures, which if done is timed by wicked men to fool and rob others. In the day like day would cither be prevented or difference, See on very limited to their librations, or by California and the day would cither be prevented or difference. See on very like the policy of the libration of the libration of the libration is a libration of the libration of the libration is a libration of the libration o times by welced men to good and rob others. In the way time they either bed in their hisbitations, or lye feeling in 13. V. 17. For the morning it unto them event as the flacther of woods and by-wayes; but early in the morning they fet out to rob thofe, that go forth in the first lights of the day to do their buliness, and at night they watch such as travell lates to the flacther of them.

Annotations on the Book of Job. The murtherer] He that kils men without authority, contrary to the fixt commandement, where the same word is used in the originall.

rifing Out of his bed or hiding place. For the word, fee on

chap. 14.12.

with the light] Heb. at the light. That is, as foon as the
day-light appears, at day-break before it be too light to discover him, Mic. 2.1. Pfal. 10.8. As honest men rife early to go about the works of their calling, fo he to rob and kill,

For the word, Day, see on chap, 14.14.

killeth] Those that oppose him, or that he thinks can dis-

cover nim.

the pow and meety] See on verf. 4.

and in the night] When the light is paft, and the dark

comes again, be goes to feek his prey, as the wild beafts do;

groaning of the oppetible fee Exod. 2. 24. & 6. 5. Exek. 1213.10.4. 20. 21.

30. 34. from out of the city I Such as dwell in the city groan Or, their from out of the city I Such as dwell in the city groan Or, their form the complaints are heard of out of the city, which they are forced but the truling it left. They would be angrey, if they were complaints are heard of the city and come to bewall their militerable chare in the clause, and come to bewall their militerable chare in the clause, and come to bewall their militerable. Pfal.10.4, 20, 21,

complaints are heard of out of the cuty, minute of taxe in the cleave, and come to be will their micrable of taxe in the cleave, and come to be will their micrable of the control, the control, the control, the control, the control of the control

of the adulterer] Of him that defires to defile his neighbours bed. It is the same word, which is used in the seg-

10.14.

For the twilight: Not in the motning, when the day comes on, but in the evening, when it begins to be dark and the night comming on affords him a large time to fatisfie his luft, Prov. 7-9,10.

the word Countenance.
V. 16.: In the dankthey dig through houfer, which they had marked for themfelves in the day time: they know not the light, I From deficiting the courte of murderers, and adulterers he but punithes neither, they are of inde that whell ] That fight against the light, as the close of against lawful authority and the control of the control of

the immediate coherence, houfes | To come at his prey, enemy, or ftrumpet. For the

They are meer strangers to it. They love not to walk in it.

the wayes thereof 1. The wayes of the light. They love to the third they had manked for themselves in the day time to see the to do their business between 1. They love to their business between 1. They love the business between 1. They are the most lively to assist on the content of the see the most lively to assist on the assistance of the most of the see the most lively to assist of the see the most lively to assist on the might and the see the most lively to assist on the might and the see the most lively to assist on the might and the see that t word, fee on chap. 15. 28. pears by the ancient heathen poets, who deferibe such privy meetings of such lewd persons for such sinfull pur-

Chap. xxiv.

and discover them.

the morning light discover them.

Annotations on the Book of 70b.

in the night, because they think they are quite undone, if | fo doth the grave] See on chap 7.9.

t the linguis, oceanic usey turns usey are quase minories, in the morning light discover them. I passow integrates you constaintly 19.

For the morning is unto them even as the spadow of death.] Or, For all the summer of the

Chap. axiv.

proaching of the fubftance, for they think death at hand.
For Morning see on chap 7.18. For The shadow of death, fee

The womb shall sweet him] His mother that bare him, shall not bee much afflicted a his death, because hee dyed so easily, free from the torments and violences that others en-If one thouse them I it any man py them about their wice-try, tree from the torments and violences that others en-cleanterprizes when the day peeps. Or, If they can different dure, when they goe goe out of the world. The word one another. As this phrase is used, Ruth 2, 14. As break Wombe in the original comes from a word, that fighting of day fach persons are assumed to looke spon one another, lies assection, for mothers all & their children tenderly and afraid left others should take them in their wickednesse, whom they have borne in the womb, Prov. 31, 2. And they are much afflicted at their painfull death, and would not

eatth; he beholdeth not the way of the vineyards.] When hee grave, chap 21.33. hath robbed, murdered, and committed adultery till the earth be weary of him, then hee turnes pirat, and doth what mischief he can at Sea or on great rivers.

If one know them If any man fpy them about their wick-

as trade upon the waters.

At the top of the water is upon the Sea or at the water is upon the Sea or at the water is upon the sea of water is upon the word Wick-deal of the water is upon the word Wick-deal of the water is upon the word with the sea of the water is upon the word with the sea of the water is upon the word with the when hee is like. To not taken in nis wickenfield in the interpretable product product

But it is the linerepreced of piracy. For Water tee on chap, their portions it quired in the certify 1 They have carried themselves follow the land, that they looke for no portion there, but all mean surfes, and therefore they will come there no more. Or, They dwell in declate places neet the Sea, which are barren, as if they were curied, that for the state of the st

alive, he went on from one agree of crustry to summer.

V. 19, Drought and hast confune the fraw maters:

And the grave these which have fraud.

As the snow then he hat made a prey of the poore, and helpeling the grave this part of the poore that the feet upon the rich and mighty, and anger claves ever set early, and quickly constanted by drought and here; professioning of them, will the heave them in danger of their fo wicked men continue prosperously in their sinnes all their lives.

life long, and then dye a natural death quickly and easily,

Hee and are not taken away violently by Gods judge-ments. See the like affirmed by Job, chap. 21. 13. 32. Plal. 10. 9.

73. 4
Drought] k properly fignifies the drought of the ground, which speedily drinks up the snow waters melted by the heat of

and heat ] Heat will melt ice, and much more consume] Heb. fnatch aways quickly take away, as theeves doe others mens goods left they should be taken.

the fnow waters] The fnow melted into water, which is easily-diffolyed, and fedainly gone,

and discover them.

They are in the terrours of the spadow of death. As full of fearers as men who discen death standing before them to by hold presently on them Sec on verific the worner shall feel specified by the specified b

hee [hall be no more remembred] Had he died by fome me-morable judgement of God for his wickednesse, hee would e can at Sea or on great rivers,

have been talked of long after, but dying a naturall and easie

Hee is fwift] He gets him fwift boats or ships to spoil such

death, as others doe, he is soon forgotten as well as they, vers.

Hee drameth alfo] To wit, into his power and danger, as a Fowler drawes Fowles into the ner, Plal, the mighty 7 The ftrongeft or richeft of men are not able to

ftand out against him. with his power ] He is stronger and richer then they, and

fo prevailes against them.

beerifeth up To oppresse others. When he less himsel se against them, he ruines them. So enemies in battell are said to rise up against men, Pfal, 18,39,8, 44.5. For the word sea

and no man is fire of life | Heb, and heers not fure of life. Though hee be ftrong, yet he is not able to ftand against the opprefibur, who not only takes his wealth away, but also in-dangers his life, Deur, 28,66. For the word Sure ice on chap 25. 22, upon the word Beleeveth.

V. 23. Though it be given him to be infafety whereon he rest eth, yet his eyes are upon their wayes. ] Job gots on to fee out the prosperity of these wicked men contrary to the opinion of his friends, flewing that although they got their goods for wickedly, and God was not ignorant of it, yet he gave them a plentifull fetled estate till their death.

Though] This word as it is not in the Originall, fo it may well beeleft out, and the words read thus, It is given him to be in fasty, whereon be refleth, though his eyes are upon their

nayer.

"It be given him" Or, hee gives it him. That is, God, often fore, chap, 4.17, &c. understood in this books, when foever any thing is spoken belonging to him. God makes them thus to prosper, shough Bildad the Shuhte they be extreme wicked. For the word fee on chap, 14.4, upon the word Bring.

to be in [afety | God hath bestowed upon them all things

to ve injajety | God hath bestowed upon them all things needfull for prefervation and maintenance plentifully.

\*\*whereon he restain! So that he sears no danger, but lives as

he left.

Age this eyes are upon his woyes?

Or, though his eyes are upon his woyes?

Or, though his eyes are upon the upon his woyes?

Or, though his eyes are upon the upon them you can be the processing. How durch you can be the processing the

fecon chan 14,15,1500 nthe words signal to the major and all abry and abry and all abry and and all abry and an all singles and an all abry and an all abry and an all singles and all abry and an all abry and all abry and an all abry and all abry and an all abry an others, and died in a full old age, and eafily, as corn cut downe

when it is ripe. men it is tipe.

They are exalted] They grow rich and are promoted to great honours.

for a little while] For that fmall time they live upon the

but are gone) Heb, and are not. To wit, here upon upon the feet of the extrl among men, charp, 3.16. The beginning of worker may be read thus, flow prescrated, and within a little may be read thus, flow prescrated, and within a little within the state of the state

They are taken out of the way ] Heb.they are flut up. To wit,

of the ftraw, See the like phrase, chap, 22, 12, about the height of

extractinent incovering connected in the country of this cause, you wank were retoried and nonover after. Incest ear nearly which hee pleaded that it was to just and fo fully haid open to fight at Gods command and for his honority. \$King. 19.35, and proved by him, that no man could confine what he Judg. 5.10.

now pube will made use a lier] If any one of you think he can confute me, let him come forth, and doe it, Or, where, where is the that will made me at lier? See the words to use him for an interest of the words to use the words Antagonift. By making him a lier, hee means disproving what hee had said and convincing him of untruth.

what nee nad iate and convincing him of unitrum, and make my fleeth mibling world) Hebb, and bring my fpeth to nothing. So the Dutch translation reads it almost no nothing. So the Dutch translation reads it almost nothing worth, and doe not prove that for which I brought worth, and doe not prove that for which I brought

# CHAP. XXV.

V. I. Then answered Bildad the Slubite and faid Bildad is very brief in this his last reply upon Job. Either he thought Job oblinate, and would not spend many more words upon him; or elle hee was convinced that Job was in the right, and therefore gives no answer to his dispute chap. 24. but onely to his complaint against God, chap. 23. and feekes to convince him by arguments taken from Gods Majefty, and the heavenly creatures, as Eliphaz had done be-

Angels, whom together with the other heavenly bodies he rules fo powerfully and peaceably, that they have neither

peace Concord or agreement. Or, prosperity and tran-

quility,
in his high places] In the heavens both visible and invisible,
which are cleerly his. Men can lay some title to the earth,
but no colour of title to heaven. Some read this latter clause but no colour of title to neaven. Some read this latter claule thus, Hee worketh in peace in his high plates. No Angell in heaven date complaine of his proceedings, and how dareft thou O Job call him to account? Others read the whole verfe thus ; The dominion and power which is with him, maketh peace in his high places. Hee hath so much authority and majefty, nous mgs praces. I see nath to much authorizy and majethy, that no angell in heaven among those many millions date question him. And though there beet houland of stars, yet hee keepes them all from clashing one against another, and rules the whole heaven in peace and happinesse. For the word

the all atter.] They dye and lie quietly in the grave, as other men doc, they s. 14.8. 2 a. 13.3. Eccle 13.16. (a. 13.4. 2 a. 13.4. 2 c. 13.4.

Is there any number They are innumerable,
of his Armies] All creatures in heaven and earth are Gods the start.

V. 2. Analysis be not forwards will make me a lyer, and souliers, but here are intended more specially the innumeration make my special make my special making special making

and proved by him, that no man could confuce what he failed. Dugs, \$1.00.

And if it be not fo] If this be not a truth, which I have contended for that the confunction of the confuncti

14.12.

4. How then can man be justified with God? or how can bee be elemenhat it berne of a woman? Not only Gods Majelty, but also thine owne inputity should make thee affailed to defice to plead with God. For hee is just and pure, thou art sinfull and impare, and that by thy very

How then can It is not possible. If thou wilt contend with God thou must needs goe by the worst, for he is alwayes in the

man] A milerable creature whole fine bring diseases and death upon him See on chap 4.17. & 9.2.

be utified See on chap 4.17. & 9.2.

with God Some understand it before God, if he referra

himfelf to Gods judgement, bee muft needs pronounce him

Chap.xxvi.

Annotations on the Book of Tob.

Chap: xxvi. finfull. Others, in comparison of God. Though he may 6. it infersone thing from another, Job 27, 12. And acintuit. Course, in comparison of the state o

just in compatibint of God. But the whole loope thewes jo Them. Here it is used in the keong denie for, but. And that Bilddd ments, if he will contend with God, as if God lo begoes the insinter to Bildds reply.

John Stephen with the state of the state

profinablenelle. For the word, God, for on chape, 8, 3), How faruff then site a row that had you frienged? In this case, and the first state and the first word and for the more emotivation, 14,46,81,14,480.

The state of the sta

on God is pleated to give an entercourse or rair weather and how one prompton prompting accurate the timing as 1.21 of South and following and white:

and in flowing but 1 Though it shine clear to us, yet God an fee darknets in it.

on whit informed by thy discourse, petither that thou speckare is no whit informed by thy discourse, petither that thou speckare.

of the higher then the smoon, and further from the the smooth and further from the the smooth and further from the throught the smooth and could direct him how to guide the smooth grey. Free from blemilites and foots. See on characteristics of Godsprivy countell, and could'd direct him how to guide the smooth grey free from blemilites and foots. See on characteristics of Godsprivy countell, and could'd direct him how to guide the smooth grey free from blemilites and foots. See on characteristics of Godsprivy countell, and could'd direct him how to guide the smooth grey free from blemilites and foots. See on characteristics are smooth grey free from blemilites and foots.

How much leffe] Secon chap 4.19.

Man J Sec on chap 5.17. 8.9.5.

Man J Sec on chap 5.17.

Man J Sec on chap 5.17.

Man J The falid truth 5. the word figurity for chap 5.17.

Man J Sec on chap 5.17.

Man J Sec as breed in flesh or cheese, or other food, Exod, can work, and are comail purpose, if they work not. So.

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16. flated, yet some take it in the third fense, and read it thus, | Secondap. 14, i.
| Secondap. 14, i.
| Secondap. 14, i.
| Secondap. 15, i.
| Secondap. 1

To whom hast thou uttered words] Whom hast thou gone about to inform? For, Uttered, fee on chap. 15, 18, upon the word. Told.

their corn uprighteness.

In this corn uprighteness.

In the service of the servi divers, gweets and then look above their to the moon and grade factors, those levels of light and the factors that the steady lights, which are clearer then they, combored for any thing then land fald, thus God can fipe blemithes in them. He mentions the moon either because that is its the lowest of totol the beavenly lights, or elle it may be this conference held while the steady lights or elle it may be this conference held while heaven) lights, or clie is may be this conference, held while in this play. On the property of fresh, because the moon cools those things in the night , felf. which the fin over-bears in the day. And for the fame rea-fon God is plessed to give an entercourse of fair weather and know half thou plentifully declared the thing as it is 1 God

and it planears mee I along a trainer clear to us, yet God half thoir spoken truly of a can see darkness in it.

yea the starrer. Those glorious lights that are thought to be higher then the amon, and farther from the How half thou consistin.

are not pure] Free from blemulses and faport. See on chap, 44.46. \$15.46. \$16.

dance of wildome, how to governe the world.

V. 1. But I fah an fractal and faid, J Job offended with the Bildsda freech, as having faid nothing to the teaching from the fall words from the fall words from the fall for controverse, troncledly invaries him, and whereas Bildsd had for the fall from the fall fro His description of Gods magnificency in the rest of the

But] Heb. And. It is used 1. 25 2 word of connexion, as Frov. 1.5 ... a.a word of opposition, Porv. 1.45 ... 3 as a fund of opposition, Porv. 1.45 ... 3 as a fund of opposition, Porv. 1.45 ... 3 as a fund of opposition, Porv. 1.45 ... 3 as a fund of opposition, Porv. 1.45 ... 3 as a fund of opposition, Porv. 1.45 ... 3 as a fund of opposition, Porv. 1.45 ... 4 as a fund of opposition of opposition, Porv. 1.45 ... 4 as a fund of opposition of opposition, Porv. 1.45 ... 4 as a fund of opposition opposition opposition of opposition Prov. 2.9. 2. as a word of opposition, Prov. 1.25. 3. as a word of affimilation, Job 16.21. 4. as a word of augmentaSurdyn. For the word, fire on chap. 20.25, Others under- jour further by his upholding the mighay frame of heaven fland it thus, whole fad foolie was recovered out of his and earth. Ye fee the flarry heaven, yet ye fee no folid dumps by thy firecthes? Others thus, who received their body near it to uphold fo great a fairtiet. Ye fee the foult from these that shou hould flam thet by felf equall with we fighty carries to suphold it. All this feet out the heavens, yet yet God, as if thou couldn't instruct him? Plans God convinces liet to pillura to uphold it. All this feet out the mighty pow-lob of folly by termip his great words before him, they 38. et and wildows of God.

Others read it thus, while first admired thee. For the tipting gers as it were out of his did a feet in the chings? I was a final first the first of the first out the first out of the first of the first out o Thouthinkelt in the pride of thine heart, that men will 102.11.

did in his former-tronicall speech deride those great things he may mean the whole heavens. add in his former install speech deride those great things lie may mean the whole heavens.

of God, which Bildash half ploce not in the former chapter,
hand that Bildash half ploce not in the former chapter.

And that Bildash half ploce in the ploce of God infinite power and knowledge then Bildad had done before. As it he had fail, thou half legisland life the ploce of God infinite power and knowledge then Bildad had done before. As it he had fail, thou half legisland life the ploce of the ploc

Dead things] Or, Liveleffe things. I comes from NBT on change, 24a. which figures to be all or make flrong. And it figures V. §, the limited up the matter in this thick clouds, and the I syants, which are the through from on careb, Deut. 1.1; Ideal it are run under them.] From the faming of heaven

root mide the waters and grow cut of them. Others for the fixwor of finkes, which bring forth of the fixwor of finkes, which bring forth of the fixwor of finkes, which bring forth of the fixwor of finkes, which there is a surface of the control of the words of the moties and their right form, chap 3.1. Its order of poor not be earth by little and little to make it fruits.

3. because children are two grievously or mourn, like a woman in training the control of the moties and delik, it fignishes to be in anguish, groan grievously or mourn, like a woman in training are formed in the bottom of the control of the cont to light, as ! children are.

Waters, (ee on chap. 14. 9.

and the inhabitants thereof That is, and under the inhabi-The waters, which one would time mouse reterriber; to noid them. 2. Because Gods incomprehensible in frayan quite away, and not enlittenti. Or, which are the stepring is set out by dwelling in and considering life industriant thereof, if it be meant of production of fastes with the clouds, which no man, can see the twopky, welf, 6, from the spawn, or of deed bodies of men drowned which plist, 12, 12, 27, 2., 2, Because his majely and that is may be called the inhabitants of the size. So same interpret size on the clouds, as a sixing or Emperour on a this world. Or, and make the results with the size of the control of the size of the s

word, fee on chap. 7.9. upon the word, Grave.

that hath no garment to cover it, Pial. 139. 8. Prov. 15.11. not rend them, and let down all the waters in them to

Hah. 4.1 Bellieum voters and the state of th

whom no yease, and additivation has no covering I it is the cultome of the might run oil.

feripture for greater affirmance to repeat things in other might run oil.

mader them I under the waters by the weight of them, words negatively, which it had before delivered affirmed affirms which its of great, that they might eafily break through a rively. So here, Hell is called defiruation, because it dots thin cloud and drown the earth. Yet ordinarily God lets tively. So here. Hell is called delitruthon, becaule it doth thin cloud and drown the earth. Tet ordinarily Ood ley for ever urine all those that come intoin. So the Devill is them out to as they do no harm, but good, although called Abaddon (the fame word, that is here ufed.) Rev. [6] formetimes in judgement he drawns men, and bestla with thrushin in hell fire. And that is naked, which that no covering to keep if from the eyes of men. The fumits, God with fand, that the whole word, and all the creatures knowes all, that is done in hell, which is covered from our fight, but not from Gods.

V. 1. He flettloth out the north over the empty plate, and being the control of the

Surely no. For the word, see on chap. 20.25. Others under- out further by his upholding the mighty frame of heaven

I hou thinkelt in the pride of thine bears, that men will 100.111.

definite ar thy rare spings: but there is no facts the multiple of the multiple spin of the bearen where the North pole scale.

V.5. Dota things are some from saider the maters, and the thought then not inhibited. See on the ap. 5, by a fagure of inhebitants thereof.] Left any man should think that Job the pare for the whole instancing in that pare which he saw

2. Dead or livelesse things, which have no strength at all, and earth, he proceeds to the course of Godsdayly providence, Pal 88.10. So here, these dead things some take to bemi- And first sets out his wildom & power in causing thin clouds here and jewels and pearls, which are taken out of the vanishing like smooth by a strape art to hold mighty should bottomes of rivers or sea waters, or of mountains from un- of waters, as appears by many deluges in the world after continues of the so the waters of or monators that the form of the sound of the sou

falling out.

from under the maters] Either in the earth in the bottome of the waters, or in the lowest part of the waters, For
firmmament; Gen. 1. 7. For the word, see on chap,

14.9. It and the inhabitant sheroof Than is and under the inhabitant and the inhabitant sheroof Than is and under the inhabitant sheroof, which are the filter. Or, with the inhabitant is caused the function of the sarthy of th

time weine. Us, and amour to netherous in the state of th the end of the verse by another Heb. word. For the thincertacd by him.

### | Or, The grave. Some underfland it of the lowest flex the food old is, the more strange is the thing. ### | As I that parts of the earth; but those were spoken of in the last waters should be they in, whose for actue is to flow abroad, verice. This may therefore reach as low as hell, for God a, that they should not quite be reflicted, but let down by knowes what is done there as well as in the grave, For the degrees 10 water the earth. 3, that this wight of the water of word, fee on the proof, Grave. is naked] As plainly differned by God, as a body by us, violence of the wind driving the clouds up and down should

is not rent ] Or, cleft into two pieces, that all the water

hangeth the earth agon making. Having faveed Godg great may say hand the former verte. He hash a glorious power and wildome by his working in and knowledge of throne indeed in the highest heaven, but the clouds comming the fact are clean bid from men, now he feet is if beween keep up from the Godg we flow.

the face | The visible demonstration of it, as a man is a work for any creature to do. known by his face. For the word, fee on chap, 14, 20, upon the word, Countenance

Chap xxvi.

Ila, 66.1. It cannot be meant of the air, though that fome- lies as it were in ridges, the top of one wave faire from anotimes be called heaven, for the clouds cannot keep the fight ther, Ifa, 51.15. Jer. 31.35. of that from us, a great part whereof is below the clouds: they do indeed fometimes keep the fight of the flarry heaven from us, and of the highest heaven alwayes. Christ was covered with one from his Apostles fight, when he went up to heaven, Act. 1.9.

and spreadeth his cloud upon it ] To cover it from the gain, Pfal.107.25, 29. and prediction but come apon 11] 10 cover, it-room tone [gain, rana.107.47, 19, fighr of men apon certs. As the clouds keep in from feeting Gain theme in the highest heavens, fo mans they are not able to rife, Pol.18, 38. That is, he allayes the chert are not able to rife, Pol.18, 38. That is, he allayes the chert are not able to rife, Pol.18, 38. That is, he allayes the chert are not able to rife, Pol.18, 39. That is, he allayes the chert are not able to rife, Pol.18, 30. That is, he allayes the chert are not able to rife, Pol.18, 30. That is, he allayes the chert are not able to rife, and makes their as a quiet as a man mortally wount.

V. 10. He hash compassed the waters with bounds, untill the proud The proud [3, for in a tempest it seems to sheday and wight come to an end.] As before he had shewed be proud, and swels as it it would over run all the world.

revealed to us. So the word is used, Pfal. 110.1.

the day Heb light, See on chap. 24.13,16.

and might Heb. with darknesse. As light is put for day, chap. 24, 13.16.

\*come to an end] Hob. untill the confummation of light with darkness. That is, to the end of the world, which cannot stand without the vicissizate of day and night, Gen. 8. 22. Jer.

31.35,36.
V. 11. The pillars of heaven tremble, and are aftenified at bis reproof. So great is the power of almighty God, that when he shewes any figure of indignation, the strong heavens and those things that seem to uphold them are likely to sorrer and fall down.

The pillars ] Some understand hereby the heavens themfelves upheld by the ftrength God hath put into them at first, is, he hath garnished them with startes, as a palace is adoras with pillars, As the pillars of a cloud, Exod. 14, 19. for ned with farely pictures. Others understand it of cleathe cloud it self. Others understand it of the highest moun-

of heaven] Of the flarry or airy heaven. See on chap. 9.8.

tremble] Show their weaknesse, as a man afraid showes his by fliaking Or, the mountains fliake in an earthquake, Exod

tending at longitude outset or reas answes not winner of tentes belly. Others read it women as a transport of the read it was a transport of the read it would be a referred at large and the read it would be a read it with the read it would be a read to the read it would be from Farnaria and the read of the read it with the read it would be a read of the read it was a sunderflash of the read of the read of the read of the read it was a sunderflash of the read fliew his anger to the heavens, and to make them as it were crooks or bowes himfelf, and lies round in feverall circles

He biddeth back. He Layeth bad on To with definating he funited brough the proud.] Gods green power that he may hide it, as followes in the end of the and wildome is necessarile to our by rading flormes in the fea, & quieting them again at his pleafure, which is too great

He divideth Or, He moveth, Or, he caufeth a ftorme to come upon the lea, wherein it feems to be divided by the

of his throne The highest heaven, which is his throne, wind, part of it flying up into the air from the reft, and it the fee | See on chap, 14.11;

with his power ] God is fo firong that he can make the fea tempestuous.

and by his understanding ] As he is powerfull enough to raile ftormes in the fea, fo is he wife enough to lay them a-

Gods power in ordering the heavens, so now in bounding. Heb. pride. Some understand it of proud men, which is One power in continue and that both in regard of place and time, that nothing at all to the coherence, which rather referres it to the fivelling of the fea, chap 38, 11. Some undurfland cymry no go b-young mere minus to the chao of the order of the control of the con paffes drawn a circle about the feathar it may not paffe to feat before with the wind. Others conceive the dividing hurt the earth, For the word, fee on chap. 2.14 upon the word of the waters at tirft into fees and rivers to be here meant, Greati.

The waters.] Heb. the face of the waters, So the face of the earth is put for the earth, Gen. 1.39. For the upper are of it its open to view like a mans face. For the words, Waters/fee on chap.1.49.

Waters/fee on chap.1.49.

Mal.4.4. 2. the thing decreed, as a bound of place, chap. 33.10. a decreed thous, chap. 1.43. appointed food, chap. 1.45. and tradiant of the word water of the Others understand it of dividing some armes of the fea is, that atterwards enercial limit overfrow one and agains, would attend with the third into periors, what it find if affects wasts from to be before that divition of the first. See on chapter revealed to us. So the word is aided, Pill, 110,11, to be done of the pill, pill, see one clope 2,443,16, to be by a relation of a thing new done before Moles with the dry H. M. Jan. See one of the pill, pill, see one clope 2,443,16, to be by a relation of a thing new done before Moles with

V. 13. By his spirit be bath garnished the beavent; hit hand bath some dibe crooked sorpent.] And that I may knit up my speech with the most excellent work among all others, this is he which hath adorned the heavens with fuch wonderfull and unspeakable beauty and those circles, which like winding ferpents fetch a compaffe round about the heavens, are framed with his own hands.

vens, are tramed with his own names.

By his fivil: By the holy Ghoft, who wrought in the creation, Gen. 1.2. For the word, fee on chap. 15.2.

he hat by gariphed the heaven! He hath not only created them, butalfo adorned them beautifull to the eye. That tains, which feem by their height to uphold the very hea-veris.

The search of the se chap.9.8. & 11. 8.

his hand ] His power hath made it. For the word fee on

hath framed | Sec on verf. 5, upon the word. Formed; ver 2.1. The state of the state of

flew his anger to the heavens, and to make them as it were to temble, 2 sham. 2-8, p 9 [61, 18-3], p4.15, 18-14, p1.76, mid-14, p-1.76, p-1.76 angry with them, 2 Pet.3.10 12.

W.12. He divideth the sea with his power, and by his un-barat full length. So also are the whales long. If of

fome would have it, that also is long like a berpent and barre | answer to Bildad. of a doore. Thus Job labours many wayes to fet out Gods

infinite wildome and power by higher expressions, chen Bildad had done in the former chapter, and more largely.

V. 2. Lie thefe are parts of his wayes, but how little a totheir areto be reconted. But their are but trail parts of motern that stands then was some before. So to sake to them. For who is able to comprehend in his minds, much lime its to finnengatine, and to finnen more rigievoully, Judge like to unfold in words the number, greatrelle, and admi

parts of them. But there are much more glorious things the word Suffer, to be spoken of God, if we could penetrate further into his

fenic for Goils workes, whereby be comes to us, or makes and no mandares to contradic them. The word all of from himfelic knowne to us. Some understand it of tempells, which all fact to be Gisk aways, for men cannot bring them. The words followings Goils and the state of the desired from the state of the desired from the state of the state o

## CHAP. XXVII.

high expressions in fetting our Gods infinite wildome and fally. He takes an oath here, 1. Because he speakes of a power, shough sure line in of the things themselves, yet far weighty matter, 2. Because this surguments being speak to be supposed when himself and his companions that spoten of had no testing select foot to appeale to God. 3. Because did that arguments, beds impossions discouraged by him. For which Elihus was angry with them all, chap 3.11, be cause the surface ambittously rather then rusly of which Elihus was angry with them all, chap 3.11, be cause the institute of trush speaking upon his oath, they condemned him without a cause: yet her failed more of hery shop his faults. When 100 ble tests that his friends the mention of the surface of pulgement, then the fasse lights the God would write state the surface of pulgement, then the fasse lights the God would not be surfaced by the state of the surface of the his cause.

the fiery meteor called Drato volant, the flying Dragon, as over, to put us in minde of some space betweene this and Jobs

Job] See on chap. I. I.
continued] Heb. added to lift up. Hee spake againe, and
more freely and boldly then before to maintaine the truth and his owne integrity, feeing no man opposed him, and V. 2. Let the are parts of his wages, but now little afor- and his owner integrity, seeing an man capticed nime, and tion is heard of him? but the identice of his power who can his advertaritis were conquered. To Aude in Scripture and offland? Among Gods infinite and innumerable works language figurities to doe the fame thing againe, and to doe thefe are to be rectioned. But thefe are but finall parts of more in that kinde then was done before. So to adde to lelle to unfold in words the number; gicantelle, and admit [3, 11, & 41, & 10.6]. And for God to adde to appear or Sairablendle of them? So her addrowledges they care and the source and Mistely of God, which the source and Mistely of God, which the source and the technicars. And withall implied its owns and other the source and the so worth of them.

\*\*Let J Or, Biolid.\*\* See on chap 1.11.

\*\*In a lounder tone to exprete his connectnee. Or, in regard of them married J Thefe workes of God, which I have retained are indeed parcels of Gods glorious workes. Others plane works. This partie of lifting up a parable is used, peaced are indeed parcels of Gods glorious workes. Others plane works. This parable filting, the parable is used, Mumball.\*\* For the word NWD tee on chap.11.3, upon

his parable le is derived from a word that fignifies to rule. 1. Because they rule in speech, and illustrate our sentences, as Rulers are eminent in a Nation, 2. Because other speeches of his maps 1] Gods wayes are taken iometimes for those a Rulers are eminent in a Nasion, a. Because other speeches wayes whereby the drawes neer to usin his word and works, a retroyed by them, as by Rulers and Judges, 3. Because they as contentes for the wayes wherein he would have one from Kings and eminent persons, as shalomons Prous come to him, Pull 119, 33. Hereit is taken in the first feel for Gods worker, whereby the comes to us, or makes and no man draw to contradic them. The word also from himselfe knowne to us, Some understand it of tempells, which its derived figuilies to be like. 1, Because many parameter all feel no the Gods was the Gods was the first many parameter and the same contradict that the first the same contradicts then the first the same contradicts the same contradi

chap.4.12.

d portion] Heb, a word or thing. See on chap.19. 28. upon ring leber of the tunderfunding of them. Plade 4.8. 24. 5 imilitudes, Ezek, 18. 2. Here it may be used in any deal mens diffourfes. All that ever the wirst men could all mens diffourfes. All that ever the wists men could repeate of Gods wayes falls infinitely fhort of the height of them.

all meast fidewises. All that ever the wisfelt men could a fixed coil Gods wayse falls infinitely then to the height of them, and the second control of the control of them, and the second control of the control of the second control of the second control of the control of the second co in fuch a glorious manner as becomes them. So mentalke I nounce himselte wicked, whom he knew not to be lo, yerl. f., of thundering eloquence which amazent the heavers; 3. By elf-condemnation which would follow thereupon, when great things are fet out in high experilions. For yerf. 6. In his folemne onth, 1. He calls Gods to withthe great things are fine to the word Strength.

The can made flamed 1 No man can. I perfilte the capatel 1 his registery to death, yerf. 3. His uprightness, yerf. 4. The which men is the world to understand all Gods For the first, The funnme of this yerf is 3, as if 10 th hould be added to the capatel 1 his register who was no consistent for the strength of the funnment of this yerf is 3, as if 10 th hould be added 10 to 10 the function of the yerfs and the strength of the function of the yer fig. 3 the strength which for most the law feet of Man feet and these, where was consistent of the property of the performance of the yerfs. ty of the wifek had in the world to understand an loost portion first, I be unmore or us veries is, as it job hould wonderfull works. Thus Job purgeth himfelfs from the ignorance of Gost wayes, and profane conceapt of Gost and Lonetie, that Almighty God doth at this time to works to often objected by his friends. extream milery, that he feemeth to have debarred me from all right of defending, and maintaining mine own innocency 3-

gainft you.

As God liveth The usual forme of an Oath among the V. 1. Moreover Job continued has parable and Jail Job pecfing that Cappellor God. 1 Sum. 3, 24, a Sam. 1. 27, For God. having answered Bildad now thays a white zar, and the pecfing that Zapphar flouled tack his courts. But he either hopefelfs of reclaiming Job, or confounded with his arguments, or having a better option of him by reason of his week pecked of Godd life, we means for ever, Jobs high experfitions in fetting our Gods infinite wildome and property, though fare thou or of the things then flower, we for whether when the first pecked for a failure of the his integrity, nor freak high experiments of the history of the hi

is cause.

him although he were a godly man, and unjudly condemned

Moreour] The word is And, Here it is translated moreby his friends. If it be meant of execution, then the sense

Annotations on the Book of Tob.

is, That God would not take away from him those heavy verse, he had shewed it to be a most unjust act, if he should judgements, which hee uferh to lay upon ungodly men , and confesse himselse a wicked man contrary to his knowledge. which his enemics used as arguments to prove him to bee to here he thews, that his conference would perpetually check fuch an one, and would not think any better of him, till him for it. they were removed. So he accustes God to have no regard of his innocency.

And this passionate speech Elibu taxeth conscience toward God & man, Orst know mychaele is righhim withall, chap. 34.5. For the word Innocency, fee on chap, Icous, and that I am in the right, and yee in the wrong. And 22.4. For Taking ,2way fee on shap,12,20,upon the word

ever. For the word fee on chap, 8.3.5.

who halb vexed Heb. who hath made bitter, Who gainst it. For the word see on chap. 189 hash laid great plagues upon me to the grief of my foul, which hash laid great plagues upon meto the grief of my foul, which and will not let it goe? As I have hitherto defended it aare as displeasing to me, as bitter things to the palat, Ruth, gainft you, so I will against all others that shall question

Chap. xxvii.

my foul] See on chap.14.22.
V. 3. All the while my breath is in mee, and the fpirit of God is in my motheris: I Now hee fest out the time in my teeth to my differences that I have betrayed mine own how long this Oath should bindehim, to wit, as long as he innocency.

while I live. Or, Surely all the while, So 2 is translated scape, me a wicked man, for time to come fo long as 1 live.

V. 7. Let mine entry be as the wicked, and be that right by

I finoild speak untruly. This interpretation suits well with at the unrighterus Let him seele those mileries that untrighteous men shall one day seele.

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13.79. our mindes to others.

God forbid] Heb. Let it bee a common or profane 13. 14,15516. For the word ke on chap. 5.16. & 7.6. & 11.18. thing unto me. Such things might not bee touched, I Sam. |& 14.7.

right when you condemne mee, For Iob had nothing against bout. That hee should be able to continue in his prosperity. buincile, and their rath centuring of him, For the word fee on | For the word fee on chap, 2, 3.

till tdye Till I breath out my last. So the word signitaketh away Heb, makes to wander. To wit, his soul
fies, see on chap. 13.19. Till, doth not here intimate that lob out of his body by death, either naturall or violent. All his Lill I dre Till I breath out my laft. So the word figniwould doe it after death, but onely affirme, that here would gaine will doe him no good, when he dies, Matth, 16,26 Luk, never doe it, while hee lived. See the like, 2 Sam. 6. 23. 16. 12. 20.

I will not remove] See on chap. 12. 20.

thole crimes of which ye accuse me.

to this I will flick.

I hold fall Heb. I have held fall Ye fee that I have frond and the Almighty] And as fure as the Almighty lives for cloic to it, and maintained it against you all, and pat you to filence, so that none of you bath a word to say a-

it. Heb. I will not let it ceafe.

my beart | See on chap, 17.11. [ball not repreach mee ] Shall not have occasion to cast it

ved.

All the white | Heb. That all the white. That is, I sweare, shall clear mee from a wicked life sed by me in time past. I will never alter my judgement of mine owne integrity Or rather, it shall have no cause, nor give way to confesse

20.1. Let min ettin) be 30 long as I live. An elegant description of life, for as found an international return rights me in the left for the first former and liver, be bettines. Gen. in the left off the wicked, as though they floud divbys 27 20 and when the best help-lefter, King.17-17-18-146, [Seq. unpumiller,] But ye are decived, and I am it of the second life of the s confident, that howfoever wicked men may thrive in the and the spirit] The breath which God hath given me, as ap-world, and die in peace and plenty, that if I were disposed and the first ] The breath which God hatting given megas ap-, worms, and use in peace one prompt, more a second property with the terms before, and white follows in this world, for it would not the world fee on chap.15.21.upon Vain knowledge, defire any greater michinic flouid bettell them, then berklet 

while they occass goes in an ous or my notestriss, a writt men, aminatian mine integrity.

V. 4. 40 ftps/fball not peake wise/dones/fixen my tongue nettradected How till fover ye judge of mee, yet 1 will not of a thing, they with to their entents, taking it for grantfpeak contrary to that which I have faid, and fo doe wickedded, that the power of malice is to great, that no man can ly in betraying the truth, as ye have done, chap. 13.7. I will expresse it in the with of any particular evill. See the like not deny my integrity.

There is no by in betraying the truin, as ye have conceasing 1.5 a ten in deep win integrity.

My five field not fitted in the first first

prove Iob to be no hypocrite.

what # | He can nave no hope a support of the control of the can be called by the can nave no hope a support of the can be called by the called by th

thing unto me. Such tungs might not see touched), solin. [6, 14,7].

"that] So \( \sum\_{N} \) is translated, I sam 14.6. Others make it a new Oath, If I doe juditle you, it Code condemne is a limit it in limit leads. Oct when the before continue. All that hee hath gotten by his coverous courses, hee Isbould justifie you In this case, or thinke you are in the must lose, when he dies. Or, that heesbould bring it awhen God ] See on chap. 4.9. & 11.5.

his faule] Secon than 14.22.

V. 9. 18'ill God beare his cry when trouble cometh upon my integrity from me] I will not confesse my self guilty of bim?] In this verse and the next lob proves, that an hypocrite though never fo rich can have no fare hope in God in V. 6. My righteoufnesses in line of all, and will not let it goe: trouble or death. And that by three effects of hope, 1. It my bear shall not reproach me so long as I live.] As in the last makes a man consident, that God will heare his prayers; p. XXVII.

in this verife. 2. It affords him delight in Gosf, when her is most wint, has Good sore may be knowne by proficerity, real and the world.

3. It makes him with boldende in his lowest efficiency of the world of the w 1 his an hypocrite cannot doc.

will God | Surcly hee cannot thinke that God will force but thewed it not to be Gods perpetuall way of preheare him. For the word God, fee on chapter 8. ceeding.

beare] So heare it, that hee grant, what he asketh, for otherwise there is no good to us in hearing the words of our prayers, for God hears them speak, to whom he denies their

interpretation word neon chap.13.17.

\*\*Bit (27)\*\* His prayer. Veti a ragues carnefineffe in prayer with His for men cryaloud when they are in great diffred with His for men cryaloud when they are in great diffred arraye thus diagether wait. Heb. are ye youin in waiting a way to his diagether wait. Heb. are ye you in it waiting a way to his diagether wait. Heb. are ye you in it waiting a way to his diagether wait.

delivery with fomeconfidence having had experience of ginall, his favour before: but a wicked man, or an hypocrite

will beedelight bimfelfe ] Will hee or can bee finde com-fortin God, when the world affords him none? See on chap. 22. 26. Others interpret it of Gods hearing his prayers, and

that whom hee prospers hee loves, and whom he grievously afflicts he hates. But ye are deceived, for the prospersor at lifety good men or bad, as hepletch similate. For the health we have been or bad, as hepletch similate of Boods and the health was prospersor to the state of the prospersor of the state of the prospersor of the state of the prospersor of the state of

not tyeato any contrant law or rule in his externail proceed—
ings. For the Almighty fee on chaps. 3, 5.

I will not mencel? I the fame thing repeated in other words rid of him, and delivered from him.

I will not mencel? I the fame thing repeated in other words rid of him, and delivered from him.

I will not mencel? I the fame than make it known. A Mediosis, or negheness, which cleape the two former judge—
the formation of the repeated from the cleape that the cleape the two former judge—
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the repeated from the cleape the two former judge—
the repeated from the cleape t 17.4, upon, Not exalt. And on chap. 15. 18. where fee for the 20. 21.

Become jove on crap. 1.12.
all y your fetver! See on chap. 13.4.
have fetn it! Ye have feen examples of Gods various
proceedings in the world. why then Heb. and why is this? To wit, that ye goe a-

and need (odsine help. God will not heare the earnet/prayer! Why do you make fuch most vain conclusions, has have noeof the hypocities in his mittery: but he will heare miscealep,
his complete the most proceed of the control of the control of a wicked nan with God,
will not hear. Pfol. 18.4. 8. 10.9.7. Prov. 1.8. 16. 1. 15.

Left. 14.1.E.E.E.G. 18. 2. 16. 2. 4. 10. 4. 10. 10. 11. 15.

Left is transfel. Not warm, but angulh. Things that flusion of what his tritens had fail before; but they are rather
and were him. This is more them want of good things; secon a
commission of the truth thereof of farre, that God doth
for the control of the cont 

with God | Which God layes up by him to inflict upon ungodly men in time, as parents lay up portions for children. For God, see on chap. 8.2.5.

of oppressors] See on chap. 15.20.
which they shallveceive See on chap. 15, 12, upon, Carry

11. 16. Others interpret it of Gods hearing his prayers, and graining his requests, and so giving him matter of delight Which agrees well with the words before and after.

in the Almighty J Secon chap 8.3.5.

will be above J He his nevery limit. It may be the may formally call on God in time of prosperity, but can be ferroully selected in the state of th

17.4, upon, Not exalt. And on chap. 15. 18, where fee for the word affor upon the word Hild.

V. 12. Bald all ye pure filters bave front; and then are yet has a legislater can 12. Whereas I fails that over the state of the sta

Chap. xxvii. and his widower]. The widowes of everyone of them, eth be ripe, and then it drops down, when winter comes.

Others conceive, that each of them had many wives, as I la, 1, 8, Lam, 2, 6, For the word, Keeper, fee on chap, Others conceives that each of their had hand weep 7,20 upon the word, Preferver, For the word, Maketh, fee for their husbands death. For the word, fee on chap, on chap, an open the word, Bing forth.

Though | See on chap. 8.4.& 11.14.

and prepare] Provide it by his labour and toil, or unjust thim into his houte: but all men, thall abboure him for dealing, animon.] Choife of apparell, whereby rich men expected their prides.

It is a the dealy a boundance, as there is flow of clay, Os, as the dealy a boundance, as there is flow of the control of the law of the control of the law of

then of the diff under surfer. For the word, the the whether is, it all gone, Like than, Ruth 1.3. His when the magnetic field divide the fibers.] I grant indeed the may get and provide the fibers, but found other man of a more bonefl and upright converfation. His gramment shall come other man of a more bonefl and upright converfation. He gramment shall come into the jult mans knods, who shall slic have a great partition of the fill mans knods, who shall slic have a great partition of the fill mans knods, who shall slic have a great partition of the fill mans knods, who shall slic have a great partition of the fill mans knods, who shall slic have a great partition of the fill mans knods, who shall slic have a great partition of the fill mans knods, who shall slic have a great partition of the fill mans knods, who shall slic have a great partition of the fill mans knods, who shall slic have a great partition of the fill mans knods, who shall slic have a great partition of the man fill the state it is all gone. Like than, Ruth 1.3. His which the whole it is all gone. Like than, Ruth 1.3. His when the whole it is all gone. Like than, Ruth 1.3. His when the whole it is all gone. Like than, Ruth 1.3. His when the whole it is all gone. Like than, Ruth 1.3. His when the whole it is all gone. Like than, Ruth 1.3. His when the whole it is all gone. Like than, Ruth 1.3 His when the whole it is all gone. Like than, Ruth 1.3 His when the whole it is all gone. Like than, Ruth 1.3 His when the whole it is all gone. Like than, Ruth 1.3 His when the whole it is all gone. Like than, Ruth 1.3 His when the whole it is all gone. Like than, Ruth 1.3 His when the whole it is all gone. Like than, Ruth 1.3 His when the which is all the partition of the word Lying down site of the word Lying down site of the whole Like and the whole is all the whole in the whole it is all gone. Like than, Ruth 1.3 His when the whole it is all gone. Like then, Ruth 1.3 His when the whole it is all gone. Like then, Ruth 1.3 His when the whole the whole t

get it, but not to enjoy it. but be just The good man, He that is not ungodly. See

to him. See on chap, 21, 17, upon the word Diffributeth, And on chap, 20, 29, on the word, Porti-

parel, folikewise his boufe final fuddenly come to use of many are trout or jumittouse taken from 3 occupy parel, folikewise his boufe faul fuddenly come to use of many parel, folikewise his boufe as a much.] As a moth prepares, his field alodging in some stated by a mother than the state of the state o 8,9. Others read i thus, He first build his build at significal. As abundance of other things elle where, flurus. So this word is transfaced, chaps, 29, And their [Inn.], Phila 88, 7Am, 4-34.

In the week in heaven among the flurs, but it find a point of the words. Borns.

I the week in heaven among the flurs, but it find a point of the control of t

To their minorines desire. For the roots we on they, one stop-149, upon the words, Ding forth.

1.39. Not word I at their funcials, or for their death legislated: bequard bis orga, and be it not.] The transfer of the light place is the point bis orga, and be it not.] The transfer of the light place is the point bis orga, and be it not.] The transfer of the light place is the point of the light place. or rather, their husbands were so unkind to them, and their meaning to be, that when the rich man dieshe shall or ratter, teets musuams were to maxim so normal and maximize the disc indeath in the quality hatfull of the public, that they thought them not work on the buryed; and that the disc indeath, in the opening thy of lamentation, but rather were glad they were it of an eye, lite the twinkling of an eye, 1 Co. 15, 13, O-of them. Molesing as welf 14, on the world statistical. It likes that interpret it of details, rather that after part of the of them. Meiolis, as vert. 14. on the word Satisfied. 11 inters that interpret it of death, read the later part of the they that are neareft to them, be glad they are goon ou. write this, when among pers his type, be figured as the That of the world, much more others. This is a judgement to dee without being lamented, Jer. 21. 18. Eccle. him dead and gone. As chap. 7. & 10. & 20. 9. Pfal. 37.0.36. Others that favour this interpretation read the Y. 16. Though be been up fivor, as the duft, and prepar without as the day. He feet out in this veile and the next the fruitelfiel shour of the ungody man in hoping when the dies, his weak in locken of veil. 16. faill not be up abundance of trickes tyoopperfling cohers to entitle his guthered, be entitled, he cannot extry it ways with him, and poffertry, while yet full never enjoy it. But God will give it it be could look for any counter in it, he would be deceived. See the like ipoken of a dead man, chap. 14. 21, 23. Or it that not be gathered to his children; if he could open Though) See on chap, 8.4.8. 1.1.4.

Is let a prof. He get great quantity of it.

If we he great prof. He get great quantity of it.

If we he we do it.

If we he great quantity of it.

If we have a did the we fit to great the find be fo poor, that he find I great quantity of it.

If we have incorpore it, if it find be fo poor, that he find I great quantity of it.

If we have incorpore it, if it find be fo poor, that he find it great quantity is great quantity of it.

If we have incorpore it, if it find be fo poor, that he find it great quantity is great quantity in the fireca, and nor man hall ply with no 3s to receive the in its on its house: but all men thall abborre him for its firecast quantity.

If we have the great quantity is the firecast quantity is the firecast quantity is the hall-lade random above it him it.

taken away from others,
he openeth his eyes after death!
Or, lying in the freets he looks about him for help. Or, first put it or ] Shall wear it, and reap the benefit and comfort of it. Meiofit, See on chap. 14, 10, 11. & confirmed to when from his fleep in the morning, For his word, Eyes, fee on chap. 15, 15, upon the word, confirmed to th

and the innecent See on chapary 8.

See on chapary

is not. That is the state of the control of the con the filter J Secon chap 22.2.5; men ways in the men seed to be wided and the wided must her father of the V. 18. He builded his boughest a muth, and as absorbable the V. 18. He builded his boughest a muth, and as absorbable the better muticined, and the wided must this father of the V. 18. He wided must his life. Others, at his the learner muticined, and as absorbable to be children mentioned, yet 7.14, in his life. Others, at his life. Others, at his life. Others, at his life, others, a

the eastwind] Some violent affliction like the Eastwind, chap, 1 & 21, & 20, 9, which blowes furioufly, Ezek. 10.13, Jon. 4. 8. Hol. 13-15. For the word, see on chap. 15. 2.

carryeth him away] Into poverty, or captivity, or death,
Hol, 1.6. For the word seeon chap, 21.3, upon the word,

and he departeth] Out of his present condition of health, wealth, or life. See on chap. 14. 20. upon the word, Passeth, and as a storme burleth him] Takes him away like a whirle-

6.7; Mm field clep thir band, at him, and field him out of his place.] And this iye to a great deal the more miferable, that the being that call down from his former happy and fourthing clate, all methall be for firm caking piny of him, that on the contrary part they find lugh and rejoyee ar his downfall, hilling and chyping, that hands as

Act final? Every one that fees his ruine shall do it. Heb. clusted in another. See on orbit, 17.8, 82, 18.1 to final deal, That is, hand shall be clayped at him, to wit, but he had final state of the state of the

wind ipokenor detoreimal procedure nim, that it have dirived a many, out of the earth] Heb. on the pitch of the earth] Heb. on the pitch is place.

Also oppressions, which they testific by that ontward gesture, as one of the earth, as one o Lam. 2. 15. Exek. 25. 6.

at bim] At the ungodly oppressour spoken of before. They thall be glad of his destruction.

and shall biffe him I In sign of detestation of him so his former cruelties, I King 9.8. Lam. 2.15. Zeph, 2, 15. Jer, by fire ; as was faid of gold, verf. I.

25.9, Mic, 6,16,

terrible and unavoidable, As Exod, 12, 29, 2 King, 19, 35. out of his place Out of his towne, country, or city, or city of the Dang 20. where he dwels. Or out of the world. They shall never in the fail who described the fail never where he dwels. Or out of the world. They find never the sand as a flower, but this most of his place? The for-understand is of the hillers. They find every man our of more vest may fitly be a similitude taken from a florme at his places of leveral habitation, where he dwels, hillers him, he was the sand the san 63, which makes the water rage: this from a whitewinde ar land, white carryes all away before it.

The former ragrees beft with veril, 20,8c, For the word, See on

### CHAP, XXVIII.

V. 1. Surety, there is a weine for the filver, and a place for gold, where they fine it.] Job having in the former chapter flewed, that God doth fometimes in this and as 4 florms but leb birn] I also him away like a wainte-wind fuddenly frite of bit tecth.

ont of his place? Out of his habitation, where he lived
plentifully before, chap. 8. 18. For the word (co on chap.

18. 18. 10. 18. 18 13.3.1.8.2.0.9.
V. 2.3. For God finil eaff upon bim, and not four:
by C. 2. For God finil eaff upon bim, and not four:
by God wonderfull widdows, which carrys things for above
rould fain fie out of his hand.] The fum of the verte is,
the reach of the wifelt men. Herein, 1. he demonstrates, what
that when wided are his have opposited others, and God
aligning heavy load upon themshop ylor alwayes to clospe bis
loverf, 12, 2. How that part of widdoms, whereby a resloverf, 13, 2. How that part of widdoms, whereby a resswould fainfine sut of his hand.] In the sum of the Verley, and the when when when the sum of the verley for always to eclope his Jugiments, but in vain.

Bot Jos it is reanflated, chap 1.8, 0.7, when, As it is reanflated, but the sum of the verley of of

look on flars, or fish in less, 18. 18. 20. 29. for the filter) See on chap, 24.25, and a face | See on chap, 24.25, and a face | See on chap, 18.21. 28. 20. 9. for the gold | Which is of greater price then filver, where they fine it | This translation fears to look to the gold facers thop. But all Jobs difficurits perks of things under ground. Others read it, from whence they the titter refine. One write interest the second of the

ont of the earth? Heb. out of the duft. It is by miners digged out of the earth, as other metals are. See on chap. 14.

and braffe A metall finer then iron, yet not fo fine as Glyer is molten The droffe in it must be got out by fire. Or

which is molten. It is taken out of the earth, and then refined out of the flone ] That is, out of the care, which is Chap.xxix.

So that they may got to worke againe. Or, by men. That V3. It left the many date of the men and adverged and farther is at all perfection. It is flower of date where feeting much are and above, to bring forth their mentals out of the earth, a steep when the steep was the flower of the earth, a steep with a steep was the forth when the steep was the forth when the steep was the forth when the steep was the strange and uncomen wayes in the earth, yet, 7,9.

The first of his labour is limit influences, or falling of their lights take fire, and fetour, y.10,11. In this veries for our the arc of man in dig-

elfe would lie hid there for ever, Others understand it not of the lights carried downe by the workman, but of the metals the lights carried down by the workman, but of the metals brought forth to light. The lyght adrancial before: but may there is an end of that dashnelle, and the workman brings them forth into the light to be feen by men, who is, lord its consistent of the dashnelle, and the workman brings them forth into the light to be feen by men, who is, lord Bread on chapt, 132.84.Fer Coming out fee on cha, 20. brings them forth into the light to be feen by men understand this light and the light to the miners. One danden it is through Hect to be God: but it appearse by the opposition, yet, 1.3 brought to light by the mines. Or, and under it is changed, that it is meant of the mines, who do hall their the things, There is other marter underneath. A first different from as shall be flewed in the notes. And it fets out Gods glory the more, that the moft curious Artift, that can doe luch great matters, yet is not able to give an account of Gods glory diagness. For the word I and the state of Gods glory diagness. For the word I and, see on challed, if yet the word I was a state of the word I w great matters, yet is not asset to give an account of Cools, judgments. For the word End, see on cha, 16.3, For the word Darknesse, on chap, 22, 23, and searchthout all perfection. He never leaves digging

and fearching till he have found out the most excellent and

and fearching till behave found out the most excellent and perfect merals, itself limits of darbynelfe, and the fination of death. That is, the critic merals in the fination of the fination

them overcome by mans are, and induffry.

V. 4. The floud breaketh out from the inhibitiant 5 even V. 4. The fload breaketh cut from the individual; course the waters forgotten filts fast: they are drief up, show are gone away from men.] When men are digging for meals from men.] When men are digging for meals from for them, as of the filter waters arificant of fyrings below in the ground, waterethere was no fulption of them, as of the fwelling of fivers on earth. Yet they come in 6 faft as the workmen are forced leaver the place, till they have our his ware worked and the filter word Ground.

V. 7. There is a part which no fould knownth, and which 

The floud] Sec on chap.20.17.
breaketh out.] The word fignifies a violent breaking forth of the water ready to drown all the workmen. See on

chap. 16.14. [Institution of the channel where it imbelies, but the water rather dwelt in it, then the channel where it imbelies, but the water rather dwelt in it, then the channel in the water. Also lob freakes of water un-funder, which ferthets all place for food, even the most the channell in the water. Allo lob speakes of water underground, where no channell speares. Broughour need in control of the most deer ground, where no channell speares. Broughour need in the principle of the

jective following is plurall. And so much is understood in the miners is not seene by the most quick signed sowles. For the word Floud, which confifts of many waters,

word r load, which continues or many waters, forgotton of the ford | Neer crodin by any man, as being under ground, and as far remote from the knowledge of men, as things clean forgotten by them, Broughton reads it, no birds of percy fo here, that no beafts of prey can finde our children meals.

they are gone away] Or they are removed. By the Art, and labour of the workmen,

Amount of the second for the word fee on chapt 4.19. It may be: from mong From those workmen. The pits are cleared a for that they may goe to worke gaine. Of, by mon. That

figure, vi.0.1.1.1 this verteis fet out the art of man in dig-ging boles in the earth, and bringing light must often to dis-cern the metals to which be digs.

He fertify an ail to da loght[2]. The earth being dark in gradient and to da loght[3]. The earth being dark in gradient and the discontinuous dark of the discontinuous dark of the discontinuous dark of the third and the discontinuous dark of the discontinuous dark of the discontinuous dark of the large dark of the discontinuous dark of the discontinuous dark of the discontinuous dark of the large dark of the discontinuous dar

As for the earth | See on chap.9.2.4

out of it commeth bread Corn of which men make bread

brimftone or coals, which have fire in them. Others of the firing of the mines, which fometimes happens. For the word

places,
and it bath dust of Gold Or, our of gold. See for Dust, on
chap. 14.8.upon the word Ground.
V. 7. There is a path which no south knoweth, and which Yet fuch Art hath God given to man, and courtage withull, that they leavy not off the work, but empty he wafrest by Buckess, Pamps, Wheeles and fuch like devices, and then goe on afresh, till they have finished their
worke.

Yet are leads met to their under pround places to shade gold,
worke. where no quick-fighted bird nor beaft can come,

There is a path The way that leads down to the gold mines. This thews the uncertainty of the way hardreffe to effect the work, and labour of men to overcome both. For the

word Eye, fee on chap, 15, 15, upon the word Sight.

naterned of implet.

naterned of implet.

naterned of implet.

naterned of implet.

To wit, by fuch meanes, as the workmen up or dismitighed. To wit, by fuch meanes, as the workmen ult for or charge game away? Or, slop queremoved. By the Aris, and the purpose.

the purpose of the propose of the workmen ult for the purpose.

The purpose of the propose of the workmen ult for the purpose.

The purpose of the pu

neto toe momento y trevent.] In trate unanowne wayer as non no reason we concern num tor a wicked man because before our miner met with water and fire to hinder his of his inflicious, sunside they would take you them to be work, so here the hardrecks offer themsilves as behaviors to Gods; for to know Gods intent in his various dealings with

before our miner met with water and fire to hinder his work, 6 here the hard rocks offer themselves a subwards to defend the Gold and silver mines. A man would think that this should discourage him. Also his cover them, but he feet a top of the his should discourage him. Also his cover them, but he feet a top of the his should discourage him. Also his cover them, but he feet a top of the his should discourage him. Also his cover them, but he feet a high a should discourage him. Also has done he he here he he had the him of the him of

the profit, which our miner gets by his great art, and labour, for the words Found, for on chap-1,210.

As he words in the rolds, freams unlooked for break out, and where is the plate.] See on chap. 120. which he cunningly turnes another way, and so gets the pre- 20. 29.

cious stones that are under t hem.

be catteth out rivers] He catteth the rocks, not the rivers, of Gods proceedings may be found. But by cutting the rocks he makes way for store of water to V. 13. Manknoweth not the price ne canten out rivers | He catten in proces, not the rivers, of t Sods proceedings may be round.

But by cutting the rooks be makes way for flore of water to

V. 13. Man howeth mot the price thereof, mishor is it

profile like rivers. So we fay, to grinde meal, that is, to grind floated in the land of the living.] It is a vain thing for man

corn, and turne it into meal. See the like on chap, 12.6, to think he hash attained to it, for God only hath fet it in

or of the interval and the second of the rivers. on ftripping the naked. Some understand it of bringing wa- order, and no man on earth can reach it. ter from rivers through rocks to move his engines, or wash his metals: but it is best to understand it of waters breaking out of these rocks, in which he digs for gold,

among the rocks ] Where men would leaft of all look for

matcis, and his eye] See on chap. 15.15. on the word, Sight. feth] He feeth, and obtaineth those precious things, which no man law before. For the word, see on chap. 19. 27. upon the word, Behold.

every precious thing All rare minerals and metals of reat price, and the choifest stones, whereof are made the

and] Having thus kept his mine clear he gets such preci-bus things, as lye hid there.

the thing that is hid] The metals, which before lay as it were buryed in the earth, and concealed from the fight of

men.

bringeth be to light] He bringeth it forth to be feen by
the light of the Sun.

For the word, Bringeth, fee on chap.

14:2.30.25. upon the word, Commeth forth, or our, For the

wors, Light, lee on chap. 14.13, 10.

V.1.5 list where that wildows be found? and where is the place of grand-planting. I that bulk of waters diffined from right and place of grand-planting. I in the former vertiche had fine wedbow vers, commonly to called, See on chap. 14.11. Some take it vers, commonly take it v

of understanding ] Where this understanding of the grounds

Man] See on chap.5.17, & 9.3.

Man] See on chap.5.17, & 9.5.

knoweth wel] Among all his rare inventions he cannot find out this.

Infind out this.

It is price thereof] It is invaluable. Mercere, by the price
the price thereof] It is invaluable. Mercere, by the price
understands the place of it, for those things which we
know nor whence chey come, we can fee no price upone, secusive know nor the use, excellency, or value of
them. The word is translated, O'dere, Exod. 40. 4. 13,
And fo it may here. God hath to displed tit, than on man
knowes the order of his proceedings. And this agrees well
with the verife theoremal after, which fipels of the hardenile
of finding it out. But the price and value of it is diffindly
handled, yetf, it, &c.

cory pressure thing. All care minerals and metals of great price, and the choicfft lones, whereof are made the finefit posses, prove, 1.13.

V. 1. ret lounds the fined moverfleaving, and the thing that is hid, bringeth be to light.] As in the difference of the control was considered by the present and the control was considered by the present and the control was considered by the control was c

The depth] The word fignifies any deep gulfe of earth or water, where men cannot finde the bottome, Gen,

faith] If it could speak it would fay fo. It is as fure, as if it did tell the fearcher, that he fought in vain. For living actions attributed to liveleffe creatures, fee on chap.

1.19. For the words (co on chap, 16.1.
it is not in me] I cannot resolve you of the reasons of Gods

more inform us in this point, then men upon earth,

Chap.xxviii;

more informus in this pount, then men upon earth, it is not with my Nisther can I relotey you.

9 (cont.) O', Xamath, This and the following word are it is not with my Nisther can I relotey you.

Note that fightlies be high, and it may be the Transflators weighted for the pite thereof). If any flouid object, It this render it Corall, becaute that is find to growen rocks, weighted enumerical and you there, yet it may be gotten!

The word is used no where elfe, and therefore for money. What cannot have been the Transflators weighted the pite the property of the transflators will be the transflators will be the transflators will be a supplied to the property of the transflators will be the transflators and the following word are that the property of the transflators and the following word are that the property of the prop dy, That this wildome is of so great price, that all the treafures in the world cannot purchase it. This bee doth illuout, as the price of a thing drawes it out from the shop or farse by an enumeration of those things which are of market to the buyer. Others read it a little wisdome, because

greates, account in the worta-yet not turnener value for this particle is a gold-flutter, precious fonce, and jewels. It same be getter for gold.] They, fire gold flutt not be greater for gold.] They, fire gold flutt not be greater for gold.] They, fire gold flutt not be greater for gold.] They, fire gold flutt not be greater for gold. It is a support for gold flutt not be greater for gold. The manifest flutter for greater flutter for gold flut Act. 8.14.94.00 The meaning is, it cannot be brought, or gotten: for the purell gold in the world. For the word Gorten, fee on chap. 1.4.4. upon the word bring. The word Gold in Heb. is only flow up: But it signifies gold here, be feel the word lever follows, and it is commonly joined with gold in the word word with the word with pure gold, The Topiz a pretions other places, as I King. 6, 19.1. where it is transfered Pure gold, for men use to flore up the parter gold, &s (oi it is meant berechts are gold though never for pure, can be compared with this wildoms, Prov. 3.1.4.8. 8.1.1.9.8.2.6.1.6. where it is transfered that this wildoms, Prov. 3.1.4.8. 8.1.1.9.8.2.6.1.6. where the standard with the wildoms, Prov. 3.1.4.8. 8.1.1.9.8.2.6.1.6. where the standard is much feel felve being of effer value. For the word fee on chap. 2.1.4.7. where it is standard in the word fee on chap. 2.1.4.7. where it is standard in the word feel on the parter of the standard with the wildows, and the gold chance purchase it is meant the word feel on chap. 2.1.4.7. where it is standard in the word feel on the parter of the standard with the wildows, and the gold chance purchase it is meant the word feel on chap. 2.1.4.7. where it is standard with the wildows, and the gold in the standard with the wildows, and the gold in the standard with the wildows, and the gold in the standard with the wildows and the wildows and the standard with the wildows and the wi

be weighed] In the ballance. For they were wont in those dayes to weigh their filver. See on chap.6.2.

for the price thereof ] It cannot bee gotten for any V. 16. It cannot be valued with the gold of Ophir, with

V. 10. It cannot be continue with the pretions Only, or the Saphire, I it is of more value then of this chapter, all the wealth of the Indies. None of the things here named V. 20. when

Heams'to vatural jirco. tast on the ground. At goods were; veite—this recovers—1. Negatively, where they recovered wont to be, when men lived by exchanges, and an eye in 13.2. Affirmatively, where they recovered by the control of the theory where they live you have possible in a gain of an heap of on in this verife, it is as if he had faid, Beit therefore, that of other things to be changed for it, that they are and eller men, who are to palmid and diligent in technique and learn they are the second of the change o may fee they be of equall worth, Lam.4. 2.

the worth of this migh withoute he goes on to intrance in o-ther prenious things of great account in some countries, yet such as cannot purchase this wisdome.

The gold Which is counted the chiefest of merals.

and the crystall The word is no where used but here. It hath his name from purity and electresses, in the original. Some therefore gueffe it to be Crystall, others to be a Diamond. But in these names of metals and jewels, or at least in many of them the Jewish writers are as much to seek, as in

o cannot equall it] Heb. cannot be fet in order against it. See on and the exchange of it? It will not bee changed for these

the names of many fowles, fee on ver. 7.

things. They would not be a sufficient recompense or restitution for it. So the word is used, chap. 15, 31. &

faill not bee for jewels of fine gold 1 Or, weffels of fine gold. Of the most folid gold, which hath beene most throughly purged by the fire and fo is become harder then other gold lefte purified. Others take it to be the name of a place, gold lefte punitéd. Others take it to be the name of a place, wheace pure gold came, as Ophien was: an drey think this Plazz in the Original to be eithe fine with Uphaz, a place famous tor gold, and mentioned Jer. 10, 9, 20 na. 10. 5; Broughton translates it Pheze-gold, and would have it to come from Welle in Barbary. The name differs not much: and it filledy; that Jewith Writers are to feeke in their ferrealt names of gold, as well as of fowles and precious ferrealt names.

V. 18. No mention shall bee made of torall, or of pearls: else such as did live on earth before, but now were in hell, and for the price of wildome is above rubies. If we should the grave, speake what might be said of this wisdome, if men un-derstood it throughly, these pretious things here mentioned should not once be named, they are so vile in comparison

of Corall ] Or, Ramoth. This and the following word are

frate by an enumeration of those things which are of malactic unequies. Discribing a time window wheeless interest as gold-fulver-pectious flones, and jewels.

In the properties of the propert

raple to this withom.

The Topac | Secon Exod 28.17.

of Ethiopac | So it is likely to be meant here, though Interpreters acknowledge another Culh neerer to the land of

Canam,

fadl not equal it ] See on ver. 13.17.

naither fadl it be valued ] See on ver. 16.

naither fadl it be the pureft gold, which is most free
from drosse, For Pure see on chap. 14.4. For Gold, see on v. 16.

V. 20. Whence then cometh wisdome? and where is the place are worthy to be compared with it.

It cannot be valued] Heb. laid on the ground. As goods were very laid of the state of the property of the property of the state of the property of the p of other trange to be changed or it; that abuve and feller men, who are for painfail and diligent in feeking and fearchmaps feethey be of equall worth, Lama, 2.

said the gad J Some take it for a chain of gold, or four or ther pretious thing made of Gold. Others for choice gold. However, the properties of the propert

and are now dead, have attained to the full knowledge of it, and are now dead, nave attained to the full knowledge of 11, verifize. Asif Job had faid, If they looke for it beneath among men, who can dig deepeft, no man that liveth, hath ever tegne it: if on high, no bird, that can fly higheft, ever let eyes on it.

Seeing It hath been fliewed before, ver. 13, that no men could attain to it, nor birds attain to things easier to be had, ver.7. where is it then to be found ? it is hid ] It cannot be found out by any man, being be-

yond the reach of the quickeft fight, and fo concealed, that none can arrain is

none can actum to from the gest See on chap. 15. 15, upon the word Sight. of all living: See on ver. 13. and kept closed. Another word of the same signification to thew, that it is so sure hidden, that no man can possibly find it. So much may be seen on chap. 14. 10,11.

from the fowles of the aire Heb. of heaven. See on chap. 9.

3. & 11.8.

V. 22. Definition, and death fay, we have heard the fame thereof with our cars.] Laftly, if we shall goe downe into the bowels of the earth or to hell, and there enquire for this wifdom, and demand whether they can tell us any tidings of it, they will not deny shat the fame and bruit of it, which foundeth in all places, hath allo pierced thither; but farther information can they not give us. Destruction | See on chap. 26.6.

and death fay | Either he meanes it of hell and the grave ttributing speech to them, as to other like things, verf. 14. or

wee bave heard the fame thereof with our ears | This as fixedee what might be fidd of this wildome, if men underfload it throughly, thefe periods things here mentioned
the discount of it.

No mention fluid be made | Thefe things though excellent in

Kit, Bur yet a bare fame without knowing; the particular reta
field, and that with our ears, See the like Pidd.4.4., 1084,

Li, Bur yet a bare fame without knowing; the particular reta
themselves, we deferve never to be mentioned, but clean for
found that with our ears, See the like Pidd.4.4., 1084,

Li, Bur yet a bare fame without knowing; the particular reta
themselves, For the word Head, field on

gotten, when we calk of this high wildome, For the word for

how a low. things that are famous are every where talked of, and heard.

For the word Ears, see on chap. 15, 21.
V. 23. God under stand to the way thereof, and he knoweth the place-thereof.] Some conceive these words to be thunder, when, and where, as much and as little as he the words of hell and death, as if they should answer to please. he words of hall find death, as if they should answer to please, when he make the hall find death, as if they should be make the make the hall find the his friends, Doublellie which way so ever near shall come chemsleys, be the year of the wire of the hall find to his friends, Doublellie which way so ever near shall come chemsleys, be they never so wirty and alborious, shey must needs consider this (which if ye had throughly considered, ye would not to railhy and analysis fell ye cause of the greatest for the words, for our standard of the hall find the ha dings with men. That God only knows this, he affirmed upon another, Am. 4.7, in this verifies and proves it from his powerfull providence in a warp! Access and a warp! Access and thunder. For wind an warp of the warp of the warp of the warp of the warp! Access and thunder. For warp of the warp. Access and the warp of the warp. Access and the warp of the warp of the warp of the warp! Access and the warp! Access the warp! Access and the warp! Access

None knowes it but God.

and be knoweth the place thereof ] Not where men may find it, but where it is. To wit, in himself only, where no

For he looketb ] He knoweth them as well, 28 men do

mater to wonder out of marker of it the beaucoit. That the whole heaven. Or, maker of the beaucoit. That is, under all the climates of heaven, or all the world of maker all the climates of heaven, or all the world of prepare it? He hash it as ready to use in those daily and prepare it? He hash it as ready to use in those daily on the climates of his providence, as men have arms or world in the climates of his providence, as men have arms or world in the climates of his providence, as men have arms or world in the climates of his providence, as men have arms or world in the climates of his providence, as men have arms or world in the climates of his providence, as men have arms or world in the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence, as men have a true to the climates of his providence.

V. 26. When he made a decree for the rain, and a way for the lightning of the thunder.] It appears that God by his pro-

\*\*Now it, as appears by the opposition to what went sector. Mone knows: it is to the God. \*\*
\*\*Mone knows: it is to God. \*\*
\*\*undnightaded) Feet(sh nowes, as the words of the

and the beameth the place thereof.] Nor where men may librorder, and the place the control of the height of it. For the word, place, for one part is a 18 to 2.9.

V. 24. For he looked to the ends of the earth, and feeth insubstrit, and preparet is, and forth insubstrit, and preparet is, and forth in menter the whole beauth. For Golds will form in menter the whole beauth for Golds will form in menter the whole beauth for Golds will form in menter the whole beauth for Golds will form in menter the whole beauth for Golds will form in the works of creation, but of providence. And this heap yet he not only knowns that it is in heaven, but a feel all of word flowers in the works of creation, but of providence. And this heap yet he not only knowns the sink part and fealth of the words of the words. The proper this wildom is to God: even as things are to men, moved parts of the world, and create the whole cope of beas from the world where the world for the world will be the proper this wildom is to God: even as things are to men, and prepare, or order, and fearch into to know the depth of the world.

Then? In the course of his daily providence, when he or-

For he longith.] The history of the carrier is no ming in the whole to the end of the earth.] There is no ming in the whole to the end of the earth.] There is no maderitand, Prov. 1933. Zech. 4.10. For the word, Bardy feen on they propen the word. Parts. For the word, Bardy feen on they propen the word. Parts. For the word, Bardy feen on they propen the word. Parts. The word is provided the word of the word of the word of the word of the word. Bardy feel of the word of ders wind, and water, rain, and thunder.

doth be fee it ] He hath it prefent with him, and imployes

wonderfull works of his providence, as men have armee or wonderfull works of his providence, as men have armee or works of works of his providence, then of the feeling things as the first, because he faith God looks over all the, world to dock it. God keeps the winds and waters in order, so that they cannot encrease or be diminished, as they will themselfeve, but must blow and slow where and as and he please, and no otherwise.

Tennet! See on chap. 1.9. Upon the word, Bring form, which they are more most known of the form of the wight of the wig will, and no where elec.

If the wind; Which is very light, yet God can weigh

it: For the wind; Which is very light, yet God can weigh

it: For the word; fee on chap. 15, 2. upon, Vain know
bledge.

keigt,
and be meigheid) Or, ordereth. He keepen them so in
in his word,
V. 28, And anto man be faid, Rebold the free of the
Order, as if they were weighed out.
V. 28, And anto man be faid, Rebold the free of the
Within their channell, or eversion, as where, and where he
Reading. Now Job accommodates which had side before
Whith their channell, or wertilow, as where he
Reading. Now Job accommodates which had side before
to his preferen purpose, and animera area to man by Ood;
to his preferen purpose, and animera area to man by Ood; priming total channell, or overtions, asy more, and where no pleade. For the words, fee on chap, 14.9,

"by morfaster] So that they keep a just decorain with his wil,

Or, by might. For medoe not use to weigh by meaface.

"by might."

The morfaster of the communication man before
to the preferent pumpels, and nativers a rateir objection. What
is there no wissome then communicated no man by God?

The morfaster of the might be the property of Chap xxix. his works of his providence towards all cresures; effectively considered to the works of his providence towards all cresures; effectively considered to the works with an experimental continuous providence towards with him to this the decell objected, shap 1.6, For the word; fee on the word of the content with and count is wideous enough to him to this the decell objected, shap 1.6, For the word; fee on the word of the content with a continuous providence with the word of the content with the word of the content with the word of the content with the word of the wor Secontern with 3 and column't windome enough for him to 1
Instructed will 3 and to guide his life according to closp, 7,11,10, & 20,101
it. Thus Job concludeshis peech,3x Solomon doth his Ecclediffets, Eccl. 1,432, and lets out wife man, 30 of lest
him out, chap. 1, 15 etc. like places, Deur. 4, 6, & 29, 29,
Plal111,10, New 1,7,8 & 9, 10.
Plal111,0, New 1,7,8 & 9, 10.

Plal111,0, New 1,7,8 & 9, 10.

Plal111,0, New 1,7,8 & 9, 10.

He] God, Spoken of in the former verses Job delivers not this golden fentence in his own words, but in Gods, that his friends might the more be affected with it.

faid In divers ages he revealed this to his fer-

tants. behild] Takenotice of it, as of a thing of great excelkney, and my feetcil will, that ye let my feeter judges
mens alone, and thosy to live according to my law. For the
word, feet on chap 1.15.
the feet] See on chap 1.46, & 1.1.
of the Lard | Of God, who is the foundation or gillars,
the thing of the control of

ments sunsymment, con chap 1.15.

the [42a] Set on chap 1.15.

the [42a] Set on chap 1.15.

(Fig. 12ad) Of God, who is the foundation or piller, some content of the large of the Large of the Large of the Large of the Carrying of a large or word in the original! and therefore it worth; to be feared all men.

that is wifelene? That is the wildome, that God requires the large of the

into Gods lectes,
and to the prifer me will 3 Sec on chap, r, r,
is under flanding 3 Is the best and most fir understanding
of man. If he can get but so much knowledge, asto learn
to worship God aright, and depart from sin, he is an happy
man. But here is more intended. So to depart from evil, that he do good, for both are required, and he that truly fears God, will be so wife, as to thew his care of both these duties, and not bufie himfelfe to dive into Gods fe-

### CHAP. XXIX.

V. 1. Moreover Job cominued his parable, and faid,] intermiffion in his speech to see if his friends would give intermificat in his leach to let if his friends would give any aniower, and hading them alongether filent, now goes on, said in this his laft speech fully fees out his integrity, which he had but glanced at in his former discourse, and excuse his impatience by his great fall from fo great pro-perity of the great milety without any grould wickeduciff: committed by him. And I. he feet out his formet prosperity, in this chap. 2. his present misery, chap. 30. 3. his constant piety, chap. 31. For the words of this verse they are all the same, that were in the beginning of his for-mer speech, chap, 27. I. See the exposition of them

V. 2. O that I were as in moneths paß, as in the dayes, when God preserved me.] In this vers. Job wisheth for the recovery of his former prosperity, the greanesse whereof and following wherein it appears, that Job wished for more he sets out in the following veries to the end of the chap, I then est and quietnesse.

o that I were ] Heb, who will give me. The Heb, forme

Othal 1 Were 1 rec., who was give me. In exco, forme of withing, See on chap. 68, 86, 11.5, as in months paft] As in the former time of mylife, when I lived in protectivy, and greatnelle. Mans time in fortpure is fometime meatured by years, found the by moneths, and fometime by dayer. The word moneths in the original comes from the moon, as it doth in English, secaute monatins are measured by the course of the moon, children and several measured by the course of the moon, children and several, and his week, a child weath, verile.

The other word signifies either time path, which was beWhen God showed himself constantly favourable to may
force us, or that which is before us nin place, or in our land gave me store of children and servants to attend on
lyt.

at in the days:] The fame thing intended, which was meant by montain before, and it thewes Jobs great defire grown or to profest me and my family.

"with Me! To help me, and keep me from troubles. In thought a other words. For the word fee on chap. 14.14. the characteristic of the fame of the meant by montain the meant by montain and the words. For the word fee on chap. 14.14. The characteristic of the meant be cooked by the meant by look open him a feet when he croften them, then they look open him a feet when he croften them, then they look open him a feet when he croften them, then they look open him a feet when he croften them, then they look open him a feet when he croften them, then they look open him a feet when he croften them, then they look open him a feet when he croften them, then they look open him a feet when he croften them, then they look open him a feet when he croften them, then they look open him a feet when he croften them.

nim our, cond. 1. 20 et the paces Deut. 4. 6. 8. 29. 29, netest our, 1. by his blefting on his domeficial affairs, to Pallatt 1, 6. 1, 70 et 1, 71 et 2, 20 et 1, 71 et 2, 20 et 1, 71 et 2, 20 et 1, 71 et 2, 72 et 1, 72 et 1, 72 et 2, 72 et 1, 72 unio man Broughton reads it, to Adam, to wit, at the Sun in the day, and by the moon in the night. Others take beginning: but we have shewed before, that Job speaks not it for an allusion to the cloud and pillar of fire, that guided begianing: out we have flowed octors; into Job Ipeans not; it not an anumon rota come ance pinar or met, the queed bree of things done in the beginning, but in the count for the lifetiles in the whitelenfle, the one by day, and the God ordinary providence. For the word, fee on chap, the bry night. But it is doubtfull, whether Job knew that or no. He is thought to be more action; in Secon chap, 1, i. or no. He is thought to be more action; i. Secon chap, 1, i. or no.

& 22, 15.

When his candle] Or, lampe, Pfal, 132, 17, & 18, 28, By
Gods candle here he means his tayour and bleffing, which chap 18.6.

s, of Gods candle,

I walked ] I went on in a constant course of prosperity. For the word fee on chap, 14, 20, on the word, Paf-

through darkneffe] Not through troubles, for Job had none in thois days; chap, 1, 10. but through dangers on all fides, into which other men fell; but he escaped them. Of; through doubtfull buincilles and difficult; which be could never have waded through by his own reason, and understanding. For the word, see on chap. 15, 22,

33. V. 4. As I was in the days of my youth, when the secret of God was upon my Tabernacke.] Here he particularly sets out his former properties in negat of his domedical affairs in plain termes. I would I were, as I was in the prime and lower of my youth, when God did to friendly and samilarly intermedale with mine affairs.

as I was in the dayes That is, in the time. Here mans time is fet out by dayes, as verf. z. by months. For dayes

fee on chap. 14, 14.

of my youth] Some read it, of my winter, that is, that I were at rest again from these pains, 23 a souldier in his winter quarters. Others of my Autumne : that is of my former profperity, for in Autumn many fruits of trees & of the mer property, orn Autumn many ritus of trees, or the earth are tips, and in their prime. Others, as in the transfaction, of my josts. And fome understand it, as I was in the prime, and strength of my dayes, And others, of the youth or prime of his faste and proferity. And this must need be the sense, how ere the word be brought to it, directly, or by confequence. This agrees well with the words foregoing.

when the fecret] When God in a familiar and fecret manner guided me and my family, and made all my affairs to prosper. For the word see on chap, 15. 8.

of God] See on chap. 4.9. &. 11. 5.

of Unit Secus and 4.9. ct. 11.5.

"Mat Holen by therence! Sec on chap 5.3.4.8. 11. 14.

V.5. When the Almighty was yet with me, when my children was about me.] Here begins the defiription of Gods
bleffing in particular on John family, 1. in regard of his

ablent by reason of the weaknesse of their faith, Rom.8.31.

when my entaren 1 Or, when my jervants, tree when my jervenee that was netwest to min by all forts or perions, young min. The word fignifies either children, who live with although in a different way according to their differing their parents, while they are young, or fervants, who for the most part are young also.

were about me] When I had aboundance of children; and fervants tending on mee every one in his place ready to ferve

mee. This was indeed a great temporall bleffing, Pfal,

V. 6. when I welled my sleps with butter, and the rocke poured mee out vivers of oile. ] An hyperbolicall expression of that store of provisions, which Jobbad. As if butter had Howed in itreams, and the rocks had powred our flore of nowed in iticanis, and the rocks had powered out hote of Gen, 49.11. Pfal, 80.16. Job 20117. By thefe two is meant all manner of riches. He had such store of cattell that hee had aboundance of milke and butter like rivers and fuch flore

my feet withful. Not that Job used to does by too it was communication, a from a bace came in prefence, and volunteers of shinty, prousal, not produced and the careful, and therefore Job ites out his active the tickes of the incients conflitted most in careful, and Thence came possing money in aims of pease careful, and money was flamped with a Lamb on it, and called TiD Dy a Lamb. See Gon, 33, 19, in the Margin. Now butter the part of the communication, as from a back careful and not peaked the results of the careful and the more than the careful and therefore Job ites out his work of the proposition of the careful and therefore Job ites out his work of the proposition of the proposition

on him in his politicall affaires. And i. he threws how much honour he had in his pading to the fluid general flav.

\*\*The cause of it, verif., 38. 2. What reflect he had there, verif. 18. 2. What reflect he had there, verif. 18. 2. What reflect he had there were here of the three with the presence of the cause of t along the freets toward the publick place of Judicature, where I had a feat in the common place provided for me, So that I was not only happy in my flock in the fields abroad, (ver.7)

was not only happy in my note in the first amount (ct./) but also I had great respect in the first.

When I went out Out of my house toward the Judgment Seat, For the word see on chap. 20, 25, upon the word, Cometh

to the gate ] To the place of Judicature to fit as 2 Judge. to roegate] to the pixee of junctaintee of its as a juage, on chap. 5.4. Drufius reads it, when I, went out of the gate. Or, from the gate. To wit, to goe home. I had done justice there, and the people honoured me all the way homeward. Broughton reads it, when I went out of doore to the city. That is, out of the doore of my house about my businesse. But Jun fignifies rather the gate of a city then the door of an houle, as it is often used Neh. 3. For, went out, see on chap, 20,2 5, on the word, Cometh out.

through the city] It feems his house was within the City and his passage from thence to the place of judgement, as

was ordinary, fo observable.

when I prepared] When I had it made ready for me. my feat He means not an ordinary place, but a feat of as much of me. Judgement, whereon he used to fit to Judge the causes of the city. Hereby it appeares that Job was a publick Magi-

in the firet ] Neer the gate of the City , in an open

Annotations on the Book of Job.

V. 8. The young men favo me, and bid themselves: and he aged arose, and shood up.] In this verse he sets out the great reverence that was shewed to him by all forts of persons,

The young men He means not those of his family, as ver. s. but such as met him in the streets.

fam me] Going toward the judgement feat; For the word

fee on chap. 19.37, upon the word Behold.

and bid themselves! Either for reverence of my person, or

for fear I should espy something amisse in them.

and the aged] See on chap.12.12.

arose] In token of honour, and to shew reverence unto me.

Lev. 19.32. For the word fee on chap. 14.12; Lev. 19, 32. For the word tee on chap. 14.12; and flood up] They would not fit down again; till I was gone by lo much they did honour me. V. 9. The Princes refrained taking, and taid their hand on

their month.] The honour that Job had in his way to the Judgement leat was fet out in the two former veries, his what I wished! When I had such pleasy of batter, that if I would or needed I could have used it as went to wish never to dainty, proud, hop ground the the could be fire to the principall men called Princesyer(s. 2. From the midtif I would or needed I could have used it as went to wish never to dainty, proud, hop gooding to the the state of the dainty, proud, hop gooding to the wash never to dainty, proud, hop gooding to the wash never to dainty, proud, hop gooding to the wash never to dainty, proud, hop gooding to the wash never to dainty, proud, hop gooding to the wash never to dainty, proud, hop gooding to the wash never to dainty, proud, hop gooding to the carried to the state of the wash never to dainty, proud, hop gooding to the carried to

or in every place where heven, his settent were or permitted that the might have walked every fire in butter.

with watter] Heb, in butter. Which incredieth the figuil freation. A little butter will free to waith ones feet withfreation. A little butter will fere to waith ones feet withfreation. I will be butter will fere to waith ones feet withfreation. I will be butter will fere to to waith ones feet withfreation. I will be butter will fere to to waith ones feet withfreation. I will be butter will fere to to waith ones feet withfreation. I will be butter will fere to to waith ones feet withfreation. I will be butter will fere to to waith ones feet withfreation. I will be butter will fere to waith ones feet withfreation. I will find a work may come out of it.

Violette to the work of the work

chap.10.17.

and the red poured meant rivers of site.] Olivettees grew in floor places in Syria and Arabias and Job had fuch plens in George is every floone had afforded himoil. It may be treat, and there are within ear are whether a new floored with early site of the places with the area when the area when the floored himoil. It may be treat, and there are within ear area whether area when the floored himoil. It may be treat, and there are within ear are when the floored himoil. It may be treat, and there are within ear are when the floored himoil. It may be treat, and there are the floored himoil. It may be treat, and there are the floored himoil. It may be treat, and there are the floored himoil. It may be treat, and there are floored himoil. It may be the floored himoil.

when the eye faw mee, it gave witnesse to me.] All people were glad when I was on the bench to do justice. They that heard my fentence praised mee, and they that saw my just proceedings gave an ample testimony of my upright deal-

when the eare \ See on chap. 13.17.

heard mee | See on chap. 15. 1. wished me well. That is, the man that heard my sentence, for the ear cannot bleffe. See the like of the eyes, Luk, 10, 29. Nor the eyes only, but the men were bleffed, who faw those things, Christ spake of there.

and when the eye ] See on chap. 15. 15. upon the word

far mte] See on chap. 19.27, upon the word Behold.
it gave witting to mee] The man that faw mee (as before
in this verfe, upon the Earth either upon the bench, who
though he could not come to hear me, yet was confident, I would doe right: or fuch as met me in the ftreets did: teftifie

feat.] He means not an ordinary place, but a feat of you have no heuded of it to judge the cause of the Hereby it appeares that John was a publish Majer hereby it appeares that John was a publish Majer hereby it appeares that John was a publish was described to the second in the best of the feath of the second in the secon

ann. 18.1. In a smitced and anticrocking intil years. A such inever parted from 16, not it from me in all my tentences of swere ready to perfish, and wildows; verf. 13. 3. The judgement of his fo doing, verf. 14. 4. His helping the blinde and lame, verf. 15. 5. The poore, and that with a carefull render of the right, and faithfull pronouncing fenemative into their cause, verf. 16, tax the origin right them, tence accordingly, for on the p. 8.3. & 2.4. not for any gaine, that could be looked for from them, but was as a robe Ot, a coat. It is translated a manile,

on him by his friends. ly and would doe it still if they were called thereunto.

wealth and might would have oppseffed them.

chap.19.7.
and the fatherleffe] See on chap.22.9.

and bim And any man that complained to me of wrong him. and using Janus style and their comprising to me or wrong Janus style and their comprising to the blinds, and feet west to the blind. On even time the wood adventure to tight V, 15, I was eyes to the blinds, and feet west to the blind. On even time That is, fuch an one as not only had I tane) Having in the former verific clered himself from ambient of the blinds of the words and the words the words because the words the wo rake his part. Ecclef.4.1.

when none can't be trained and man, "A visit the biffing of him that mear ready to periffic, cane (them, upon mer: and I caufed the widower heart to fing for jor.]

Whereas as others were so farre from affilting people ready rally in intimate, that hee gave them sofficient, and fall to perifh for want of their helpe, that they rather insulted directions, how to manage their causes for the best advanced to perifh for want of their helpe, that they rather insulted directions, how to manage their causes for the best advanced to the same training training to the same training traini over them fo much the more, and were therefore hated by tage of their right, For the word fee on chap, 15,15, on the those miserable creatures, I tooke pity of them, and freed word Sight, them from the danger of death approaching, and therefore had many good prayers, and well willies from their owne Law-bufineffes: for fuch hee speakes of here,

The bleffing | See on verf. 11.

The biffing I See on verifit.

of bim that was ready to perific. By their wants, and the no man wanted an advocate to direct bim, or mens unmercivilnetic. Prov. 31.6. They must have perificed, plead for him in Job Court in a just cause. Hee would fich as were unjustly accused of great crimes, which might endanger their whole effect or lives, and must might endanger their whole effect or lives, and must might endanger their whole effect or lives, and must might live as a father to the poore; and the could, against the will, and power of others. For the word fee on have one wrong.

I would faither to the poore, and his great care they might have most I was as a father carefull to compare the state of the poore.

extraordinatily for relieving them. For the word fee on chap, 15.11, and 1 canifed the widaws beart to fing for joy 1 defent on enjoy to the things they want. For the word Father, and 1 canifed the widaws tear to fing for joy 1 defent on the past of the can be cally and gave her great cause of hearty joy. For the Widow fee on thap, 21.9. Such are more slad, as wanter team cause of 10.9. For flears, see on chap, 21.9. It fled fers the widows for free, and out of danger of their offers the widows for free, and out of danger of their oppressions, that their beaters were so full of joy, fled cause, which the was carefull to enquire into different for the cause of the cause of

inight, and it is the second of the second o

ences For the word fee on chap. 3.

which was seen, 1. In relieving the poore, that were and it clothed mee I to overed mee all over; so that wronged; to ver 1.17. 2. In pulling downt proud opprefiours, no man could see any unjustice in mee in any of my pubwrong 6450 veri.17. 2. An putting downt proud opprissions; no man could see any unjustice in mee in any or my pun-verf. 17. The first is fectous in eigenan words; with a part, like a fairers. The tame word in the original livid the titudar deciphering of the needy persons relieved by former. Heb. I pat on righten/pine/fig. and it pair own. I was him. As 1, the afficked and fabrical fightily wreter, 3, such inverse praced from it, not it from me in all my frances of

Annotations on the Book of 70b.

out of conficiences all which techifies, that Job by many wit- chap 1, 20, & 2, 12, which was an ordinary garment. And nelles might be cleered from the unjuft imputations laid up- then Iobs meaning is, that his juftice was publikely taken on him by his friends.

Results For this reason others spake well of me.Or. That. the cost on his backe. They who transfare is Robe, means They have writtelle, that I did early my felle thus, upright-that; was an ornament to him, as the robe was to the King and would doe it fill, if they were called thereunto.

I delivered I freed the poor from those, who by their This word comes from a root, that in the original fig-The word fignifies a man afflicted or oppreffed. See on chap.6.15, upon the word, Dealt deceiffully.50 God by I delivered him out of the hand of him, that would opprefice our garments puts us in minde of our falling from him. Behim, P(al.72.13.

him, Pla. 72. 13: Intermant tell, the needed no garments:
that eyed? Who being oppreffed by an enemy too ftrong!
for him cryed unto me to doe him juffice. For the word feeon
but an ornament to it, furrounding the temples, as the
word imports. Such disk Kings and Pricish weare. His
word imports. Such disk Kings and Pricish weare. His meaning is, that his just proceedings were a great honour to

ake his part, Eccle [.4.1. | caules, now he returns to flow how hee was many wayes that had none to help him] I did passe sentence on his side helpfull to such as were oppressed.

according to right, when others would not, and stood to him, when none durft be seen to affish him,

and feet was I to the lame.] If they wanted meanes or countenance to follow their just cause I supplyed it. So

came upon mee I I relieved them, and carryed my protect them from all injuries. See the word of fimilitude felse so, that they had just cause to commend mee, and left out, than 7.7. The word for father and for poor felfe for, that they had just cause to commend mee, analytet our, casp. 7.7. Lee worst on the second of the with mee well, Or, I was praidly and prayed for by them, come both from one roots in the Heb. Ta2N which fig Or, I had the benefit of their prayers, and God blittle mee infine to will well to, or defire, for parents with well extending the theoretic of their prayers, and continue to the control of the

might paffe a just sentence : or that he was not only ready

thracy; but he accounted doing or justice use greaters.

I put off l covered me all over with it is with a garment.

I put off l covered no unjust way. For the word see on chap, since the specified the position of the wicked, and the subject to see specified to the wealth and might sought the specified are nine others. I like while beafts taking the prey in their teeth ready to devoure it, yet hee di

Chap.xxix.

metry opprefield.

And I brake the jawer of the micbed] Heb, the jaw for teeth or the grinders. A phease often used in feripeure teeth or the grinders. A phease often used in feripeure to they the crucity of wicked oppreficuous disappointed, Pfel, and the crucity of wicked oppreficuous disappointed, Pfel, 27.8, 8, 86.67 the word Wickeds, feen chip, 13, 7, on the crucial way.

wore, wickery.

And placket the spoile on of his meth] I made him toRotethole things he had wrongfully taken from others,

18.16. A nere are nontrow wayer to recept van evens from servouring when the property of the service of There are but two wayes to keep wild beafts from devouring

the word, Spoile, (se on chap. 145; For the word, Teeth, let on chap. 146; For the word, Teeth, let on chap. 146; For the word, and flail multiply mydayes, at the ford) Job having had for much authority, and proferring was the ford) Job having had for much authority, and proferring was do many good wither from other by reason of his upright critique, and the good he had done to them, perfuseds insilely, that the should fill enjoy a constrable life, and in the cod find a quite and constrable life, and in the cod find a quite and constrable life, and in the cod find a quite and constrable life, and in the cod find a quite and constraints. See the seed which I have from the death. Which he profetled in this verie, had feet to be the seed of the true of the constraints of the constraints are seen and fourtiling. As chap. 14, 75 to the death which he profetled in this verie, had feet with the constraints of the constraints are seen to be the seen that the constraints are seen to be the seen that the constraints are seen to the constraints are seen to the constraints are seen to the constraints. As the seed of the true, which have from the constraints are seen to the constraints and the constraints. See the constraints are the constraints are the constraints are seen to the constraints are the constraints. The seed of the true, which he profetled have been deathed to the constraints are seen with the first the constraints. As the constraints are the constraints are the constraints are the constraints are the constraints. As the constraints are the constraints are the constraints are the constraints are the constraints. The constraints are the constraints are the constraints are the constraints are the constraints. The constraints are the constraints are the constraints are the constraints are the constraints. The constraints are the constra 20, But he now finds it far otherwile, and that troubles makes them of greater account then others. For the word,

him.

Theil See on chap. 4. 1. It not only intimates the time, when Johf pake it; to wit; in his prosperity but allo the reament from why. Because of his upright certifage, and generall in good opinion, that all men had of him. So this particle is used to infer a reason of what followers, chap.

Ifaid I thought 6, I was fully perswaded in my mind, that my condition would not alter. So the word is used, Plal. 30. 6. & 39. 1. For the word it felf, fee on chap.

I shall dye Heb. I shall breath out. Or, give up the ghost. That is, I thall not perish for want, or be stain by enc-A nat 15, 1 must not perture for wants, or so that by enemies, but shall quictive in peace give up on priorit to God, inform mine cameries, as an archer doth his bow in his
So did Albaham, Gen. 43. 8. For the word-free on chap,
hand, For the word-free on chap, hand, For the word-free on chap, the state of the word-free or the wo

my angres 1 are cary-as-un moved from the fact a meaning and the fact and the fact

Silling 4.1.49.

V. 19. My rost was freed out by the waters, and the dew vers. 9, 10, 11. For the word, seen chap 13, 17, upon the tayall might apon my breatch. It conceived my prosperity would word, the state of the word, seen chap 13, 17, upon the 18th, because I found my self-se watered from the lift, because I found my self-se watered from the

ing more, and more. My roet] For the similitude from a root, and the word in

felf, fee on chap, 18, 16.

what I faid. As followes verfinz:
was fyread out by the water? Helb. opened to the water.
A tree planted near a tive fide, where the water in time
of drought may continually erreft it, Justice bonour and
of drought may continually retroit it. Justice bonour and
of the planted of the planted it. The planted is used form the branches of the planted of the planted it.

| Val. After my water they find the planted it.
| Val. After my water to the planted to know my refolution, and
| precharged apan them.] As they heathend to my freech
| precharged apan them.] As they heathend to my freech
| precharged apan them.] As they heathend to my freech
| precharged apan them.] As they heathend to my freech
| precharged apan them.] As they heathend to my freech
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| precharged apan them.] As they heathend to my freech
| precharged apan them.] As they heathend to my freech
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| precharged apan them of the content of the
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| precharged apan them of the precharged a

halfs. The state of the state o

V. 20. My glory was fresh in me, and my bow was renewed in my hand.] Some read the words thus, My glory shall be 1 Sam. 17. 35. Am. 3.12. Job did binder forme from 1/19 m. ms. and my town plane we returned in my town. And wronging others, and mide other wiceded men to make tect they takes it for a confidence perfurifion, that Lobbad of the Rittution. The Hebrew word, for, Plucke, is call. For the word, Spoile, see on chap. 145. For the word, Spoile, see on chap. 145. For the word, Teeth, dee

fee on chap. 19. 9.

was fre[b] Heb. new. I had every day more respect from men then other.

in me | Heb, with me. It was from others not within him-

left.

and my forp) My firength by accelle of a multitude of friends continually to uphold me, Gen. 49. 44. 1 Sam. 44.

mass rearmed! Heb. did darge. To wite, it felfe, or its friengsh. et on chap. 14.7. As an archer in the wate, when his both breaks, takes a new one, and goes on floutly in the battel, for John proferous condition grew. every day ftronger then other.

in my band] So that I could use it as a means to preserve

mies, hur shall quietly in peace give up my spirit to God most of the control of

conceiving great weight to be in all my words. See the

tayaü mgre upon my orazien. Ji concerved my protectivy would i word. Hear.

lift, because I found my felfe like a tree watered from the
advantableow, and from the keaven above, and daily flourish refolution in counfell or judgement, as if they had all depencent below, and from the keaven above, and daily flourish refolution in counfell or judgement, as if they had all depencent below, and from the keaven above, and daily flourish refolution in counfell or judgement, as if they had all depended upon my words.

and kept silence] Replyed not again, but consented to what I said. As followes versize.

at my counsell As foon as they heard, what I had con-

the cause, that they longed in doubtfull matters to hear my and honoured, as if a king had come among them with

Chap. xxx.

And they wanted forme Joe on vertal.

I thewes the reverence account they made of Joe, and that constay for the raily I has is, for the former tain, when men
have fowed their grounds, which they long for to bring up
their feed, 19,72-6, It is opposed to the fatter rain in this verte,

reverenced by them, yet they loved me allo as men in

their lobs redolution of times usones; see the first property and of them, a bain, 19.7. For second property of the father and the first before the care from the care fro

perour among them, and yet that he uded this authority to I tion of dayes it fignifies younger, as Gen. 19,21 & 8.1.4. the good of the people, and I town both feared, and I loved A so not the contrary greats put for old, 192 & 9. And of them, "As if he had itid, If there were any weighty treadlated, eldelt, I Sam.17.28. For, Dayes, fee on chape, but feel them to take, fixting among them in the chiefet, and moth homourable place, so a king in the mild! Lapthed of his army; and look what counfell, and advice fo ever the state of the s

the causes they conged it doubted manages for the refoliation, set to dry carrier thusbandman longs for rain a great army, though I came without any force: This And they mained for me.] See on verf.21.

there ieee, 10,17,20,1118 opposed to the fatter rain in this week, generally everenced by them, yet they loved me also as men in they begind their must be wide. Not to speak, but to they kept filling to the charitable manner of, those countries, where they kept filling to the charitable manner of, those countries, where for drought opens as it were the mouth of it wide, that charitable manner of, those countries, where the min may fully fatisfier, for were they as deficious to bly too some to confort their friends in heavingfle, there in may fully fatisfier, for were they as deficious to bly too some to confort their friends in heavingfle, there is no some the state of the

V. 24, If I laughed on them, they believed it not, and had actained in his proferrity, 6 here he pathetically fers the light of my countenance they cast not downe.] It often out the extream mility to which he was now brought, the tight of my countenance that cannot assumed. It otten out the exercism mittry to which, he was now brought, concer to palie, that when not in authority carry them—which doubtelfe was found the heavier to him, as a fall felies familiarly with their infectiours, they are content—from an hill hurra a man more then lying on the ground, and the many plediture. I attended the most many plediture. I attended the most many many plediture. I attended the most many plediture and the most freely then I was accordinately and home the most freely then I was accordinately and the most my counternance, as if I had forgot my fell; tough heading of him, to verf. 24, 5. He, concludes all II tagged on them I The word in criterious to either a land that the strength of the present the most many that the present the m comes to passe, that when men in authority carry them- which doubtlesse was so much the heavier to him, as a fall but thought fome ferious matter was hid under my fmiling, and whose fathers I would not have once vouchfafed to have

pieted with them, they could not believe, that I was in jeft, if thock to those, who in years come very fare behind me, but though from ferious matter was that under my finding, and whole fatheral would not abwarence vousified to have constructed in words. Or they would not in the fame efficient on the way dogs, which were ference and the injury of the property of made me not hang downe my countenance for finame or [dogs. It is more likely that their affronts were offered by girefs, Gen. 4,6. For men allianed or gireved let their olies, either before his friends came to confort him, countenance fall, whereas men pleafelor cherted lift upstheir beds, Piela, S., 4. Logis out their way, and fat chief, and downless the stage in the many sat over their completes the mounteers, when the stage in the many sat over their completes the mounteers, when the stage is the many sat over their completes the mounteers, which is the stage of the s perour among them, and yet that he used this authority to tion of dayes it fignifies younger, as Gen. 19.31. & 48.14.

felt, and moft honourable place, as a king in the midft Laughed.

The analose what countils, and advice for ever I gave them, it was as acceptable unto them, as the freech of his army; and look what countils, and advice the midry. I would have diffainted to have fet with the days of my large them, it was as acceptable unto them, as the freech of high the first place of th and dwelt as a king in the army I was as much feared dogs that kept my flocks from the wolves. Or to have

the final points of the second of the second

ty of palme-trees, Deut. 34. 3. need roots or jumps, in roots seems passes. Ances seem op arts, mey make tongs of my universe jetters/case pied-is, is warmethen. As the fame word is used, lie, ay-tal, lank-kept make foot of them. A thing roo common in And it is manifelt that cooles of jumper give a great heat, the world for mean men to make foot of great ments rulne.

made my deg-keepers, or feeders of my dogs, which was a Pell, 110.4. But what need they fach fiting living in very mean office.

| Pell, 110.4. But what need they fach fiting living in words, 2 and having plenty of the trees themselves to words, 2 and having plenty of the trees themselves to hard for the word, see on the 15-23, upon the word, Berad, of my flave?

tonea berois, who were over a rough to the second and the second a

bafenesse of those men is set out in this verse and the next. For the word, Millies, see on chap. 20.77 on the word, skivers, see by their skying from the company of other men to dwell in widerensses, and by their poor food.

For ward? They had not provisions necessaries for a provision of their bodies, but vaneed all things, and famine? Winner things, are a rising out of fear and famine? Winner of work illenesses or Gods judge—18. 3, For the word, Barth, or Dustyle on the first possible of the control of the c

and famine.] Want of food: not arising out of later-lating or excrements, which go out of the drughty, a King-medicity, but out of their owne idleness or considerable and the statements, a time, when the statements are considerable and the statements are considerable and the statements are considerable and the statements are the statements and the statements are the statements and the statements are the statements and the statements are statements and the statements are statements and the statements are statements are statements and the statements are statements. The word statements are statements. The word statements are statements. The word is statements are statements are statements are statements are statements are statements are statements. The statements are statements are statements are statements are statements are statements are statements. The consideration are statements are statements are statements are statements are statements. The consideration are statements are statements are statements are statements. The consideration are statements are statement

millower] Salt herbes of an unfavory rafte growing in fair places and bairent, chap39.6, let. 17.6, fort is comes in the places and bairent, chap39.6, let. 17.6, fort is comes in the places and bairent, chap39.6, let. 17.6, fort is comes in the places and in the growing bairent people were forced to eat having now means to preside better.

If the biffer? Or, by the fluids. It feems, they ule to grow in facth defart places, and impiter vost? Por, Root, fee on chap. 5, 35, 48, 8 kinhah Numb. 33, 8 khad its name from DN71 a juniper. It feemes many grew there, So we read of the circumstance of the growing places and the complex places are the conclusion of the places and the complex places. And the places are the conclusion of the places are the conclusion of the places and the places are the conclusion of the places are the conclusion of the places and the places are the conclusion of the places are the conclusion

shewed at large in the former verles; now hee shews for their meat ] They were forced to make meat of how basely they used him. If they make themselves merry hard roots of juniper in those defart places. Others read by art, they make longs of my miferies; if they raike place Annotations on the Book of 70%.

offe, but of my fall. They preaked it with our supersystem of me a contempouse proceed, bad, at, of, and four on to fair.

V. 10. They observe my they fire fur from m<sub>1</sub>, may fine not to fair.

It completes the most compliants that he was unto the femodeers, in mfall the most compliants that he was unto the femodeers, and and four the fire from the f on but thought worthy of the greatest contempt, and despite,

and also though with they could not entained to admit the count of the control of

emitous bedinefté o diferace him inhe vielt manner; and le unation; and cert gried agind, hij wichout ill. relain. God i baving looici the binds of his authority or them... on Heaufle behalt food myned. Bezufe God habit one in it God is often underflood in this, Boshe et John calon is for granted; that his freight here wallow may the reverse to by granted; that his freight here wallow may the revence they granted; and the condition may be a severe the properties of the contract of the condition of the contract of the condition By loofing the cord, is meant-stoing away that reversence they press violence.

Formerly had to him which bound them to careful him. See

Many 18, Chers underful and analysis of the state of the state

Rothe word fee on ch.14.20.uponthe word Sendethlim away, the briddy? The authority wherebyl kept them in awe seen illowed all before it; 3 the other from a cloud that vanished notice keep in by a bridly. This 2.9. Others undertill not of pint and away, and affirst on plant as the refresh hee earth one is the control to the bridle of their mouths or tongles, a Pfaly, 3. 1141, 3. 50. "Terrours are unted again to pint and in territoith hee earth that they now duff feeles and print of major to punt from 5 the most flat the print of the pint of

and 1 to reims using not ter topic uses there introduces people; are more eminent users common ment, so the inatural version factor of themselves toward him. Those youths that his themselves toward him. Those youths that his themselves the state of the

And now I in this time of my milecy. They durft not compaint that befige a City, tail bankes and heaps before its cray themselves foro me in my prosperity. They durft not consistent that befige a City, tail bankes and heaps before its cray themselves forour me in my prosperity. They make find the marker of their forour themselves much with my milectics. See the lake complaint, flexibion, see on that 18, 18, 18 soughton reads the end of the

themselves mutick with my misteries. See the like complaint. If truction fee on chapt 18.11. Broughton reads the card of the Phila for 18.11. Larm, \$1.4.62, Brody, \$1.8.22, \$2.33. The word representation of the properties of the

what to speake, nor what to doe with any freedome, For

militude taken from the Sea,or fome great river, which having found a breach in the banks overruns the country, and drowns all that comes in the way.

They came upon me ] They fet upon me all together with great violence.

buted him, he could not those at them, for the word Looled to they take occision thereby to abute me, and or ruin me, see v. 3.

they valled, being first upon me! They could fill liberty to abute me, and of filled were liberty me. They could fill liberty to abute me me. They could fill liberty to abute me. They could liberty to abute me. They could fill liberty to they study in the could be they abute to they abute they will liberty to abute me. They could fill liberty to abute they abute

other men, my reason whereof, they thoughts, sand hated the me, and they, might consenne thin, broth evarious figure for which they are the continue of the work deep on that sales. There is not because they have also Ost, been for the actual of they have also Ost, been for the actual of their contempts. So, the praise in translation of the contempts of the cont Forthe word fee on ch. 14.20.upon the word Sende Ahim away. two similitudes. The one from a winden twinde, that blowes

obstracmes] Heb. Jean my Jact. They and stricts mee to grain him to rain him, th., & 15.14, & 11.18, 14. my, fact, fo that I could not fee any amboring I had over them, or any reflect they had to generally a specific them, or any reflect they had to generally a specific them, or any reflect they may be consumed.

A. 13. From 1971 may give mee no refl. they savely, they page away.

A. 13. From 1971 may give mee no refl. they are the specific them. The specific them is the principal part of man, & tale all the parts a reflect them. The specific them is the principal part of man, & tale all the parts a reflect them. The specific the body is the most eminent them can be made in the parts of the body is the most eminent them contains its range arrived them they are to work them. The specific them the specific them them.

teives better, sine counts on Survey characteristics of the consideration of the control of the all means of exercifing bounty to others as formerly, ch.29.

as the winde | Some understand it of the lodainnesse of Jobs.

V. 16. And now my full is paured out upon measted adjust of and fifth with filthy matter much needs but him., that puts affilities kneet shell haded upon mea; I at this veries, job fees out it on, or wears it, or puls it off. Broughton reads it elegantly, and in the 18. the defiting of his garments. As his in minde to the word, Mounth, the trouble of minde, in the 17, vertexue pane of his money, traceage my coars a gran me, nor some part and in the 18, the defining of his garments. As his minde word, Mount, he would did in the day time, fo his body was pained in the vertexue of the part and the p

A fit engigh of mis tonis, wanten was much weathered by mis same dioma. For the words, fee on chips 1,4-22, if paired out! If the word in Scripture fometimes imports plenty, as 3 oct 3-28, Bulleter it imports emprying, for when the wine is poured out, the wild! is empry, 50 when man courage, and fitering his gone, the hath an empry foul, Pf4-4. His foul. did as it were melt away for grief:

did as it were met; away for greet:

upon me] Or, within me. That is, within my body. Men cannot fee how much! am weakened by my troubles, and other
mens (or fis:but I feel it, So it is translated, In me. Pfal. 42.5.

mens to the out I feet 11, 30 it is transaction and a surjective the days I See on chapt. Att.

of efficient Of trouble or calamity.

batte taken buld uppn me What Gover thrength was left within meast decayed, and gone out of my foal, so that hothing is left within met of fulfain me in my troubles. And withall, afflicit in the other calamites of the many days.

other miferable men take reft, and all creatures are wont to be at quiet, then the marrow of my bones rageth through intolerable pains, as if one had pierced them through with a dart, and my heart is so overheated with grief, that my pulses bear all night long so strongly that they keep me from all rest.

upon all my fielh, but also entred within my bones. These up-hold the weight of the body, and are the firmes part of it. Every one of them is pierced. For in the original it is a noune plurall with a verb fingular. For the word fee on chap. 20,

round or them is pieced. For in the original it is a noune light in my milesy. This faits well with the words following, as the former with the words foregoing.

I see pieced. This phase in scripture language intipases a great grief, and faste a pain a spenctraces through the molt line and and fait days are of the contract the mention of the contract in the contra

cumftance of time, intimating that he had no reft at all day nor

fon of inflamation beaus if aft as in the day, and will not let me.

V.18. It is great five of my disjels in genmen them.

V.18. It is great five of my disjels in genmen them.

I bout left m nep? Set is binded been sould as the called my deat? He that before wore gorgeous apparel as an Entign of Magiltray, now hat is much fills, and corruption running out of his force, that it louds and pollutes all his garments, and makes them moistome to other, and hurrial to in hinfel k.

thou caused my and the control of th

notions to others, and nurroun to numbers.

By the great force of my diefaci [My differed is fo firong, and thath fo far prevailed against me, that it hash spoiled my apparell. Others understand it of Gods great force, for those words, Of my difered, are not in the original. But the first reading is

20,35.

is any garment changed | The colour of it is changed, and it is made fifthy. My garment, that sie were put on another garment. Others under final it not of change of the colour of it is dependent on the colour of the land of the parament, but of often putting on other clothes, as they that have rounning for expert of the other the former fine is better, form of the colour of the land of the parament, but of often putting on other clothes, as they that we rounning for expect to oth, but the former fine is better, form of the colour of the land of the la

Chap. XXX.

ness. Gen. 18, 27. For Duft see on chap. 14.8. on the word,

V.20.1 cry unto thee and thou doft not hear me: I fland up, and thou regardest me not.] Here Job expresses that, which troubled ibbuvegardeli me nei, likere job experienti masswatcı trounea him more then his foreso contempt, to wit, that God would not hear his prayers, nor look with favour upon his person, 1 ctyl. I pray earnessly, as a man ready to be drowned cries aloud for hele, For the word see on chap. 19-7.

unto thee] To thee O God, to whom men use to pray in their adversity. Before he spake of God to his friends, now he speaks to God before them.

within meet outlin me in my troubles. And within some there are received to the six definition of the content o

on the word, Aniwered, oee the like complaint, 111,22,2...

18 and 19 To pray unto thee, For standing was an usuall gesture in prayer, 1,1. This argue constancy in prayer, active former word did vehemensyland waiting upon God for an analysis.

all night long to Brongly that they keep me trom an acts, myster; So great is my could, what is not only had it feight and the myster; So great is my could, what is not only had it feight and the my field, but all o entred within my bones. Thefe up-to dath we wight or the body, and are the firmed part of lick. We had been more give outly, as it but dult degree or of them is pierced. For in the original live a nounce filled in my miley. This faits well with the words following, and thou regardeft me not | Thou wilt not give me a comfor-

13.24.8c 16.9.

cumflance of time, intimating that he had no refl at all day not provide supplied as a provide supplied to the supplied supplied to the supplied supplied to the supplied supp V.22. Then liftest me up to the wind: then causest me toride up-

that I can find no real.

thou caufed me to ride upon it? Thou dost as it were lock mee
into the faddle. Thou givest the wind fust power over me, that
I cannot get of the wings of fixill its break my necksus in the
next verte. And chap. 27.20.21.

and allfielding hapfalance? Thou caufelt my body to melt away
like wax by the hear of my affilicions. For the word, subflance,
for an char set, from the woord. The brings as it; Some read.

Of my dieter, are not in the original, but tree fairt reading is successed by the near or my attactions, for the words. The thing as it is, Some read was the filth that ran from his fores. For Great fac on chap, it, and indicated my syldent. Thou thinged to to my wite read, as a mariner in a grievous florm, other I fee no way to e-

attendance, it is indebt me about ] It composses he read it, the bindeth me about, that sticked close unto one, Others read it, the bindeth me about, that indicate the close to the composite by the property of the composite by the composite mices, once more neconsect sea styres unuex in ea abour, trail mices, it appears by tray giving me over to this temperor auditions, sand giving me no cale, that thou purposed by them coar wrings a mans neck. They ided in thole days to wear and live. Some read it Surely, and so make it the beginning of coars open only at top and bottom. And such in one full of a new seatence having no dependence on the former words,

but uthering in what followes, So 12 is translated, chap. 28.1. [fo much as once thought of it. 1 know ] I am fully fo perfwaded. See on chap. 19.25.

that thou will bring me | Heb that thou will make me return To do the firm when compared states at the fifth, Gen 3, 19, the word five on chap 20, 14.

Or, that then wilt turn me. Thou will convert this flesh into

chap.17.13. I hat commonly is the grave. The Heb word is used

fore affilicions, and make no question, but that by them he will be and my drays, yet this comfort I have, that my forrow will end with my life, for God ulich not to stiff, it dead bodies in the grave, Others give this femfort he words, though I or a reversify a much to him, yet be will not firected out his hand to keep grave. Others give the identified he words, though I or a reversify a much to him, yet be will not firected out his hand to keep my control of the property of the control of the property of the control of the property of Jobs compassion to others in misery, that others might now pity him. He reads the words thus. And prayed I not when playus was fint? when hurt came to any thereupon cryed I not?

Howbeit he will not firetch out his hand] For Stretching, see

on chap. 14.20. upon the word, Sendeft him away: for Hand,

for on chap: 14.65 apparent roots of the state of the grave | 16.50 to the fanp. For graves use to be covered with an beap of earth, that it may be known where people are buryed. By the grave is understood the persons in the grave. God afflicts living bodies, but not dead, chap.3.12,13.

God atticts living bodies, our not dead, cnap, stays, though they cry] Though fick and dying men cry out for pain, For the word, fee on chap, 19,7, in his deflution] When God defroyes them. Such as die

with great pain, complain not in the grave, Some read the end of the verf, thus, is there any cry in his describin? Do men

of the veri, thus, is there any cry in his definition? Do men complain of any pain in the grave, after that God hath taken away their lives? never any yet did, V. 15, Did not Inverfe for finith that was in trouble? was not m; fait givened for the people?] Here begins the fad conclution of this chap, wherein fold throws, I what pit he thewed to men God nor man pity me now in mine. But God knowes that I expressed my compassion to others by weeping for them, that suffered hard things, and that without hypocrific for I inward-

fympathizing with others in their mifery becomes good men, Pfal. 35.13;14.Rom.12. 15.

mas not my foul I was heartily grieved for them, and did not diffemble in my tears. For the word fee on chap, 14,22.
gireved for the poor Though I were rich, others wants went

to my lear, yet nor han pities me now, For Poor fee on chap.
24.4. on the word: Needy.
V. 26. When I fooked for good, then will came note met and when I would be food in I would for fifty. there came darkneller.] Having carried my leaf for the control of the co

islif to renderly cowards men in miferies; I expected according to Gods utual proceedings to have enjoyed happy, and fun-fininy dayes: but evill and cloudy one's have over taken me. when I looked For When I hoped for, & expected good dates, for good 3 see on chap, 2.13, upon the word, Wealth, then cult man to me I He means not evill 10 fin; but of fortion and trouble; For, Chme, (se on chap, 1.19, and what I watted for light) When I arended for the continuance of my comfortable condition, For, Light, see on chap, 2.13, 16, 26, 38.

then came darknesses Then contrary to my expectation came abundance of trouble upon me.

V. 27. My bowels boiled, and refled not : the dayes of affliction presented me.] My bowets being inflamed do make a great saife : [wellings, Pfal, 179,83, Lam.4.8, & 5.10.
and this most bitter time stole upon me suddenly, before I had
and my bones are butter with heat] They are withered, & all moi-

My bowels It fignifies the inward parts, for as he was clad all over with forcs without, so was he all on fire within. For

Or, that those with turner, industric convert this time into dist, Policy 2. Then with pure into a lived in condition, to death) I to a basily death by their softlictions, and the policy of the poli

chap 14.1.

chap. 1.3.1 has commonly is the grave. The Heb word is unfoltimes in the old Tefament, Lom. 1.4. \* for a place appointed
for a publiche common meeting, life 1.41. \* for the act of
meeting in fach an appointed place, Ex. 3.3.7. Here it is to
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meeting in fach an appointed place, Ex. 3.3.7. Here it is to
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ftrong pains. The fun hath three names in Heb. 777 here to let out the heat of it, Pfal, 19. 6. 2. DIT to intimate the. drought, which the fun-fline brings upon the earth, 3. 2000 To flew that it is the publick fervant of God and of the world. as fetting out Gods glory in the brightnesse of it, and giving light to the world.

If the to the world.

I fload up] It may be be could not fit, or lie down for pain.

Or, the had fudden fits of pain coming on him, that made him rife up and roar. The word fignifies both rifing up and kanding.See on chrp.14.12.

and I cryed in the congregation It is not likely that Job came away therefore's never anyyer did,
V.4.5. Did not kevelp for him that 'mu' in trackite' noss not mi
that the poor? Here begins the fad conclution of
site shape wherein follo fitness, x harb pity he flewed to men
this chap wherein follo fitness, x harb pity he flewed to men
this chap wherein follo fitness, x harb pity he flewed to men
the had before. But it is very likely that many came to be
in mitievyis this verfs, 2 what though he might hope therefore
to eleape trouble, yet he was deceived, vert, 6.3, site defetfels
to ethis unexpected cilamitysto the end of the chap. In this ver,
follo flems to complyint in this wire. If Phad been had hearted
to be this this pits, it ill they were gone; yet, for great wat his
to others in their milities; it had been no wonder, that neither
solve the milities; it had been no wonder, that neither
lead to the properties of the pro

Year, that the court not solven from freeking out in their pie-tince. For the word, Gryedje on chap, 19.7. V. 29. I am a brother to dragons, and a companion to owlet. Some make this verse an exposition of the former. Job sought solitary and shady places to be alone, and blaneted the wants of other men. Or in manner of an other Mills and I want of the men and Mill and I way? Certain (2,0 food with other ways). The second want of the men and the Mills and I way? Certain (2,0 food with other ways) and the Mills and the Mills (1,0 food with other ways). The second was the ways had of ways the many troublelone days. Such afficients of mile an ankeous and northellights nois, when any thing the Mills (1,0 food with other ways that of with the Mills (1,0 food with other ways). That for many troublelone days. Such afficients of mile an ankeous and northellights nois, when any thing troubles them, fo did Job cry out more like a beaft, then a man in this his pain and milery, as if it were fo great, that it were inexpressible in words, See the like similitudes, Plal, 102, 6,4. Ifa. 38,14. Mic.1.8.

I am a brother] I am like them. I fit alone, as they do, and howle as they do. So this word is used to set out a likenesse, Gen.495. Prov. 118.9. For the word, see on chap. 19.13. to dragons ] For the word, to on chap. 7.12. upon the word,

and a companion I do as they do, Prov. 13.20. & 28.7, 14.
to owles I Heb. to the daughters of the owle. Some understand of young owles, that make a great noise, when the old ones are gone from them. But it may well be understood of owles in generall, as the fons of men are put for men, and the daughters of Zion for the inhabitants thereof. Some read it,

of priches.
V. 30. My thin is black upon me, and my bones are burnt with beat.] His forementioned psin, & forrowful complaints had fo wrought upon him, that not only his skin was deformed without, but also his bones dryed up within for want of moisture.

My shin is black uponnte | So ftrong is my pain, and my fores fend out so much filth, that my skin gathers together in black

Annotations on the Book of Jab.

Annotations on the Jab.

Annotations on the Book of Jab.

Annotations on the Book of Jab.

Annotations of Ja that Job did use any musick now, but rather give it quite over to spend his time in forrow, as the Jews did in Babylon, Psal.

137. 2+

My harp alfo 3 See on chap 21.12.

My harp alfo 3 See on chap 21.12.

is twined to mounting Heb. 11 for mounting. Whereas before I used to folace my felt with playing on the harp, now I weep altogether. The word fignities ladie for flear, for fome loft or erols shewed forth by the countenance apparrell, voice or tears. and myorgan | See on chap.21,12.

into the noice Sec on chap.15.21.upon the word Sound. of them that weep My mirch is turned all into lamentation, fuch as is made by them that weep for dead friends, or under fome great judgement. Judg 2.4.5.

# CHAP. XXXI.

V.1. J. Mades everant with mine eyes, why then flouid I thin k upon amide?] In this cha, Job tes out the uprightness of his former life in the time of his property state he might convince his adverfarets, that these extraordinary troubles came not upon him for extraordinary flought they have been might characteristic than the convergence of the converge ticular duties of Gods laws which he was carefull to perform, them to pity him to time to tolline a visit of the volume trained to perform, to use frangers. Obad. v.12. Os finds as they were not tide to the control of the desired to the volume trained to the test of the test of the visit of the test of the visit 2.from injuttice in trading to v.9. 3. from adultery to ver.13. 4.from ill dealing with his fervants to v.16. 5.from unmerei-fulneffe to the poor to v.21. 6.from wronging orphans to v.24. 7.from trufting in riches to v.26. 8.from idolatry to ver. 29. 9. from defire of revenge, 50 x 32. 10 from denying relief to V4, Doth mit liefe my majet, and count all my steps? This strongers, v3, 11. from hiding his sins, v3, 12. strom justly verse agrees well with what went before. Wicked adulterers 

28. 2 PCL3. 14. 1 nectore [on charms them especially, why then [Why find the best white commant? what model of the prise mention of the charms the best reading. If there was lead Or rather have I valled? \$ C m is translated, 4nd mby chap 7.21. Or, them than How is it lawfull 11. & 3.21. Walking argues a court of life. For the word fee for me to break this covenant?

bould think! Entertain wanton and lactivious thoughts, confidering of her beauty, till my heart luft after the Mar, 3.2 is the support and I Avirgin. Note that he gave littlering to his thoughts to luft after married wives, for that he disclaims allow, the the till heart luft after married wives, for that he disclaims allow, the the till heart luft after married wives, for that he disclaims allow the till heart luft, and therefore the minds mind in their goals are carried merchant to the support of the support [hould I think] Entertain wanton and lascivious thoughts

For 11 ms particle ordinarily infiliated. For 3a allo cha.11.4. Asif Job had faid, I confidered with my felf, that I could never look for any good from God here or hereafter, if I should have

lufted after jvirgins,
what portion | None at all, that good is. For Portion, fee on

cnap.30.39; 69 God JSc on chap.4.9.% 11-5; is there from above; From God, whose throne is on high in heavenias follows in this v. Others might think all well, it they could escape the eyes of mention to be taken notice of God margirly, whose eye was always upon him, & this kept him from fin. and what inheritance] See on chap.20.29.

and what inheritance] See on chap. 30.29.
of the Almighty] See on chap. 8.3.5.
from on high] From God in heaven, as before in this verice,
See on chap. 18.19.

oce on cnap.vo.19.

V 3.1 not addression to the wicked and a fivance punifiment
to the workers of imaginity?] Not only the hopeleficile of good,
but allo the certain expectation of strange punishments kept
lob from wayes of wantonesse.

is not destruction | See on chap. 18.12. to the wicked ] To all ungodly men, but especially to unclean

perions, [ange punishment] Such as God doth not usually in-filed. If 28.21.Or as men use to inflict upon those whom they count firangets. Obad v. 12. Or such as they were not used to,

flews the great cate, he had to keep himself from tortication lett, 32-19, the by refolving to keep himself as the start no dref from looking for the proposed start of the start no dref from looking for the start flower of the jett of unclean thoughts into his heart. The word in the ori-, knew God would take notice of it and punish me for it. Others ginall for Covenant comes from a word that fignifies to chufe, make it an abbolute fentence without dependence on what goes because men chufe the parties whom, and the conditions before, or follows: but they conceive it to be defective, & supply Besufe men clufe the parties whom, and the conditions before, or follows that the conceive it to be detective, & tupply whereupon they enter im covernment, where the conditions is the condition of the condition with the condition of the conditi

on chap. 14.20. on the word, Paffeth. with vanity] That is vainly, unprofitably, fo as I have not

Chap, xxxi.

their full weight Jer. 32. 10. And Job doubts nor, but his integrity will hold weight in Gods ballance. See on

in an even ballance ] Heb. in ballances of justice. That is, just ones. So that my integrity may be laid in the one balout ones. So that my integrity may be rate in the one bar-lance, and my fufferings in the other, and the beam may be kept even. See on Chap. 6.2. Jult ballances are required, Lev. 1936. Pro-16 11. unjult blamed, Prov. 11.1.20.23. Hof.

Lev. 19.30. FO. 10.11. unjut triamed/FOV.11.20.23.Holi-221.-Mic. 6.11. Am. 8.5. See on Chap. 8.3. for julice upon the word righteoulnesse. See on the same and the that Ged may know ] That he may make it appears to you, who think me an hypocrite, that I am none; and that by taking away these plagues, which make you judge so by taking away these plagues, which make you Judge to hardly of me. Then yee would perceive that God takes notice of my integrity. Or, and God shall know. I am consident then, that God will right me. For God, see on Chap. 4. 9, &

enen, that God will right me. For God, fee on Chap. 4. 9, & Wi. 5, For know, fee on Chap. 19.25.

"mine integrity"] Mine upright dealing with all men, for he speakes here of commerce with others in matters of gain, as was observed on ver. 5.. See on Chap. 28.5.

no was outered on ver. 5. See on Onap. 20.5.

V. 7. If my flep hath rurned out of the way, and mine heart
melked after mine eyer; and if any bist hath cleaved to my
handr]. Job in this verse intimates unto us what conscience manafy Johnston serte intimates into as what conference he made of upright dealing with all men, infomuch as he would not take one flep out of the way of justice, for any object of gaine, though never fo great, which his eyes pre-ferted to him, neither would he fuffer any ill gotten goods like dirt to cleave to his hands to defile them.

like dir to dever this hands and any special goods.

If the dirty of every think the state of th

raken away mintly from himwhich were a fin and fo a bi-milin on the before God. See that, 11.15, O1, Add if any abing.] To wite, which is none of mine, but unlawfully go-ren. I the detect on my hand. If I have have keep fuch unlawfull and to my hand. I If I have have keep fuch unlawfull and to my hand. I I have have keep fuch unlawfull and to my hand have a my hand to any hand polluted it Gods fight. For Hand fee on chap-299.

fpring be rooted out ]

I pring be routed out!

A fit recompence for fuch a wickedneffe. If I have unjuffly taken away other mens goods, then let God give my goods to another, and deftroy all the fruit of my labours.

Then let me form, and let another est.] Let that curfe fall upon me, which God in his Law threatens to ungodly men, that other men enjoy the fruit of my labours , Gen. 26. 12

that other men enjoy the fruit of my labourts - Gen. 26, 13, Den. 28, 20, 65. Co Fat Eaf con chipp. 21, 25;

\*\*Ita lat my offlyring beyond out.]\*\*

\*\*Jose understand it in flysh principles of the principles o mignt yet of lets, though his children noules were blowne down, and to the end of the verife fuites well with the begin ning, and the word rooted out will be literally taken for plucking quite up all that he had planted with fo much

to obtain his defire of his neighbours wife.

If my heart have been decrived by a woman.] If I have so greed on my neighbours wife, that I have been enamoured of her, and so my heart hath been beguiled of chastity, Prov. 7. 7. 21. Go. For heart fee on chap. 15. 12. Deceived or Albired: For Strumpets deceive by allurement, Prov. 7.13.14.

man, That is, in way of adultery be luftfull thoughts arifing our of mine own heart. So TV is used for concerning, Eccl. and tree me trom these interrupes.

Let me be weighted ] Heb. Let him weigh me. To wit: 1,13 By a woman here is inearch tweite of another mass.

God, as followes in this verfe. A meruphor from Merchants, for he had fpoleen of virginy v. t. and his owne wife could that held field the owight heir monthe; to the chart held problem of which the mort feel of the owing the monthe; to the chart held problem of virginy v. t. and his owne wife could be not supported by the chart of the chart held problem of virginy v. t. and his owne wife could be not supported by the chart of th

Or if I have laid wait at my neighbours doore. If I hav . watched when his wife came to the doore, that I might a lure her to folly, or when her hufband goes forth, that I might be let in to abuse his wife. See such waitings of adult might be jet in to abute his wite. See fuch waitings of adult terers, chap. 24. 15, 16. He had not in a fecret place warch ed for au occión to fopolie a neighbours wife of her chaftity. So much the word imports, P[a]. 10. 89. Prov. 1. 11.

V. 10. Then let my wife grind unto another, and let others bow down upon her]

or down down upon upon not.]

A fore imprecation, yet fuch an one as shewes, how God oftentimes punishest men for adultery, by giving over their tests to be firumpets. Let my wife, as I have justly deferved, be subject to the lust of another man. Thus God pu-

wed, be inspect to the father another in many 2 so partially adultery, 2 Sam.12 11.

Then let my wife. For the word fee on chap. 2.9. Grinde unto another. A cleane expression of an uncleane act, with allufion to the two mil-ftones one covering the other, as fome alumino to the two mirriones one covering the outer, is base conceive. So Lam. 5, 13, where our Trauliation reads it, They took the young men regrind. The vulgar reads in They did unchaffly bashe the young men. This lend agrees bett with the words before and after; yet fome interpret it of flavery: Let my wife be a flave to another man, and be imployed in the meaneth act of flavery grinde his corn for him n his mill, Exod. 11.5. Matth. 24.41 Judg. 16. 21.

Lam. 5, 13.

Lam. 5, 13.

And let others bow downe upon her. Another modell expedition of the uncleane act of adultery. So the Scripture often doth in things not fit to be named. As covering the feet for fending forth the excrements, Judg. 3. 24. And going in to a woman for the act of adultery, Pfal, 51, in the Title, and many others. Teaching us to think of groffe finfull acts, as of things that should not be named, Eph. 5.3.12. much leffe done.

V. It. For this is an heinous crime; yea it is an iniquity to be punished by the Judger ]
He fees out one cause in this verse, that kept him from adultery. He was loath to come to publick thame. And he confidered that this was a grievous fin, fit to be openly punished

by the civill Magistrate. For this is Or, For this were. It would have been a foul fault in me, if I should have done it.

an hemous crime.] The word fignifies a plotted fin, such an one as natural corruption doth not ordinarily suggest, but men must beat their wits to invent, and execute it. And fuch fins carry much mischief with them. It is used in Sertprine to expresse horrible fins, as incest, Levit. 18.17. & 20.
14. Profitation of ones children to whoredome, Levit. 19. 29. Killing of the Levites Concubine by filthineffe, Judg.

20. 0.

Jea it is an iniquity See on Chap. 7. 21.

To be punified by the Judges To wir, to take notice of, and punifin, for adultery is punified with shame among the heathen, and with death by Gods Law, Gen. 38. 24. Lev. 20. 10. Deut. 22, 22. This word is translated Judges, Exod. 21. 22. Some fins there are, that mens lawes take no notice of, but adultery is a fin, that wrongs hufbands fo much, and the publicks, that it deserves punishment of men.

publicks, that it deserves publishment of men.

V. 12. For it is a fire that confinement to definition, and would not out all mine sucrept. Magiltrares are oftentimes very favourable in matters of adultery, but when they fail, God will by his feerer Judgment like fire confume adulter-

rers, and all they have.

For it is a fire ] Or, For it would be a fire. As the end of the verse is translated. I forbare adultery, for I knew, 19 the veries is trainities. Ground deflower me for it here is trainities. Ground deflower me for it here is the variety of the control of the veries is trainities. Ground deflower me for it here is the variety of th if men did not punish me, God would destroy me for it. Here may be some allusion towards burning lusts, Rom. 1.27.

world, by some great judgment. This agrees best with the

words following, yet fome interpret it of Hell. words tollowing, yet tome interpret to interand would root out] See on yet. 8.
all mine martes[] All my corne, and fruits.
V. 13. If I did despise the cause of my Man-servant.

By awoman. By her pertivations: Or. Concerning a wood or of my Maid fervant; when they contended with me

oceeds to fhew that as he dealt faithfully with others i He proceeds to flew that as he deel faithfully with others abond, fohe did not like ungolf whafers, dominere over his poor fervants at home; but laying after the perion and fare of a Maffer for a time, he heard all their complaints with patience, and did them right. If I did depiple; of I had defined and foi in may with each other laying, what then floods! And to it may without on the make it in contrast the state of outh with the imprecation underflood, at Chapt. 1.1. If I have opprefied my fetrant, jet God plage me for it. The word defails, figuities an urer abhorring a person or things to the reward not come near it, as Chapt. 10.1. But if it is come would not come near it, as Chapt. 10.1. But is foo hire by the class intends, that the was to farte from abhorring them, that he heard them favourably, and did them right. The case [1] lebt, the judgmant. See on chap. 22.4. 9 m maniferous. [1] of any maniferous to mine: It is commonly translated tertadercanaphor here imansfervant, became of commonly translated tertadercanaphor here imansfervant, became on the commonly translated tertadercanaphor here imanifervant, became on the commonly translated tertadercanaphor here imanifervant in the commonly translated tertadercanaphor in the common translated the common translated tertadercanaphor in the common translated tertadercanaphor in the common translated tertadercanaphor the comm

commonly translated terrant, but neer mantervant, because of the opposition to the maiddervans in the following words, or of my maddervant] Heb. And But put for or, as Exod, 21.15.17. Job was to far from delpising both, that he would delpise neither, no not them of the weaker fex, which were least able to right themselves.

healt able to right themselves.

Who they contended with ms. Some understand this of fuices between him and his fervants before other Judges, but the state of th

their mouthes with just answers, which many other malters could not. See on Chap13, 6.0 3, 45.6 God rifeth by 2. V. 1.4 Whet then fluid I doe, when God in fluid by 2. And Manh to bifferth what fluid I aligner bin 1 Left any main should attribute. Jobs kinde dealing withhis fervants to himmen affection, and the facility of his nature, and not to piecy, he mentions two excellent motives that fitting thing they have been considered to the control of the c piety, he mentions two excellent motives that infred min up to be fo courteous to his fervants: The one from God's Judgment in this ver, wherein there is no respect of per-fons: And fervants having the same common master, may be heard before God as well as mafters Col-4.1. The other in the next ver from the common condition of birth both in mafters and fervants, ver. 15. He intimates in this ver, that the feare of God did keep him from abusing his authoritie to the inju

of God and seep min tons assume that you have then flowled I do? To wit, what then flowled I do? To wit, if I had been guilty in this kinde, I fhould not then have the flowled seen guilty in this kinde, I should not then the form of the flowled seen guilty in this kinde, I should see the flowled seen guilty in this kinde, I should see the flowled seen guilty in the flow if I list been quilty in this kinde, I should not then have known which way to uran my felicy when G o D found call me to account. It is likely this was not Jobs thought now merely school and the place there words, hurwas in his heart non performed kept him from opporting this fervants. For the end feed of Chap 1.6.9, to not the word feed for the median for the properties of the properti

companies or my jetvania againi me, mai trie up 3 i were, hat is, fer himelle to revenge the injuries done to my fervant. Pfil. 48, 1. Zech. 2-13. Others understand it of the day of judgment. For the word fee on Chap. 14-12.

and when he rifeh ] When hee shall enquire into my car-

and when he rijeth ] When hee shall enquire into my car-riage rowards my fervants. See on Chap. 5.24, 7.18. what shall sasser him?] I shall be no way able to defend my selfe. My guilt would stop my mouth. For the word see

on Unap 10.1. V.T. Didnot be that made me in the wombe; make him? and diasot ove fastion us in the wombe? It durit not oppresse my servant, because though our outward condition in the world differ, yet I confidered, that he by nature was as good as I, being made in a womans wombe of the like fubstance of soule and body, wrought in the same manner, and by the same

God. Did not be \( \) God, mentioned ver. 14.

but made me \( \) It is not fooken of our first creation, but of

the timed me \( \) It is not fooken of our first creation, but of

our feveral formation in the wombes of our mothers, ap
pears by the words. For the word see on Chap. 14. 9. upon

the words, Bring forth.

In the monthe \( \) For the word see on Chap. 15.

in the monthe \( \) For the word see on Chap. 15.

make him \( \) Size before in this ver, for the word is the fame. in the originall, as well as in the translation. See the fame thing affirmed of our common formation by God, Chap. 34. 19 Prov.14.31.17. 5. Mal. 2.10.

and did nor one ] The fame God. and and not one 1 life tame God.

fashina Heb. api, or fit us. Set all the faculties of the foule, and members of the body together in a comely, and profitable proportion. See on Chap.8.8.

To which interestetation it is hard to give a good fenfe, and therefore the former is better.

V. 16. If I have withheld the poore from their defire, or have caused the eyer of the widdom to faile ] From hence to

ver. 21. is feb out bis fingular rafe to relieve the poor. 1.In not fruftrating their defires in this ver . 2. In feeding them. nor truttraining their defines in time ver. 2.4 in feeding them, wer, 17, 18, 2. in closthing them, ver. 19, 10; The fumme of this ver. 19, 10; The fumme of this ver. 19, 10; The had not disposited the needy of their defire, nor suffered the poort wildowes to looke for fomewhat at his hands, even till their eyes aked, and yet goe

If I have withheld ] If I have denied them those things which in their need they did defire of mee. For the word fee on Chap. 22. 7. and on Ghap. 20. 13. on the word.

neep.

10. poore ] See on Chap 5.16.

10. the poore ] From the thing defired by them. So
Faith is plut for the doctrine believed, Jude ver. 3, and hope Faith is put for the doctrine believed. Jude ver. 3. and hope for the thing hoped for. Col. 1. 5. Now the thing offe poore defice is, how to be relieved by the countell, wealth power, and patronage of rich and great men. José da for object emmitty, or multimée, or importainty, or magratefuncles of the poore, but readily condesioned to their requests. It did not deny to faither their desire in hade plungs meaning them to crave. For the word Archi. Chapter of the contract of the contract of the port of the contract of the

or have coulcit the trie of the midden to false [1] H. I have made them owner long, and continue their eyest in expectation of form gold from mee in wine. Or, sill they were weary with nobling, and then te them gow without in Codationing of the eyes, in Septime Insurance despitation of a thing them gold to the meeting the continues of the things of the continues of the continue or have caused the eyes of the widdow to faile I If I have Incidis widdown to our chairtable confideration, because being defiture of hubbands they accepted to many injuries, and if any thing amilte beful them, they beare it more heavily than other; beaviling their condition, and the folia of their hubbands, under whom they tived fiely before. Every light wrong puly them in mind of their former commented their them to be a second of their former contains their gride. Job therefore we find the confort and relieve field, when he knew their grides and their confids when he knew their grides.

and wants.

V. 27. Or have determ; merfell my felfe alous, and the gatheriff hath not extentibrtef. In this we, the few out his charry in Seeding the poore, negatively: In the next affirmativel. The farmer of this wer, is, that hee had not according to the insurer of corrections and charilli persons even his medic alone without giving part whereof to the himgry orphans.

hingery orphatis.

for J Sec on ver. 13.

habs eaten J Sec on Chap. 21. 25.

habs eaten J Sec on Chap. 21. 25.

hamper J J My food. For men cannot eat their bread

or meat whole, but by pleets
my fifty falm. J Wythout giving part to the poor.

and the falber J Wythout giving part to the poor.

and the falber J Wythout giving part to the poor.

and the falber J Wythout giving part to the poor.

And the falber J Wythout giving part to the poor.

And the falber J Wythout B and with him. For hee was forender of them, that hee fed them at his table, and guided them in their affairs as if they had been his own children.

For ] See on Chap. 19.25.

from my youth ] Since I came to look into the world, and beganne to be veried in worldly affairs. For the word fee on Chap. 12.26.

he ] The fatherleffe, that was poor, poken of ver. 17.
was brought up with me ] I bred him, that had no father to

or with a father. As tenderly as fathers use to breed their children. Chap. 29.16. For the word see on Chap. 15.10, and I have guided. Helped with counsell, and all things need-

full, as guides direct in the right way.

ber] The widdow, spoken of ver 46. Others understand it of the orphans, which are for the most part more helplesse.

from my mothers wombe] An hyperbolicall expression, va-| Min my men, and my maids. | The min more is more in the beginning of the verific, intimate which | For the word elee on Chap-24-20. Some read the end of the ver. thus; Did he are fulfilm as in one wanter processing the control of the ver. thus; Did he are fulfilm as in one wanter processing the control of the ver. Thus; Did he are fulfilm as in one wanter processing the control of the ver. Thus; Did he are fulfilm as in one wanter the word in falle betines, as if it had come into Chap. xxxi.

15. 2. For M ther, fee on Chip. 17. 14. John care of clothing the poor, who was ready upon the very fight of their nakedness, to surnish them with apparell.

If [have feen ] See on Chap. 19. 27. upon the word, Be-hold.

any perish.] Any one ready to dye for cold and naked-ness, whom I did not readily relieve. See on Chap. 4. 7.

29.13.

for want of clothing ] Heb. Because he had no clothing. Was deflicate of apparell. See on Chap. 24.7.10.

or any poore] See on Chap. 24.4.

without covering | Without apparell to hide his nakednelle, and thelter him from the showers of heaven. See on Chap. 24-7. Some read it, and have not given clothing to the poore. Though hee had none before, yet I bestowed it on

N. 20. If his loines have not bleffed me, and if hee were not manuad with the fletce of my fissen] Job did not fland and looke on, and pitty them onely, but out of his own flore provided warme apparell for them, as them fully acknowledged.

inity acknowledged.

If his loine have not bleffed me ] Some take it to bee an attribution of (peech to (peechleffe things, intimating, what his loynes fhould have done, if they could have (poken, Others, for a verball acknowledgement of the poore, who sucts, 101 a vertrail acknowledgement of the poore, who thanked him because their loynes were clothed, and warmed by him. Others, for a strong and hearty praier to God to require Jobs kindnesses for a great part of mans strength is in his loynes; as the strength of Behemoth is, Chap. 40. 16. For Blothine to Demanders.

in his loynes, as the trength of Benemon 195 Chap. 40. 16. For Bleffings fee Deut. 24.13. 2 Sam. 8.10. and if he were not marined with the fleese of my [heep] This expression the cause why the poore blessed Job. They felt rold till he clothed them, now they joy that they are freed for mit. 1(1.44 16. The fleece is put for woollen garments made of the fleece of Jobs sheep, which kept the poore

V. 21. If I have lift up my hand against the fatherlesse, when I saw my help in the gate. ] Here Job cleares himselse from wronging Orphans and (uch as were helpleffe, which yet he might have done without danger or blame, having by resion of his authority and respect from others, iches, power, and friends, all men ready to affift him, and no man daring to

oppose or censure him.

If I have lift up my hand against the fatherlesse ] To kill him, or strike him, or set my selse against him in judgement, to bring him to some unjust losse, oundeserved punishment, so the words following ferme to import, fa. 10.32. Zech. 2.
9. 1 Sings 13.4. Others underthand it of threatning menor denying them inflice when they came to demand it. For hand, fee on Chap. 15. 23. For father leffe, fee on Chap.

when I (am my help in the gate] When I knew I had enough in the publique place of Judicature, which was exercised in the gares, Ruth 4.1. to affift mee in unjuftly ruining others. For fee on Chap. 19.27. on the word, Behold.

For fee on Chap. 19.27, on the word, Berloid.
V. 22. That let mine atten [24] from my flowider blade, and
mine atmes be brokes from the bone.] This imprecation may
wellbe referred to all the former pallages, from the 19. ver,
bur it answers very proportionably to the laft in the former
verfe. He without a punishment answerable to the finan emationed, that if his arme have lifted up his hand to doe violerge to the poore, it may never more be nfefull to him. See the like If al. 137.5.6. Where forgetting Jetusalem, is to be punished with forgetting skill in Musick, and not mentioning punnined with lorgerting skill in Punicks and not mentioning of her, with never fpeaking more. Job by this imprecation feekes to cleare himselfe from those falle imputations of crueltie to the poore, which Eliphaz had faftened on him. Chap.

22.4.7.
Then let mine arme | Or rather, my shoulder, as it is transfa-

red 1 Chron. 15.15.

fall from my [houlder blade] Let the flesh of my shoulder schand fall off from the shoulder hone. This answers well to

the hand a for then it is longer, and more like a reed, and former.

the world with it and wated onely for a fitting time to fully fer our Jobs meaning here, who withen the whole flour expectle it felts in action. For wombe fee on Chapter and the process of the first find the fitting reed, which had a certained as find in the fitting reed, which had a certained to meeting reed, which had a certained from the fitting reed. by a ground monetation and parties for want of classing, or any learning and the state of the st branch of a Candleftick, for the fame reason. Exod. 25. 32-Here it is taken in the fift fence, for the bone in the arme, and the fence is as before, let the flesh of my arme rot, and fall off from the bone. A grievous thing to fee, for a man to have a fhoulder bone, and the bones of his arme whole withont any flesh on them.

Vet. 23. For deftruction from God was a terrour to me, and by reafon of his highful et could not ender? I wo reasons are fet downe why Job did abstaine from hurring the poore and fatherlesse. The one was a feare of puulihment from Cod. The other was an awfull reverence of Gods Majelly.

The other was an awain reverence to 3005 study. Par] See on Chap-19-25.

defirulion] I was afraid, that God would lend such a judgment upon me, as I pentioned in the former ver. renting my fielh from my somes, which would prove my defirultion. If a. 13.6. Joel 1, 15. For the word (see on Chap-18-12.

13.0. Joel 1.15. For the word fee on Chap. 18.12.

from God J Such an heavy defiruftion as God ufeth to fend
on opprefiours. For the word fee on Chap. 8.3.5.

man a terrour to me ] Though I needed not to feare men.

who could have many to affift me if I had had a mind to wrong others, ver. 21. Yet I was alwaies afraid of Gods judgments. For the word, fee on Chap. 15. 21, on the word, Dread-

and by reson of his highselfe ] By reason of his great Majesty. Others read it, by reson of his weight; ot state weight of it. That is, the weight of Gods anger, or of the defination mentioned before. The reason of the different trafflation is, because the Verbe from whence this word comets, figni-15, because the Verbe from whence this word come; fighter both to fit up, and to beare a burden, See on Chap. 1, 23,00 the word, Suffer.

1 could not endura! Heb. I could not. If God should see upon me in an hostile way, for fortaking or oppressing those

upon me in an hottle way, for tortaking or oppretting those that were in milety, I could not have endured the punishment he might justly have inflicted upon me. Others read its I could not fland. I were not able to endure his prefence nor uphold my owne fafery. Others thus; I could not prevaile. He would be too hard for me; and utterly over-

W. 24. If I have made gold my hope, or have faid to the fine gold. Thou are my confidence | In this verie, and the next, Job frees himself from covetousnesse, and shewes how

next, Job frees himfelf from coreconfacels, and thewet how miscoen the was off; by premoving from him two effects of it. 1. Confidence in riches, in this verfe. And 2. Flacing his joyand delight in them, in the next verfe.

If I have mada gold m, hope] It I have not trutted in God, alone, but have made an idol of my riches, and truffed in them. So coverouncefie is called fedicary, Col. § 5. Gold the chiefelt of mettals 2 and contes; it put there for all the chiefelt of mettals 2 and contes; it put there for all

riches. "The property of the p

inought them to have been gotten both by mine owne indu-fry, and for my leff alone.

If I rejoyed ] In a cainall way, ferting all my content-ment in temporal liches, and using them only for my owne delight and pleditors, Luke 12.19, & 16.19, Jam. 5-5; this For wealth may great ] Because I grew the 12.19 of the For wealth fee on Chap. 15.19. For great feet with 2-6, and because mine band had getter met. This is the lan-guage of ungoodly men and the property of the pro-tain the continued of the property of the con-pancy of the property of the property of the con-pancy of the property of the property of the con-pancy of the property of the property of the pro-perty of the property of the property of the pro-tain of the property of the property of the pro-tain of the property of the property of the pro-tain of the property of the property of the pro-tain of the property of the property of the pro-tain of the property of the property of the pro-perty of the property of the property of the pro-perty of the property of the property of the pro-perty of the property of the property of the pro-perty of the property of the property of the pro-perty of the property of the property of the pro-perty of the property of the property of the property of the pro-tain of the property of the property of the property of the pro-perty of the property of nifies more then great. See on Chap. 8.2. upon the words

what followes in this verfe.

ant mine arm? Sec on Chap-12.8.

Le bodap! from the word 710 comes our English word
breaking to thivers.

from the boas? Ort from the thehanell-bons. The word figuifiest, 4 A Reed-2 Kings 18.2.

2. A fweet fpice called Camins. Exod, 20.2.

A fly carrent file are called Camins. Exod, 20.2.

A fly carrent file are called Capfal, 26.3.

4. A flath of come, for the fame realon. Gen.

41.5.

5. A long bone in the arme for length inonwhat like
a reed resching from the floodlet to the elbow, or rather to
the than 4.5 for then it is longer, and more like a reed, and

hath a joint in the way, as canes have. And it doth more | If I beheld ] If I flood to gaze upon it, as men doe attended to gaze upon it, as men doe attended of S 2 tively

wind fee of Chap 19-77.

Which though it may be attributed to any flavyet most properly to the San, the Fountier before the file of the properly to the San, the Fountier bound for the properly to the San, the Fountier of Light, which gives light to the flare. And the arther is it for to be mederflood, because it rifer before, and opposed to the Mono; and it is all to alled agree Light, Plat 136, 7.

And the greater Light, Gen 1. 16. For the word fee on Chap: 17,125.

When it (biged ) When it appeared in his full glory, and was most like to take up my thoughts.

or the Mona] See on Chap-25-5; modking] Moving and Keeping on her conflant courfe-for the word fee on Chap-14-20: on the word, Paffeth, in brightniffe] Heb. Bright, or Previous. For light is a precious thing; and fo is the Moon inour account, when it thines bright, and when it is at the full, and moft adorned

with light from the Sun, then She walkes in her state and glory: And then the looks most beautifull, like shining gold or silver. For the word see on Chap. 28-to. And the same or files. For the word fee on Chap, 28-16. And the large word is applyed to the light, Zec. 14.6. Pictors joynes this werfe with the next thus, 1 f when I beheld the Sun when it filed, or the Mone when it went clears, my heart hath been ferrily existed, fp that my head hath highlet my memb. It is likely he did it, because he could fee no fault in looking up. likely he did it, becaufe he could lee no fault in looking up-on the brightnefte of the Sonne and Moone. No more is there any fault in rejoycing when wealth increafeth, yer, a 5-But to rejoice in it, fo as wicked men doe, who place the greatest happiness in it is a great fault. So here to looke greatest happinesse in it, is a great fault. So here to looke upon the Sun and Moon, as having a divine power in them, as the heathen did, is questionlesse a great sin. This is thought to be the ancientest idolarty in the World. The thought to be the ancient's Idolarty in the World. The Heather not knowing Gu and being for gest light; com-tory influence, on their lover bodiers in the Sua and Moone, did guz upon their accordingly, at them accordingly, at them can be applied to the surple of the surple of the surple of the surple of their accordingly, at them to Idolarty. Deat. 17-3, Jer. 43-12. 2 Kin 23-28-28-45, 11. Ezek. 8-16. Surple of the Surple of the

flome, by moving, and putting my hand to my mouth, vielded any worship unto those heavenly bodies.

And ] Or, Or. As this particle is used, Exod. 21.15. 17

And 1 Or, Or, As this particle is used a 2002 21.15: 17.

My heart 3 See on Chap. 13.72.

hab benemized 1 If by the fight of the great beamy and brightness of them I have been drawn to attribute a divine power to them In my heart. For the word fee, on verfe 9. on the word, Deceived.

on the word, Deceived.

[certif] Heb. in fecret. If I have thought fo in my foole, though not experited it by word or getture, to as any man might take notice of it. For the word fee on Chapaza. 14. upon the word, Covering : And on Chap. 24.15. on the word, Diguifeth.

the word. Dispositch.

or my much bat biffed my head! As I have not committed this Idolary inwardly by coglitation, so neither outwardly by advanton. Whereof putting the hand to the south seemes to be a signe in those dayet. So kiffing the Son, Polls. 12:, is a signe of giving divine honour to him. Kiffing the Calves was the like, 160, 13: a. So also kiffing the Balt, I Kim 1,912, Because they could not reach the Sunne and Moone; the heathen used, when they saw them thint buffers in their given, to sit in up their hands rowards them, and then put them to their mouths; by this spine adoring them as Gods. If the things they wonlinped were night them, they killed them. If our fresth, they put their hands to their mowner, as as mey worningped were migningen, uney minet them, it out of reach, they put their hands to their moothes, as acknowledging they had their breath and life from them, in the Heb. it is, if my band bath kifed my mustl. That is, if I put my hand to my mouth. For hand fee on Chap. 15:23.

poe my hand to my mouth. For financi ee on Lunp. 15/13/ For mouth fee on Chap. 15.6 \* V. 28. This allower en minging to be pumified by the Fude; for the band have denied the God that is above.] Most men think Idolary to be a light sim, especially growing, and being constitued by length of time, multivated of Idolares; shew of upon in, and other specious reasons. But Job counted this a most heirous sim, as by which he should have denied God, and dedivered most how they are the superior to the control of the cont

This | This kinde of Idolatry. allo] As well as fornication, adultery, cruelty to the poore, mentioned before. For the word fee on Chap, 16. 4.

poore, mentioned octore. For the worther on chap, to 4, were an infigiry ] See on Chap, 7, 21.

to be panished by the Judge ] See on verse it, for 1 should have deated ] By giving divine honour to the Sun and Moon, I should have denied it to belong unto God.

the God See on Chap. 8. 3.5.
that is above That is above the Earth, and is in Hea-

adverfary, and fed my thoughts with his fall. Some men that are not fo bad as to work mischiefe to their enemies, yet that are not to bad as to work mitchiete to their enemies, yet entertaine thoughts of joy when they heare they are ruined by others. Job did not to much, Prov. 24.17,18.

ar the definition of him that based me ] At the overthrow

f mine enemy. of mine enemy.

or Bift up my felf] Some take it to be the fame with the former. Have not lifted up my fpirit to joy. But it is rather a further degree of malice: I have not in the pride of my fpirit intlude over my ruined enemy. Broughton renders its If I have beflired me. And that elegantly, and further than the principle of the principle of

icer i. i/ I here befür? Im. And that eleganity, and fun-hably to the Original. I would not fuffer my chelect to a-wake upon occasion of his mine to inful cover him. and we will found him? When he fell into trouble and ca-lanity. An usuall phrase in Scripture. So the fame word floud he traillated, Deut; 31. P. Ful; 11.6.3. And it may be understood barely of lighting upon him, as Deut, 19-5. Or infuners as kinde of partition of into bring wicked men to punishmen, as Chap. 3, 22. Like evils hunting the wicked man to defiredion, Pd. 1, 40.11. By evill is meant evill nor offin, but of punishment, as Am. 3, 8. For Finde fee on Chap. 2.

evil not of fin, but of positionents as an 3. 6. For since fee on Chap, 1.7 host 1, fifter front promote for five spiritude of the spiritude and its object of the spiritude and its object of the spiritude of th

could not prevate with nim. For the word let on Chap,
14, 4 upon the word, Bring,
my mouth] I have not fpoken finfull words. Sometimes
the mouth is put for the words, at Chap, 15,5. Sometimes
the tongue, Plal, 5,4. S. Sometimes the palar, as it is here
in the Original! : For all these are infruments of spea-

king,
to fin ] See on Chap. 5. 24.
by withing a curfe to bis foule ] Heb. by asking his life by
a curfe That is, by praying God to lay his curfe upon hims
which might take away his life. For foule fee on Chap. 14. 22.

14-12.

V. 31. If the men of my Taketmacle faid not , Oh that we we had of his fifth 1 we cannot be fairfield 3 Some understand this veries of the edite of follow ferenasts to ear of the fifth of follow cattell fill, and live alwayes with him who provided for plentfully for them. But this into thing to the collection.

Others understand it of a define of revenge in the collection. one to premately to ment. But has a factor of creenge in Jobs ferrants who because he put the if a fine for ment in Jobs ferrants who because he put the interto from the intertraining firmgets as my entire meet to them, and made them they for ment and they might early 60 sown fitted product that Job, who was fo kind to franger; was fo unfained to his own ferrants. But the belt way is to referre word. His, to Jobs enemy mentioned verie 99, 30. As if Job had faid, yet I protch; that I wanted not fetters on even among my own boulhold fetrants, who fill perfected met to require those injuries which I received, with most biter revenge; my, wheir mids were for increded, that they cryed one, that they find earn them opinich. Thus Davids men fits him up to revenge against Stull, \$5 sm. 24, 4. So doth Abilish; \$5 sm. 26, 8. \$2 sm. 16, 9. This Interpretation faits well with the coherence, and fets off Jobs patterns that would not that would not be provoked to be received. racion into wen with the contenence, and lets or jobs pati-ence the more, that would not be provoked to be reven-ged on his adverfary, no not by them of his owne hou-shold.

inoid.

If the men ] Heb. mortals. See on Chap. 19. 19.
of my tabernacle ] Servants, men and women, that dwelt
with me, for then they dwelt in Tabernacles, as now in houfes. Or if Job and other great men had houses (for else it is not likely that the fall of a Tent could kill Jobs children, Chap. 1. 19. And it feemes he had a Princely house, Chap-21. 28) They were still called Tabernacles, because men 21.28) Incy were that cauca tabernacies, became men fulf dwelt in fuch before they had art to build house, and the meaner fort (very likely) dwelt in fuch at that time. For the word, Tabernacie, see on Chap. 5. 24. & 11. 14.

faidner ] See on Chap. 16. 1.
Oh that we had of bis fiefb ] For this kinde of wish-

Chap, xxxi.

nms quick.vial. 134, 100.19, 22.

V-3: The franger did not todge in the firest, but I opened
my doste to the travailer ] This verie less our ] lobs great hofittality, who kept open house for all palkengers, and thou at his donc to observe who passed by, to invite them to his house. There were not lines then to enterraine frangers, as there are few now in the Eafterne countries: And therefore strangers must have layen out of doores, exposed to tore trangers must nave tayen out of doors, expoter, winde and weather, if fome good men did not entertaine them. This Job used to doe like Abraham, Gen. 18, Los, Gen. 19, and the good old man of Gibeah, Judg. 19.19,20.
This duty is commended, Rom. 12. 13, Heb. 13, 2. 1 Per.

4.9.
The firenger ] He that dwelt not there but travailed from home and was deficient of lodging and other necellaries.

did not lodge ] Did not abide without in the night s for I

attans: 1948 1 Dia not abled without in the hight; 1 lot 1 entertained him in my own houle; as follows in this ver. in the first 1 Our of doores, which would have been very troublesome. Gen. 19. 2,3. For the word see on Chap-

But I opened my doorer I I caused them to stand open that strangers might come if they pleased, or I might the better see them to invite them. For opening, see on Chap. 29. 19.

upon the word, Spread out. knocking or opening. So ready was Job to entertaine strangers. Or to the way. The doores of his house was made, and set open toward the highway, where most travailers come.

tee open toward the highway, where most travailers comer. V, 33: If I covered my transferiffin as Adam; by hiding mine inquiry in my bofome.] Left his fitneds thould object, you have highly compended your felf for many verues, but have you no faults I yes, (sith Job, but I have not as men utually doe, absorted to conceive them, but freely acknowledged them to God, and heartily craved pardon for them. If Lowest I of the site of your distributions of the contract I of the site of the conceived on yet, I have not covered my time, by conceilings deny-time, conforcing the contract of the

on ver. 5. I have not covered my finne, by contealing, dening, exacting, extentating, or any other way, but acknowledged it with forrow of heatr.

my resfergibless? See on Chap-7.21.

m Adem Who did what he could to hide his first from God.
Grn. 3-7, 8. 12. Others read is, after the manur of smon. For men in their namural efface do what they can to hide their. fins. Hof.6.7. The reason of the difference is, because in

finne.

V. 34. Did I feare a great multitude, or did the consempt of familiar terrific mes that I kept filmes, and went out of the down? I Some fait this verific once to firmer, as it I Job had faid, I did a chrowledge my fauls, when I did wrong, and did not connecte it for feare the multitude floudd wife upwainfilme, and the bafelt perfons floudd deride mee. This could not make mee keept filmen, nor hide my head for finame. Others read it thus Though I could have terrified a thame. Others read it thus Though I could have terified in great multivade, yet the mele computable of the family terrified mes, to then I keps filence and vount out of dears. And their menting its, Though in our yrofteries (1) could be my great power have kept many in a wee, yet dustinot wrong it meanest perforin in any family nor would not feeled our infill y significant you more against me, i will recite all the course draw from the meanest perforin in any family nor would not feeled our infill y significant you more performed in the campilete against me existing significant performance of the performance of th

fore. Or, broken, as it is translated Chap. 13 25.

agreat multitude A great company of men, that should have set themselves against me. For Great, see on Chap.

or did the contempt of families ] The basest person, that is most contemmed in any samily. For Contemps see on Chap. 12. 5.21. Or yet did the contemps of families. As be-

terrifie me ] Though there were nothing in them to make ne afraid to use my power to oppresse them, yet because I seared God, I dust not doe it. that I kept filence I I durft not speak against them to wrong

and went not out of the doore ] I would not fet one foote over the threshold to doe the meanest man wrong. For went our, fee on Chap 20.25.on comech our.

Ver. 95, O that one would heare me ! behold my defire it,

PA SAS).

In fig Ce on Chap 4.8. 11.5. For Fielh, fee on Chap 1.4. 22. It at the Almighty would answer mis, and that mine adverfer; we cannot be faisified. Withous his death, or swallowing him quick-rial. 124, Joh 19, 22.

Via. The fixer did not logic in the fitter, but I opened in him for the content of his innocency with imprecation of fo many crills to him fitter. If he land on focken much now in this ve defines. of immeries in en had not space a time, now in this v. centres faire trialit: and in the two next vertex flowes how he would carry himself in it. In this v. he defires to an equal judge, floodly, shar God would give a reason, why he delt fo harshly with thim. 3. that any one of his friends who had pleaded

with thin, 3, that any one of his friends who had pleaded whemneity again thin, would write down all thair charge. And doubts not, but he floudd come off well. v. 26, 37.

Othat one wised heart m. 10 oth rany indifferent person had the hearing of the cause between God and me, and my directs in dime. Others underflant irof God, and read it, O that he would heart me. I that is the Almejeny; as follows, Sothe ancredent in gathered one of the works following chap-16.9, 18, 13, Eve litch number of willings fee on chap. 6, 8, 11, 5. For Heart fee on chip. 1, 23, 17.

1. The Committee of the works following chap-

biblid.] See no chips. 1, 12.
my difficit j. I am to affirmed of cheering my felfe; that I
define nothing more, then to come to trial I, where of galley
one are afraidothers read it; my figher it j. Menning the mark
or feope, that I sime at which comes all to one,
that the Adhight j. Bee on chaps. 1.9, 5 would mifner
ms. He meaneth not, that God would ankner hip prayers, but
after plain in his case (s. m. chaps. 3.9, 5 would my see.

word fee on, chap, 16. t.

and that mine adverfary ] Heb. the man of my contention That is, He that contends with me, be it one of my friends . Hat u, the that contends with me, be to the of my trends here, or any other. For man fee on chap. 1. For contention fee on chap, a. 1. For contention fee on chap, a. 9. 68. Had written a booke? I find fee down its charge against me in writing, as the cutthour was then, and infill in lew fulls. See on chap. 19. 23.

"36. Surely I would lake? Is awant flowleder, and bind it as a crosses tome? Here he flews how he would carry himselfe

in the judgment. 1. He would picke matter of commendations out of his enemies acculation by confuting his faithcode. 28 out of his enemies acculation by confuting his fallmoods, as a being fure he could not obled any groffe wickschefelt ruly segaint him. And that he doth in this v. 2. That he might be fure to be eleared he would lay open all the courfe of his life before the fudge, even fuch pallages, as his adverfary knew one. And that he doth in v. 3.

Surely I would ] Heb. If I didnot, as in many veries before take it ] or Beart is. See on chap. 21. 3. upon the word

upon my fhoulder] Not as a burthen, but as an honour, as a flandard bearer carrieth an enfigne that all men fee it. Ifa.

men in their name.

the Heb tongue Adam's the proper name of the nin terms and is allo a common name to all men,

by biding 1 Heb- to hide: For things are therefore covered, that they may be hidden, and not feared

the many hidden 1 Reprint clofe, as things hidden in the normal hidden of the normal local transfer of the normal local know, that I am not althamed to linew my race in luch a thall, I am ready to give an account of all my life part. Neither will I flay, till I am cired thinher by my adverfary, but will come boldly of mine owne accord. A great tellimony of innocency in lob to come uncalled, when goilty persons warred are loth

I would declare ] I would let before him, make a free and a full confession. See on chap. 15. 18. upon the word a

unto bim To mine adverfarie. I would helpe him make

as a Prince ] I would come before him with an heroicall fpirit, and an undaunted courage, as a Prince that comes to judge rather then to be judged. An argument that he was not guilty of any wicked way. Secon chap. 29, 10. on the word, Nobies.

pould I goe neere unto him I would not keepe a loofe off from the judement feate, as one guilty but come neere to it in confidence as expeding abfolution.

v. 38. If my land cry against me, or that the furrows likewise thereof complaine ] Idb having heretoftee cleated himselfe from many faults objected by his friends, now proceeds to purge himfelfe of those faults that concerne his owne poffesions, and t Of unjust getting of his land, in this v. 2 Of unrighteous gaine of it in the next v. a He addes a furable imprecation v. 40-4. The writer addes his reftimony of the conclufion of lobs words, v. 40, alfo

thing, to fliew the finne to be fo great, that dead things would complaine of it, if they had tongues, though the men oppressed dare not. See the like Gen. 4. 10. Job. 16. 18. The sinne here condemued is taking away another mans land unjoilly by fraud or force: and the land is brought in, as complaining, that it is by violence kept from the right owner, and crying to God for a just revenge on the usurping possession of it. See the like Heb.2.11.12.If the earth may complaine of fin wrought monitoring the control of the co upon it much more of violence offered to it felfe in detayning

or that the furrows thereof That are made in it by the plow chap. 39. 10. Pfal. 69. 10. Hof. 10. 4.00 likewife or Tegether with the reft of the land.

complaine ] Heb weepe. If they complaine, that an usurper makes furrowes in the ground, who hath no power over it, as Gods people doe. Pfal. 129.3. Others interpret this v. of detaining the labourers wages, and make the next an exposition

V.39. If I have eaten the finits thereof without money, or have caufed the owners thereof, to loofe, their life. Some un-derland this v. as the former of taking away of the land, fo all the fruits and benefits of it without fatisfaction to the right owner Others of depriving the labourers of their wages, so that they perified for want of food, while he went away with all the profit of the land without faitifying them for tilling it.

if I have earn Secon clap. 21.25...
The fruites thereof Hichshe frength thereof. That is such fruits, as the natural sorce of the earth put forth. Gen. 4.12. without money] Heb. without sthery For that was the ordinary coine. Gold was more rare even in Solomons time. 1.

King. 10. 21. Some understand it of denying the former owners the price of the ground. Others of denying the labourers their wages. For filver fee on chap. 22. 25.

or have caused the owners thereof to loofe their life. Heb or have caused the soule of the owners thereof to expire; or breath our, or greeve. For all these the word signifies in the o riginal. If I have wronged the former owners, or prefent la-bourers in it, to as that for want of their due from me they have perified. Though the land was his, yet the labourers had a right to be paid for their works out of the fruits of it and

had arighten be paid for their works out of the truns of thand were as lighten conners in part. Jer. 20. 13, Mal. 3, 6, 1 and 5, 6. For life fee on chap. 14, 22, upon the word foule, v. 60. Let highle expension in flead of wheat, and cockle in flead of harly. The words of Job are ended. He concludes with an imprecarous, which may be applyed to many verfes before, but is very fluidable to the fall. For what's more just then that he who by defrauding others expects great crops of come should reapethisses and cockies.

let thisses grow Heb come forth. For that word see on

chap. 20. 25. He mea eth, in his owne ground, elfe it had beene no penisament to him at all.

instead of wheat] The worst crop in stead of the best kinds

and cockle A flinking weede, as the original! of the word

and correl is tuning weeks as the original from a write that his timates.

In Head of barley I hash its name in the original from a write that figuing to fifth one, so as his hair fland an end for feare. So the spikes of the barly fland bolt upright.

the words of tob are ended] Here is an end of Jobs words spoken is constreance with his tirends. For he spake a sterwards

to God; though not much, chap, 40, 3, 42. T. And thefe words are a firily added by the writer because 10b had largely fpoken without interruption, and had faid all he had to fay in his owne defence, and feeing none of his friends replied, here he makes an end of the conference. For word fee on chap-19, 28 on theword, Matter. For Iob fee on chap. I. 1.

# CHAP XXXII.

Verse 1 So thise three men crased to answer lob, because he righteons in his owne eyes.] The disputation betweene lob and his friends being now ended, the judgment of it follows: First by Elihu in 9 chapters, and that in foure or restorous First oy Elmin in 9 (naptersandthat in lotter fewcall fipectics. The first inchaps 23- and 33. The fections, in thing you, but principally bee in chap. 34. The third in chap. 35. The fourth in chap 36. 37. Secondly by God, who doth more fally convince clost lob. and his friends. In this chapter he tumes this freech po-lobs friends; in the reax to lob hims(fell, pith) schap (13) with proph for fill of the lobs friends; in the reax to lob hims(fell, pith) schap (13) with proph for fill of the propher for the fuft an historicall transition from the former disputation to Elibus (peech. To v. 6 . Secondly Elibus preface to lobs friends ro make them attentive to his following oration. To the end of the chapter. In the former is laid downe first the cause why Jobs friends left speaking. v. 1. 2, why Elihu did speak And that first his anger against Iob. ve 2.2. Against his friends. And that first for condemning Iob, whom they could not And that first for condemning lob, whom they could not Gods dealings to harbly with him; and defining to plead convince, v. 23. For giving over speaking before they had with God, as he did rather affild him with his power, then

if my lead ] The land, which I now poffele.

cry againf me ] An elegant attribution of a cry to a dead wife in the casele: then lobs three friends had done, which langs, to the write fine to be forgers, that dead things would appears a 1 in this fealog teles mouth following. him liberry three or foure times to speake, yet he had nothing to say for himselfe. 2. In that Gcd b'ames him not at all, as he doth lobs other friends. For the words. So. Heb. And-Bur thus it is translated also Chap 2. 13.

thefe threemen] Eliphaz, Bildad, and Zophar, Ich had flopped all their mouthes, fo that they had no more to fay aagainst him. For the word men see on chap: 5. 17.9.2.

ceased] They were very hot, and disputed eagerly before, as worldly men follow their bufinelle in the weeke dayes: as workly men to low their bunnelte in the weeke dayes: but now they were as quick as nen a e on a fabbath. From this word the Sabbath hath his name in the original!: They would have no more to doe with 10b, but leave him to a-bound in his towne fenfe, who would not be admonifhed by his

to answer Heb. From answering. See on Chap. 16, 1.

Iob | See on chap. 1. 1.

fob JSee on chapt. I. becasse? I they faw their arguments could doe no good on him and despaired of making him see his since, and therefore ceased: As they spake unfitly before, so they gave over now, before they had convinced lob of his evill opinion of Gods. proceedings with him.

proceedings with him.

Arms righters in. bit some esset. Although they conceived they had faid crough to proove him to be a wicked man, or be full thought himslife to be in a good condition. They therefore having no further profe again his following professions leave, him to himslife as a man depress. Here feemed confident that his friends had not confined him, and that Gold offel him to found; God used him too severely, as an enemy. For phrase see on

God ufed him too feverely, as an enemy. For phrate fee on the p. 18-3; a flow mas kindled the weak by E Ellin the fone of V. 2, 1 how mas kindled the weak by E Ellin the fone of V. 2, 1 how mas kindled the weak by E Ellin the fone of him for a wicked man because of his extraordinary troubles,

although they were not able to prove him to be fo-then was kindled the wrath] Anger is compared unto fite, which is blowne up by outward displeasing occasions, as

bellows For wrath fee on chap. 4.9.9.5.13.14:13.
of Eliba | The name fignifies, My God is Iehovah, or My
God is the fame, Pfal: 102.27. It intimates to us, that his parents, who gave him this name were worthippers of the true

the fonne | Secon chap. 14: 21.

of Barachel | This name fignifies one whom God hath
bleffed.

the Buzite ] Coming from Buz. The name of some one of his predecellours, or an inhabitant of the City of Buz, which being joyned with Dedan and Tema. In 25. 22. feemes to be a city of Idumea

of the kindred Or, of the familie That is of the posterity of Ram in a direct line, for the scripture useth to mention mens parents in this case, northeir kindred in a collaterall line, unleffe they be famous, or fomething be spoken that concernes them: neither of which is here-

of Ram | This cannot be that Ram, that came of Pharez. Ruth 4. 19. for it is likely he was not fo ancient as lob. Or if he were, he would not leave the Ifraelites to live among the Edomires. Nor that Aram mentioned, Gen. 22.21. For then could not Elihu be a Buzite, but must needs come of Kemuel the brother of Buz. Nor is it likely to be Abraham, as the Chalde paraphrase trapilates it, who (they say, but without booke ) was first called Ram, high. Secondly Abram an high father. Thirdly Abraham a father of a great multitude. But it is likely to be the name of some great man well knowne in those countries then, though not mentioned else where in Scripture. And Elihus pedegree is more fully fet our, then Iobs or his three friends, partly to gaine more full credit to to the flory, but principally because he was a young man not so well konwne, as lob and his friends, and therefore had need

against lob | Sec on Chap. 1. 1. because he juffified | He thought himselfe juft, or pronouns ced himfelfe just in his plea. See on chap. 4. 17. 9. 20.

himfelfe ] Hcb. His foule. See on chap. 14, 22.
rather then God ] Elihu was not angry, that lob justified himfelfe against his friends. but that he did it against God in in maintaining his owne innocency too much, camplaining of Chap. xxxii. in a course of inflice Tob had not directly faid so much against God, but Elifu gathers it out of the former paffages. See the fike charge chap. 34. 5. 6. 17. 35. 2. For God fee on chap4.

9. 11.5.

10. 3. Alfo against hir threes friends was his wrath kindled, breaufe they had found no answer, and yet had condemned 10.6. Eithins anger against look friends saident from this ground that like witten men they did withour reason condemne lob for an ingodly man, because of his great affishing, but could not prove any fuch thing against him out of the whole course of

alfo against his three friends ] Against lobs three friends. See on v. T. For friends fee on chap. 16, 20

was his wrath kindled Etihus wrath. See on viz. was his wrath kindred Etting wrath see on v.2.

because they had found no answer Because they could not answer his reasons 3 and failed in maintaining Gods cause a gainst Iob, as well as their owne. For found see on chap 37.

10.82 31. 29.

and yet had condemned Iob Though they could not convince him, yet they did condemne him for a wicked man. So much the word fignifies. See on chap. 9. 20. & 15. 6. For

lob fee on chap to t.

v. 4. Now Elibu bad waited, till Job had speken, because ibej were elder then he ] The reason why Elihu sorbare to speake so long is set downe in this v. because of his youth. The feethe fo long is fer down in this v. became of his youth, 19th exclaim why he figaletis now, is fet down in themsetive. Necessith his olders would feethe mome in the cause. So Ellina modelly is combinished with other this peace, as long as India any of his friends, take any uning to fary see fleaters as length; and tharmst our of any prond periodical following the complete and knowledge, but compiled to the late by necessing and knowledge, but compiled to the late by necessing and knowledge but compiled to the late by necessing the late of the late of

into B 18th Section v. 2.

"Bull mained will be bed finited." Heb. Had repetled bed without bed keep filtenee, will be had footen, and footen place of time there to feel file to be likelineth would finished to feel to feel file to be likelineth would freighte a filt with a first to feel filt of the likelineth would regive. So did Ellina 18th. Broughtine filially this first had would regive. So did Ellina 18th. Broughtine filially in this work of passing to the Seeging how it like first days with a first day to the filteney with a first day to the filteney with a first day to the filteney filteney with a first day to the filteney filteney with the first days to the filteney filt filteney filteney

because they were elder then be Heb. Because they were elder for deyes then he. Both lob and his three friends were as he had any hope that either of them would fpeak. For Elder fee on chap. 12, 20, on the word, Aged. For dates fee or chap. 14 14.

v.5. When Elihu faw that there was no answer in the mouth of these three ment then his wrath was kindled. When he perceived that these ancient men had nothing more to anfwer Tob, nor to defend God, but were as men defititive of any arguments to convince lob, he was greatly offended with

when Elibu See on v. 2:

fam that their was no answer Perceived by their long fitting fill, after lob had made an end that they either would nthyor could not fay any more in the bufineffe. For Saw fee

on chap, 19. 27. upon the word, Behold.

inthe month [See on chap 15. 5.

of the fe three men [See on. v. 7.

then his wrath was knalled [Artha time and for that cance.

See ON V 25 v. S. And Elibu the foun of Barachel the Burite answered and field, I am young, and ye are very tild, wherefore I was a fraid, and darff not flew you mine opinion Here begins Ethinus preface to Tobs three triends which lasts to the end of the chapter. Wherein 'ye have't The entance to v. 15,22the (cope to v. 17, 2) the further proceeding of it rothe end of the chapter. In the 3. the further proceedings of it to the end of the chapter. In this fifth partner. The caulie of his form efficience, vid. 7, the valence fifth partner. The caulie of his form end partner was 7, the vector for the first former partner was 7, the vector fitth former partner was a first modelly, that he was a first rage. "7, Poet the furth Such was the modelly, that he was almost to outer his minds in her preference of these who were for many continuous terms of the further partners." It is not the process of the partners of the partne

rence.

And Elbu the fame of Barachilth Barini [Secon v. n. asfured and faid [Sec but chip) 35.

The morning [Heb. Lamfore of fayer. Secon chap-31. 4.

and ye are very old [Sec on chap-75, 10.

mberifact wer offered [Heb. Chamfore of fayer. Secon chap-31. 4.

and ye are very old [Sec on chap-75, 10.

mberifact wer offered [Heb. Chamfore of faver on the control of face gave nonstrictly who were faired [Heb. Chamfore of face gave nonstrictly who were face cheeped in the produced from more three services

above his control of face of the f

Deut. 3 2. 24. und durffriet ] Heb. and foured.

to fb: w yes | Se on Chap. 15.17.

mine opines | What i think of the matter you have diffuted of with Job all this while : For he speakes nor yet to Job

ten or went you at time wines; he were operations yet to Job but to his friends, as appears we'le 12. Chap. 331.

V. I fard days, fourth freeks, and multitude of years flexible tractor wildown! I was inhope truly, that yee would have brough; forth fomething worthy of thefe your yeares, and that I flouid have received from your mouth widome, which you had learned of old age it felfe: But I faw at length, that

I layd ] In my heart. I thought so. See on Chap-16.1. A

dayes That is, many dayes. Not young men, that have lived but; awhile, but old men, who have lived long, as it followes, such as have lived snany yeares, such can best teach.

ioniowes, tuenas naveireamany yeares, buch can beit recell-chap, 80. For Dayes, fer on Chap, 164, 48, 15, 23, "Bould(brake) Oldmen (hould freake to purpols, Or, Let dayer, [packe, 1 will not interript thefe old men, but heare then quiety, that I may learn of them. ""

and intuitinde of years' ] Such menas write very old; as ye

(hould teach willome I Should infruit younger mensinch as am all shought wifdoms was entailed upon old age. Help-Should make Renowne wildome. For wildome, fee on Chap.

V. 8. Bu there is a fairit in man, and the infairation of the Almights giveth themunderstanding. Now he proceeds to show the cause of his speaking. As first, Gods giving wildome to young men fometimes, werfe 8. 2 Denying it fometimes to old men, verfe 9. 3 The frustrating of his expediation by them, from verle 10, to verle 15: The fope of this verle is; that true wildome is not gotten with yeares, but eiven by Gods foir it-Northar wildom is not ordinarily increafed with our years ( for old men are freet from passions, learn much by ofe and experience, and by continuance in fludy adde cayly to their knowledge ) but to fliew that knowledge is not fo tied to age, burthat Gods spirit gives that measure of it to a young man sometimes; that hee gives not to an old

but there is a fpirit | See on Cap. 15.2. upon, Vaine know-

lectige
in man ] See on Chap. 5.17 & 9.2. Additional and the information ] It is Gods worke to informe into man: His own Judy cannot get it.

to and fro, yet he cannot attaine true wildome, unleffe Gods fpirit enlighten him. Chap. 38.36. Prov. t. 6. Eccl. 2.26.Dan.

V. 9. Great men are not alwayes wife t neither doe the aged understand judgement ] He dott not object doting to old men, but fliews, that age is not the cause of wisdome, neither is it the old mens priviledge to bee wife onely, but formerines young

old men sprivitedge to bee witeenely. But nonzenes young men may be wites awell as they 'O rol dag down house' is own nature bring wildome wight:
great men Men in authority. Officers, as it is translated,
EA.4. But here is should rather be men of many years, opposed to young men, or men of sew years or stayes, as wer. 6.
and Chap.3. 1. And that agrees well with the end of this yea.

and Chap-30.1. And that agree were warmen tend to that where they are called Aged.

erener alwaies wife ] Alwayes, is not in the originall, but
The added by the Interpretees to expedie the fenc of the text
the better; for forme old men are wifes though all be not.

neither doe the aged 7 See on Chap. 12.12. understand judgement Know alwaies what is right. For integement, see on Chap. 22.4. Broughton reads the verse thus, Men of not great time may be wife : as the old anderfland the right. But the former feemes more futable to what went be-

right. But the former tenues most need to the state of the form yet 6.7.

V. 10. Therefore I find bear lets to me, I silf will I felor my opinion.] In this yet, ye have Elihu's full reflottion to feesier.

Because he had waited as long as any of them had any thing to (ay, and therefore now might 'fepacke withouts mimodobly whough he were younger than they, yet, to. 2. Becausethey had not done the worke they undertooke to convince Job; and therefore might well give way to another to doe it, ver. 12. therefore might well give way to amother to doe 13, ver. 12-3. Hee finewes the reason why they could not doe it, so wit, left they should beep roud, ver. 13. 4. Hee promisent a new way of convincing Job, ver. 14. The samme of this verselin; Chap. xxxii. I think fit to entreat you all, and especially thee O Job, to fleare me patiently. For I thinke it needfull to deliver my opinion, seeing ye have spoken northing to the purpose all this while, nor at becomes men of your yeares, and experience to

fpenke.

Therefore I [ayd.] Secon Chap. 16.1.

bearken to me.] Heb. Heare thou me. Thou O Job 2 or, every one of you his friends. So God speakes in the fingular very one of you his Ittends. So God Ipeakes in the langular number in every Commandement, though hee Ipake to thou-fands, that every one might apply it to himfelfe in particular, Exod. 20. 3, 44 (bc. Elihu would have every one of them to hearken to him as if he had fosken rodium only. For the word

fee on Chap. 13. 17.
I also will the wine opinion ] See on verse 6.
Ver, 11. Behold I waited for your words; Leaun vare to
your reasons, whish you searched one what to far if there is an your reafons, whilf you farebudous what is [prij-]. Here is an antiver to an objection. There is no need that you inoud speakes, when so many wise men have abundantly answered with its job hard boisfield: And he english be faithed with what they have faid unself he were obtlimated in so opinion. Either answers, the head carefully weighed all they hard fayd for themselves, and for Godg glory, and against Joo, and Goth that a further antiver was needed in; for they lack one given fatisfaction in the former controversie. It is as if Elihuihad faid \*#thistics in the former controversio... It is as it Ethinhad faid, Surbly ye extraor sightly an extraor sightly are next in this behavior for dealing with you in this fortforalmuch as I never went about to interrupt? you in your taller. Nay, I did not one offer you have the property of the combast. It is about to interrupt? you in your taller. Nay, I did not one offer you words, but I did allo nool diligently confeet what they might import, nill looking when formships flound they might import, nill looking when formships flound in the prove of the whether damp but the what he had carried come from you, wherewin Jobas words might foundly have come from you, wherewin Jobas words might foundly have

Behold | See on Chap. 1.12. I mailed for your words.] Her turnes his freech agains to
Jobs friends. I flayed to fee what answer you would give to
Jobs laft freech; For Words, fee on Chap. 19, 28, on the word

Matter.

I generari I hearkened dibgently
toyour reasons I the to you understandings. To the arguments you brought to see whether they were sound or, no: I
sought to understand not onely what you sayd, but also what

you meant.

whilf you fearched out ] This shewes, that they had kept filence a great white, before Elihu spake : Hee gave them much time to shudy for new matter.

what 10/a ] What further arguments you might use against

Job Heb Words.

V. 12. Ten: I attended unto you; and behold there was no "V. 1.2. Tell-I attended were yent, and behold there was now of you that, consistent 90 so to the authern 6th, world 1 flur 1 fee, I was decived in myexpediation. For when I had weighed all things which we brought, I found nothing to be fooken of you, fufficient to prove? Job to be an ungodly man, as you change him, neither have yee well answered his arguments to the contarty, not contributed him of his unbelectuing. speeches of Gods carriage toward him.

yea I attended anto yea ) I throughly weighed your words,
as if I had looked into you.

and brhold ] See on Chap, 1.12.

there was none of you Every one of you might thinke himselfe able to consute Job, but the best of you could not do

shat consinced Job That spake against him to purpose, so as that he might finde no just answer for himselfe. For convince, see on Chap. 15.3. on the word reason. For Job see on

or that answered his words ] That gave a satisfactory answer to his reasons brought to eleare himselfe. He could not deny, but they answered largely; but hee counts answers to no purpose, to been answers. For answer, see on Chap-

V. 12. Left ye flould foy, wee have found out wildome: God thruffeth bim downe, not man | This I fay, left you fhould flatter your felves, as if you had fufficiently convinced lob and he remained obst nate, so that none but God can put him and he remained oth't nase to that none but God can put him out of his good conceir of himselfle, and therefore we leave him to God on convince him. Or, left you should think, that you have now hit the nalle on the heads, and brought an unserted his against no your John unappoint him become the property of the proper

God | See on Chap. 8.2 5. thruffeth bim down. Dives him 6, on one affliction to ano-will not fuffer me.

For I am full 1 have abundance, I am like a woman with ther, as the winde doth the leafe.

and not man | Sec. on Chap 1.1.

V. 14. Now he hath nor directed his mord against me; net-V. 14. Now be half not affected not worst againful me, next-ther will I and were him with your freether! I the the words E-lihu feekes to get Jobs good will, that hee 'might themo.e willingly attend to what he had to day. He initianest therefore to Jobs friends, that hee would not deale with him as they. had done, neither in the manner, nor matter of his speeches had done, seither in the manner, nor nearer of his i speeches; Would not bee for hard in words, against hims, as they were. For: Job had not spoken any things to provoke him, as they conceived he had done against him. Neither would the bring fuch weak reafons as they had done against Job, for that would doe no good 3, but here would bring milder words, and better arguments; and for teems he did stock floop; Jobs mouth, and prepared him to shahit to Bods following different features. Against the shahit of the shahit

fouldiers in battell array to fight against me. Heb. ordered See

on Chap, 13.18. his words against me Or, his words to me. Hee hath not disputed against me, but against you, yet seeing ye cannot an-

(wer him, I will endeavour to do itprinter will I as (mer. bim ] See on Chap 15,3 & 20,10, on the words, Turnell, and Reftore. Here it is put for returning

words, har is answerin words, har is answering with your arguments, or rather with other at weake as they. I will bring stronger arguments against him, and come better prepared for the combat. It is

not to prove Job a wicked man, botto linew mat. He man carries in infinite fer interesting in his forces toward Gold. V. 15. They were amend, they adjusted no more, they left for they in Their words are not the writtens but Ellium owner, tunning away his forceshfrom Jobs three friends to the auditors ( whereof there might beed four fillower as forgers a dispute) that he might gird them the more for their igno-

They were amazed ] They were fo confounded with Jobs arguments, that though Elihu had subbed them up, and statagaineting instruough kinn has rubed tient up and fal-ed while, to fee what they would doe, yet duff they not enter not into the lifts with Job any more. They were for-mazed, that they were even broken in their understanding, as

were, and unterly unfit to dispute with Job any more.

they answered no more ] They were as mute as fishes. See on

Chap. 16.11.

they left off freaking Heb. They removed freeches from themselves. That is, foech was renounced from them. They were as filent as if they had loft their natural freulty freeking. See the like phrafe Chap. 3.3. It was fayd, Heb.

one byd.
V. 16. When I had waited (for they fishe nor, but flood
fill and assured an omes!) This weste, and the former may
both be tead in the prefect Teste, They are amongsid they anfact no more, they leave off, speaking. Setting I house matter,
but they have not plactin, but shoot fill, and and served no
omes. I will of war, 62. So the prefer Teste is put for the
ereem. Fight 1.1. And 5 is small and. Seeing Chapaga 2.21.
22 Bit. Chapa 2.3.6. Yee fee that they will not be provoked to

when I had waited For the answer of Jobs three friends to his last speech

for they fake not | See on Chap. 13.22. They deceived my expectation, I could get no words from them-but flood fith Their tongue flood fill: They spake never

a word.

and an fivered no more ] See on Chap 16.1. He useth many,
words to the same purpose to shew their great filence, which he much marvailed at.

V- 17. Ifayd I will answer also my pare, I also will show mine opinion ] Here is Elihu's progresse in his speech after some silence. In which ye have, I His resolution to speake anome mence. In writen ye nave, 1 this retolution to speake a-gain in this verfe. 2 His ability, verfe 18. 3 His infligation, verfe 19,20. 4 His caution in fpeaking, verfe 21, 22. The fumme of this verfe is, that Elihu conceives it was now come to his turne to speake, and necessity called him to it, seeing all the reft held their peace.

I faid This is not in the Originall, and may better bee left out, as was flewed in the various reading of the former

J will answer also See on Chap. 16. 1.
my part I will take a turne, and supply what was wanting

my part 1 will take a turne, and tupply what was wanting in your aniwers. See on Chep 20 ce 90. Verife 6. V. 18. Por 1 mm/se of metre, the first a within me confraints her? Though your flore be done, yet I come well better the perfect of the property of

childe: I cannot keep it in. of muter | Heb. of words, Of good arguments to convince

Chap. xxxii.

lob which we cannot do. the fpirit | It may be understood of Gods foicing or his o one. For fpirit fee on Chap. 15, 2. upon Vaine know-

within me Heb. of my belly. By the belly is meant the internall parts, where the foule hath his manfion, Prov. 20. 27.30. & 22. 18. Hib, 3, 16. Joh, 7. 33, See it ore on Chap,

confirmath me | The thoughts of my heart are like winde in my belly. They doe to pinch me, that I cannot keep them in. They want roome, and preffe to come out. Platigo.3! Ter. 20.0.

is it reals to built like new bottles I In this verife he fees our the trouble thiche had to keep in his thoughts. They were too many to be enclosed in fo little room: as his breaft. In the next hee shewes the way of easing himselfe. His trouble he fets out in this verfe by a fi nilitude from wine that up in new bostles, which if it finde not a way out, will make a way. He elegantly compares words that up in the minde defirous to utter them, to wine, the foule to bottles, filence to the Ropple, which keeps in the wine, the griefe of the minde hereupon to the breaking of the bottles, fp ech to the opening of them, by taking a way the stopple of silence. The fumme is, he should be much troubled if he might not have

free licenfe to vent his min te fully in this bufineile. Behold | See on Chap. 1. 12, my belly | See on Chap. 15.2.

is as wine . As new wine, which being not throughly purged, cannot be that up in bottles without danger of breaking, Mutth- 0.17.

: which hath no vent ] Heb. which is not opened. Therefore some read it, my belly is as a bottle of wine, which is not opened: Ferching the word bottle out of the end of the ver: Others make it two fimilitudes: one in the beginning of the Others make it two fimilitudes: one in the beginning of the verfe, taken from great veffels of new wine, floot up before they have done working, which makes the veffels breake. The other in the end of the verfe, from bottles that are floor. The other in the end of the verie, from notices that are 100 to cooke, which are built by the force of the wine flutup in them, and feeking to break prifon. Eithus intent, by one, or both fimilitudes, was to flow what a trouble it was to him. to refraine from speaking. For the word fee on Chap. 29. 19. upon the word, Spread out.

it is ready to barft | Heb. it will be cleft afunder. See on Chap. 26. 8. on the word, Rent. He shewes the perill of not speaking. It would make his minde as uselesse as a broken bottle. Or, he fets out the necessity of speaking by fulnesse of thoughts working in his minde, which will break out, doe

he what he canlike new bottles ] Though new bottles be ftronger than old to keep in wine, yet the wine may be so strong that it may break them. So Elihu's desire of speaking was so great, that though he should doe all he could to keep in his words. yet they would burst out. Pifcator conceives by new bor-ties to be meant bottles of new wine, because effect feemes to croffe our Saviours speech; Matth. 9.17. Who makes old bottles more subject to be broken by the wine, and new ones to hold ftrongest. As some in the beginning of the verse take wine for bottles, fo in the end bottles may bee taken for bottles of new wine.

V. 20. I will speak that I may be refreshed : I will open my lips, and answer ] Therefore will I speak, that I may take breath, and that I may at length freely poure out that I have fo long time conceived, and concealed in my breaft.

lo long time conceived, and conceated in my breat.

I will fleak. See on Chap. 13, 22:

that I may be refreshed. Heb. that I may breath. Thu I
may not be so firstined as before (in verse 18, 19) but may
have more space to put forth my thoughts, and enlarge my

I will open my lipt ] I will begin to fpeak. For as a man cannot fpeak ordinarily without opening his lips, fo a dumb man may open his lips, that cannot fpeas at all. And they that can, may open their lips for other ends, as to eat, drink, or breath. For open, fee on Chap. 29. 19. on the words, foread out. For lips, fee on Chap. 15. 6.

fpeak my minde; for fo the word is used for speaking first, and translated fo, Chap. 3.2. See more on Chap. 16.1.

V. 21. Let me not I pray you accept any mans perfon , neither let me give flattering titles unto man ] In this verse he fets downe the manner how he purposeth to carry himself in his enfuing discourse, and gives the reason of his warinesse in the next verse. Elihu desires in this verse, that they would not be offended, if without regarding any mans favour or authority, fo as to prejudice the truth, he speak his mind freely, and forbeare pleafing titles, and flattering proems.

Annotations on the Book of Job. Chap. xxxlij. Let me not | Do not expect it of me, nor be offended if 1 doe not. Or I will not. So 78 is used, Pfal. 121.3.4.

I pray you | Or, now, as that particle is translated, Chap.

accept any mans person Heb accept the face of man. I will not regard any man in this dispute out of favour, but deale fairly according to the truth of the cause. Many judge amisse, because they look on mens faces, or have respect to tindred, friendship, might, more then to the right, I will not o'do, i I will neither look upon you as opponents, nor upon Job as an an werer, but indifferently upon the thing in queftion; and determine also accordingly. This fault of accepting persons Job had taxed his friends for, Chap. 13.7. Elihu will not offend him in that kinde, nor his friends neither. For the phrase, see on Chap. 13. 7. For accepting, see on Chap. 21. 3. upon the word, suffer. For person, or sace, see on Chap. 14. 20. on the word, countenance. For manifee on

Chap. r. 1.

Chap. t. 1.

neither let me give flattering titles The word is used only

neither let me give flattering titles The word is used only it fignifies no more then to name. Neither can it be as Mer-cor, and others, to use hidden titles, intimating that he would cors and others, to the hidden titles, intimating that he would not talk at rovers, as they did, relling Job that wicked men were confounded by God, but not calling him for, but would directly actual him, for this is contray to Elihis's Goog, who defired to julific Job, and to the use of the word in Ifaith, where no fach thing is intended. But feeling the word is plainly used in an ill sende here, as appears were 22: it must need to the form to find the plainly time in an ill sende here, as appears were 22: it must need to the form to find the first plainly time in an ill sende here, as appears were 22: it must need to the first for the first fir needs be taken for giving flattering titles, as Semper Argu-fur to the German Emperours. He would not flatter Job nor them with high titles, though they were ancienter then he, but would carry the buffielle by meere firength of argument, not by oratoricall and rhetoricall infiniations. unto man | See on Chap. 14.1.

unto man | See on Chap. 14.1.

V. 22. For 1 know not to give flattering titles, in fo doing my maker would foone take me away | Here he gives two reafons why he would not flatter. The one, because he had not been so bred, but in a plaine down-right way, not using to flatter great men. The other, because he feared God would inflict fome great judgment upon him, if he should so doe. know not how to go about fuch an unufuall work; and if I had a will to goe about it, I should look upon God, as on one ha-

a will to goe about it; I moute fook upon coon as on one na-ving fome great judgment ready to defroy me.

For 1 know not ]. I am not acquainted with fuch couries.

Or, I allow not of fuch wayes: As this word is used,

to give flattering titles ] See on verse 21. where the same word is used. Heb. I know not how I should give flattering

in fo doing ] This is not in the Originall, but well added, to flew the true meaning of the Text.

in the womb. See on Chap. 10.8. And on Chap. 14.9. upon the word, Bringeth forth.

[Mould take me away] From among men by some violent death, Psal. 28.3. Job 27.21. For the words see on Chap. 21. 33 upon the word, Suffer.

# CHAP. XXXIII.

Veric 1. Wherefore Job 1 pray thes, hear my speeches, and bearknite all my words ] Now Eithu turns his speech from Jobs friends unto Job himess and a Lills close to his work. In the 33th, 34th, and 35th Chapters, he repeated, divers of Jobs Speeches, and answers them. In the 32th, and 37th Chapters, he confutes those complaints which Joh had raffily poured out against God. And sometimes he calls upon Job to answer for himself that he might not say, he had no liberty to clear himself. In this Chapter, there is r. his Preface to Job, to perswade him to attend, and to be willing to be convinced, and that unto verfe 8. 2. The confutation of some of Jobs speeches, to v. 31. 3. The conclusion, to the end of the Chapter. In the Preface, t. He calls upon ob for audience, verfe 1,2, 2, He ufeth arguments to perfwade him, and that s. From the matter he hath to speake, r breath. For open fee on Chap. 15. 6.

and assign: J Andwer Joh berete then yee have done. Of 2. He flewes his willingness thus much, that though Jobs friends this week by mindet; for fother word is used for speaking first, and the speaking mindet; for fother word is used for speaking first, and the speaking mindet; for some word is used for speaking first, and the speaking mindet; for some many the speaking mindet; for some mindets and the speaking first, and the speaking mindet; for some mindets are speaking mindets. were much to blame in condemning him, yet he had rather fpend time in fetting Job right, then in quarrelling with them; and therefore principally defires audience of him whom is most concerned.

Wherefore Heb. And truly.

Fob | See on Chap. 1.1.

I pray thee He turnes his speech to Job, and speakes by way of intreaty, wishing him not to think hardly of him, because his friends dealt so hardly with him, nor to despise him because of his youth, but to give good eare to him.

ten because of this youth, out to give good eater to tuni-bears | See on Chap. 13.17, my [petches] Which I shall utter for thy good. ard bearken] Give eare to them; so much the word im-

peris in the Originalla

to all I will be very carefull of my words, not to fpeak one word but what shall be profitable unto thee; and shere. fore I would have thee attend to diligently, that not one of my words be loft.

my words ] See on Chap. 19. 28. upon the word . Mat-

v. 2. Behold now I have opened my mouth, my tongue bath fookanin my mouth 1 have begun to speake (in the former Chapter) and I am willing to proceed; be carefull therefore to attend

Behold | See on Chap. 1.12.

Benota | See on Chap. 32.21 on; I pray you.

1 have opened | See on Chap. 30.20. & 29.19. upon she

this verie. And 2. Executed in the year of the periodice Joh in this verie. And 2. Executed in the year of the periodic Joh in this verie. And 2. Executed in the year of the difference of the year o

My words ] Which I shall now utter to shew thy errour O Job.

O Job.

thall be of the uprightnesse of my heart Rather, shall be out
of, or, eccording to the uprightnesse of my heart. I will speak
as I think. A secret reproofe to Jobs friends, who, as Eithu conceives, spake worse of him then they could think in their bearts. However Elihu did not intend to make the uprighthearts. However Elihu did not intend to make the upright-neffle of his heart the fublic? of his speech, as the translation fectures to carry is (see the kine prints; Pital, 45, 1). Dut to intimate to Job that he would not disleable with him. Heb. Asy mud fealls the suprightness of my beart. That is 1 will speak most path as the supright of my beart. That is, 1 will speak most path to the speak my beart. That is, 1 will speak my beart. So the beginning of the were less supplied out of the conditions. The speak my bearts for on Chap. 15, 12.

and my lips] See on Chap. 15. 6.

and my lips] See on Chap. 15. 6.

shall utter knowledge] Heb. shall speak knowledge. I will

fpeak what I know to be true. ipeak what I know to be true.

clearly | I will as it were fan or fcoure my words from all
chaffe and drofte. Zeph 3.9. Ifa. 49.2. He would not fpeak
falle or deceitfull words. See on Chap. 22.30. on the word,

Purenelle.

V.4. The fipirit of God bath made me, and the breath of the
V.4. The fipirit of God bath made me, and the breath of the
Almighty halth from me fifel Some kinit this write to the formere, and make this to be the ferile of it. Thou may fiberaken to me; Intogal to be younger then thou art, for I am a
man a well as thou and have donle and body as thou half,
and there for a well know what is right.

Others hold it was more than the fidely almost God, to
the veries for hold its was made time, and the distington on God, to
terrific there, but at man altogether like thy folic, and there
there is the first of the f fore thou mayft boldly reason with me, and hast a fair epcor-

tunity to clear thy felf, if thou canst.

The spirit ] see on Chap. 15. 2. upon vaine know-

of God] See on Chap. 8.3.5. bath made me] See on Chap 14.9. upon the word, Bring-

and the breath] An allusion to Gen. 2. 7. To mans Erea. and the breath] an auditon to verti. 2.7. In many creation at fuft, where the body came by formation, and the folle by infipiration. So doe both also in the wombe. The one is made; the other inspired by Gods Spinon.

of the Almighty | See on Chap. 8. 3.5.
hath given me life | By breathing a living foule into me,

Chap. 10.9.12. v. 5. If thou carft arfwer me fer thy words in order before me flant up ] Now he perswades lob to audience from the manme-flan (18) 18000 ne perioracis not o audience from the man-ner of his fpeaking 3, wherein 1 Hegives him leave to fpeake feely for himselfe, in this v. 2 Hegives him a ground of free fpeedry in that he speaks not to God, but to a man like himself.

v.6. 3 he fhews the effect of this ground, he neither can, nor will terrifee currouthe him, as God might if he fhould reason with him. v. 6. The sum of this is, as if Elish should have the faid. I intend not to take advantage of thine affilicitions to insuff over thee as thy friends have done; but give thee free leave, when I have ipoken to use all thy strength to answer for thy

If thou canst answerme I purpose to use undeniable arguments, yet if thou thinkest thou canst overthrow them, come into the lift. Others read it with a comma betweene. thus, If thou canft , doe thou answer me. I give thee free leave to doe it, and to give an wer to every one of my arguments, I will heare, as well as speaker, 32 For Answer see on chap. 20. 10. & 15. 13. on the words, Reftore, Turneft.

20. 10: & 15. 13. on the words, Reitore, Turneft.

fet thy words in order before me ] Mustler up thy answers
like fo many fouldiers to oppose see. A metaphor from military affaires, wherein fouldiers are set in sankes to result the

itaty attaires, wherein toutders are let in rankes to relift the enemy ferting upon them. Secon Chip. 32 14 & 23, 186. Hand up.) Broughton reads it, Stand to it; Deodat, prefet thy felf to the combat. Heb. See the fuffe, Or Seate to prefet the continuing in this military metaphot kinher he meanes that word, spread out.

my mand ] See on Chap. 15-5.

my mand ] See on Chap. 15-5.

hat b paken ] See on Chap. 15

from being aggy, it may be as a man might erre, another man displacif him; for if joh as a man might erre, another man displacif him in the better then himfelie, we all favour might feet to fet him in the best then himfelie, we all favour might feet to fet him in the him in the conding of the secondary of the secondary of the might have been secondary of the secondary of the might have might fear that he would deale to with him also. He affines him derfore, when he would deale to with him also. He affines him derfore, when he would deale the might him the secondary of the might have been secondary of the might have been

ne qual formation.
in Gods flead. Heb. For God. as Chap- 13. 7.4 will be his deputy and pleath his conferon him, and fleav, how thou haft wronged him. Thou (halt not need to earneftly to feeke him wronged him. wronged nim. a non martnot need to earnestly to teeke nim to dispute with him, I will undertake the businesse for him. Others read it, I am God; or I belong to God, at thou dost, For I also am made by him; as follows For God see on Chap.

rot commons was needed on the woods, for in Adam his fift parents at lob allows.

at if the clay Been of the parents at lob allows.

at if the clay Been of the parents at lob allows.

at if the clay Been of the parents at lob allows.

If the clay Been of the parents at lot disputant takes advantage of all lobs words.

behold ] See on Chap. 1-12.
my terrour fall not make thee afraid. See on Chap. 9-34 &

13.11. neither faultum hand [See on Chap. 13.21. neither faultum hand [See on Chap. 13.21. he heavy span ther [Lay load on thee, or punifs thee forely, as food hat nowed once, and than feared he will doe more though plate. Both 22.2. he conceived he hath no caule foo does been plated food 22.2. he food which the hand food of the conceived he had no caule food once the plate food 22.2. he conceived he had no caule food on the food 22.2. he conceived he had not caule food 22.2. he can be supported to the conceived he had been supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the conceived he had not called a supported by the supported by the conceived he had not called a supported by the supp

chapter: and contaits of two neads 1 is narcous shotteet to to give an account of his adions. 9, 12, 13, 2 That though his adions may be dipleafing to field and blood, yet he makes are understand by the issue, that if they shoope to his process.

Chap. xxxiii. dings, all is for their good. The furn of this v. is, as if he had faid. I meddle not with those things, which thou halt fooken wells not with thy life. I dray nor, but thy afflictions are heavy. I confesse, show half fooken many things very truly, and wifely concerning God- But yet I must needs taxe thee for fome things indifcreetly spoken, and such as thou can't not deny: I will not charge thee with odious confequences to take advantage against thee, but with such things, as I have heard with mine owne eares.

Surely | The thing is unquestionable. Deny thou canst not. See if thou can't defend it.

thou half spoken | See on chap, 16.1.
in mine hearing | Heb. Lamine eares. See on chap 15.21.on

and I have heard | See on chap. 13. 27. the voice | See on Chap. 15. 21 on the word. Sound of thy words Of things indifferently fpoken by thee, wherof

now I must charge thee.

faring | This is added to uther in the following accufa-

V. 9. I am cleane without transgression; I am innocent, netv. 9. 1 am citage winoux trangregion; 1 am innocent, net-ther is there isabuti in me. 1 Thin the ching are here laid to lobs charge by Ellin. 1 That he should deny himselfe to be sinful; in this v. 2 That he accused God of picking quartells with him. v. 10. 3. Of affilding him over-heavy. v. 11. True it is, that lob in his cager maturaining his innocency, and sense of his paines call our stort; and specches against God, and was therefore worthy to be blamed, yet did he many times recol-left himselfe, and speake of himselfe, and reverently of God, acknowledging his owne sin, and Gods justice. The accusation in this v. feemes to be gathered out of these places Chap. 10.7

& 16, 17, & 23 10. 11. & 27. 5.

I ameleane without trangreffion ] Elihu understands Iob, as if he did not acknowledge himselfe guilty of any sin. Fortransgreffion, fee on Chap. 7.21.

tect: thence also comes another word, that fignifies an haven, as if Iob had faid. I am fafe, my innocency will be a protection and haven to me. The Rabbins ufe the word for kembing, as if he had faid, I am as neat, as a man that hath kem'd his head, and had not an haire amiffe.

meither is there iniquity in me ] See on Chap. 7. 27.

V. to. Behold, he findsth occasions against me; he countesth me for his enemy ] This accusation is picked out of Chap. 9. 17. & 13. 24 & 14. 17. &16. 9 & 19. II.

Behold | See on Chap 1. 12 . he findeth ] See on chap. 17. 10. God findeth.

occasions ] Picks our somewhat to quarrell against my actions. Or Breaches. That is, occasions to breake of his favour from me , and to defroy me. So the word is nied. Numb. 14.

againft me To accuseme, as giving cause of mine owner

he coursely me for his enemy | These words are expounded on Chap. 13. 24. & 19. 11. V. 11. He putteth my feet in the flocks; he marketh all my

path; ] Here Elihu quotes lobs very words Chap 13. 27: where all these words were expounded. Let the reader see there. And the latter part also is charged upon God by lob. Chap. 14, 16.

V. 12. Behold, in this thou are not just I will answer thee
that God is greater then men ] Eliku's first answer is contained in this v. and the next. The ground is this, to wit, Gods greatnesse. The conclusion from thence v. 13. An impossibility for any creature to bring God to an account for his afti-ons. The fum of this. v. is, as if he had faid, I will not call ons. I he fum of this. v. is, as it he had laid, I will not call in queltionthy life or convertion. I believe thou half carried thy leffe well formerly roward God and man, as thou half profelfed, and many can beer winefle. But I mult need blame thee for thy late irreverent exprefilions against God, as if thou hadth forgomen the dilance between God and thee: lobs friends had touched upon this tring before, of Gods greamefle. but it was to a different end. Their fcope was to prove Iob so be a wicked man, because the great God had so greatly affifted him. But Elihus intent is, to filew 10h his errourin that he had in unfavoury exprelions through infurnity and out of the greaness of his paine carried himselfe irreverently toward God, which he had need to repented, though he were a godly man. They (ought: to bring 10b to despaire; Elihu 10b and 10b a endeavours to bring him to repentance, which God effects af

Bebid See on Chap. 1. 12.

in this That thou bragget of thine owne innocency, contained of Gods dealing too hardly with thee, and defired to contend with him in indgment about it.

thou are not just ] Thou hast offended, and canst not be ju-fiffed. See on Chap. 9. 20.

I will answer thee \ See on Chani 16.1. that God is greater then man \ Or, that God is more then man. More in Majelly and Power, in Wifedome and Juffice-

And meetore the fact much torgotten thy lelt, and hait not carried thy lelfe fo h-inbly and reverently toward him as thou oughted, but overholdly, in fecking to contend with him, as if thou wert his equal! For God, fee on Chap. 4.9. & 11.5.

For greater, on Chap. 32.9. For man, on Chap 5.17.

Chap, xxxiii.

V. 13. Why doft thou firing against him? for begingth not account of any of his matters. What presumption is this, that thou durest plead with God, who is supreamover all, and neighbor the supreamover all the supreamov ther ufeth, nor is bound to give a reason to any man of his actions, as an inferiour.

Why doft thou strive ] Contend with him in judgment, or plead with him. See on Chap. 13.6. on the word, Pleadings

geainst bim | Against God. Which is also understood in r. 10. See there.

for ] Thou hast no reason so to dee, but defirest it in vaine, for God will not be brought to a reckoning, Or, That. Why dost the uso often complaine, that God will not give thee a reason why he layes so many afflictions upon thee. As Chan.

10,2. & 13, 23,24. & 19.7. & 23.4,5.

he giveth not account Heb. he answereth not. If thou demand a reason, he is not tied to give it. For answering, see on Chap. 16 1.

of any of his matters] Heb of all his matters. But it is well translated any, as also, Pfal, 147, 20. For though God please sometimes to condiscend so low, as to give a resson of some of his actions, yet it sers out his Majesty more to say, that he is not ried to give account of any one of them. For

W. 14. For God freaketh once, yea twice, yet manperceiveth it not.] Though God be not tied to give an account of his actions, nor will not admit man to contend with him in judgment, yet doth hee fometimes finde out gracious wayes, or meanes, to acquaint man with his will, who yet is fo fenfeleffe, that he apprehends not what God aimes at in his proceedings with him. So that if thou O lob understands it not, the gings with num. So that tribud 0 100 undertunds it not, me case is not Gods filence, but thy dainelle. Here begine Elihu's fecond, answer to lobs firmer specehes, which is fer downe 1. In generall in this verse, 2. In particular, from v. 15: to v-29.

3. He summes up altogether, ver. 29: 30.

For ] Rather, When. As its translated. Chap. 7.13. So it

makes way for Then, in ver. 16. And here is no reason given. as this Translation feems to intimate, nor no opposition to what went before, as they think, who translate it, But.

God See on Chap. 8, 3.5.

[peaketh] Maketh his minde known, as men doe theirs by vords. See on Chap. 13. 22.

once | To fome men, but once : to others, oftner. yea twice A certain number for an uncertain, as appears by

yea whee j A certain number for an uncertain, as appears by ver. 29. See the like phrashe, Plal. 62. 11 by nature, that he cannot perceive the in no! ] Re is so dull by nature, that he cannot perceive. Gods meaning. Other read it thus, or twice, if a man perceive it not. If a

man regards not Gods speech at first, he will speake againe to him, till he doe take notice of it, verfe 16. 1 Sam. 3.4. V. 15. In a dream, in a vision of the night, when deep fleep falleth upon men, in slumberings upon the bed Now her fers out the severall wates God used to make his will known to his people by, before the Scriptures were written. 1. By dreams

and visions, to verse 19. 2. By ficknesses and diseases, to ver. 23. 3. By Prophers, to verse 29. In the first parts 1. The way of Gods revealing himselfe is fer downe in this verse. 2. The benefit of it, from yer. 16, to v. 19. In this verse he informes them that which Eliphaz had done before, Chap. 4. 12, 13. That God did use to teach men by dreams, and night

vifions.
In dieem] God hath raught men, not only things that concerne the publick, but also fuch things as make for their own foulish dreams, Gen. 41, 128, 82 no. 6.
In a villm of i is algio, when day fleep falleth upon men?
See all their words expounded on Chap. 4:3. Some read its, in a dreams of a vifica of its fine dreams of the difference in the night men of the conflorances in the night men of the conflorances. In their fleep, feldome when they lie awake. Neither doth the speaker ins tend two wayes of revelation here, but one.

in flumbering you to be del Some make this all one with the former, and conceive that the word fignifies any kind of fleep. Others, that it fignifies only a light kinde of fleep, which we call flumbering, and so it is commonly translated. And they makes the fenterope this is that God doth not only make his will be compared to the first that the following the following the first things the following the first things the following the will known to men when they are found on fleep, but also when they are between fleeping and waking.

on, verfe 17. 3. Salvation, verfe 18. For the firft. Gods

the words aforegoing and following.

Then When God hath spoken to a man in a dreame

verse 14,15.
be speneth the cares of men Hereby is signified making

men to heare; for when mens eares are fropt, they cannot heare till the obstacle be removed. God will make them to

heare till the obtracte be removed. God will make term to regard what he faith, both with their cares, and heart. The removed that prize is used, Chap. 36, 10.15. Heb. He revealeth, or uncovereth. That men may heare the better. For cases,

or micovereith. Anat men may neare the detter. For eases, fee on Chap. 15. 21. For men, fee on Chap. 5.17. & 20. and fealah their infination ] Leweth field an impreffici upon their fpirits, by this extraordinary way of revealing himselfie to them, that they never forget in all their life infects.

keeps him from pride.
That he may withdraw man from his purpose That he may

keep him from doing michiefe to others, as he did intend. So God withdrew Abimelech, Gen. 20.6. And Laban, Gen.

31. 24,29. Or that he may draw him away from his formet

finfuli courfes by repentance. For withdraw, fee on Chapi 12. 20. on the world, Removeth-For manifec on Cutto-Lag. 1, 17cm, is added out of the end of the wefte, to make up the fente. His purple, Heb. His work. See on Chap. 14, 15 youth, is mean well work, as by a wife, a good wife, Pro. 18.2. By wool, white wool, ift. 1.18.

and bide pride from men land drive all pride out of him that which is not, is as it were hid, for no man can feet, Chap. 3 which is not, is as it were hid, for no man can feet, Chap. 3.

which is not, is as it were hid, for no man can recite, Capp. 3to. Or, take any all occasions of pride from him, by rerea-ling to him his own vilenesse. For pride, see on Chap. 33-5, on the word, Body. For man, see on Chap. 14-10-5. It may be Elliu might think that Job had bragged too much

may be Little might think that you had bragged too inter-of his good deeds and honours, Chap 99, 82 a. And there-fore purs him in minde of humbling himself. V. 18. He keepsth back his fould frim the pir, and his life from perificing by the favoral God, by his former atto-nition of him in his dreames, gives him wilcome to present

bis fouls ] That is, the man himfelfe : Or rather , his bo-

and moulder away. The fame word is used, verse 24. It intimates death and destruction; for besides, that none but

beafts: And to they oppose it to the end of the verse; inti-mating, that God will deliver him, both from plots of epe-

mies, and from open hoftility. See on Chap. 7.5.

and his life] This shewes what was meant by the foul before.

from periffing by the [word] Heb. from paffing through or, by the [word: Or, from paffing over into the fword. From de-truction by war; God will not give him over into the pow-

er of the fword no more then of fecret plots, or he flui nor be

deftroyed by the (word no more then by difeases, nor by Gods band nor mans,Ch, 36.12.So we read of palling through

the fire, not for escaping it but for being burned by it, 2 Kin.
16.3. Through the brick kilne, 2 Sam. 12.31. For men by

fword or fire passe out of this world to another. For passing

grapflate it, dart & for as a fword is taken out of the fheath,

and thrust into the body, so a dart is cast forth to kill men.
Their sense is, that he shall passe through a company of dar-

ters, or pikemen, as a deere through a company of archers,

when every one shoots an arrow at it, and no man can hit it;

V. 16. This be operath the earer of men and federic their fuch as will not be taught by visions, full be informed by fick-infined in 100 to the first of it. 1-24m, men in visions. Infinetion in this verte. 2. Hamiliativerte verte 2. 3. Colle of appetite, verte 20. 3. Confumption neile, which tickneile is let out by the effects of it. 1.4 anny verfets. 2. Lolle of appeare, verfe 20. 3. Confumption of flesh, verte 21. 4. Danger of death, verfe 22. All these (fave that we finde an; that he kept his hed) Job had now experience of

word being nor then written, when he pleafed to make men to know his will, he would not lofe his labour, but made them toknow his will he wend not lote his about, but made them ready to hearken to it, and ready to retaine it. Others underfland it of threating them with affiliations for neglecting him in dreames. But the former lenfe runs (moother with

with paine | Arifing from his difease which God inflicts on him. The word fignifies both the difease of hody a and the

bones, which are many, are full of great paine by reafon of the frenegh of his difease. So the time phrase is translated, Deut. 92.34.
V. 17. That be may withdraw man from his purpose, and hid pride from man ] God, by making himselfe knowne to man by dreames and visions, brings him to repentance, and

So that bis life His life is so full of paine that he can-

brew Doctors put upon it-

would have been glad of in his health. See the like phrase, Dan. 10,3. 2 Chron. 32. 27. Pfal. 107:24. Am. 5.11.

his bones that were not feene, flick out ] All his limbs being brought low, and made leane by reason of his disease, stand ntronor rim in the definition of the man keep back. And then it runs parallel with the former verse. He preferres it, as men preferre choice things from lofle, or hurt, Gen. 22. baring out in fuch a fort, that except his bones, there is no one thing to be seen in him that representeth the shape of a man, nothing but learnesse and deformity appeares, he is

nothing remaines but fkin and bone; the fieth is all gone, no foothers semaine to thew what it was. For fieth, fee on dy. See on Chap. 14.22.

from the pir] From the grave. It comes from a word that fignifies corruption, for in the grave mens carkafes putrifie, Chap. 14.22.

and bisbates ] See on Chap. 20.11.

nummers deam and detunction; for centers; that fone byt dead men are put in the grave; if a living man be calk in-to a pix where he cannot get out; he will die for want of food-Some goe further, and think it fets our the manner of death. He will deliver him from the plots of enemies, who doe as it were make pit-falls for him, as men doe to carch birds and

Link, 16, 27. On the words, Deficies, fifth as formerly. Some read it, are adminished. Goods hand is so heavy upon him, that not only it continues his flesh, but also grindes his bones to powder, Pfish 21, 10, 82, 102, 3, 82, 51.8

w yourque, Frue 31.10. & 202. 5. & 51.8.

V. 22. Teabis foule drawth seere unto the grave, and his life to the differer. The failing of his appetite maketh his flesh to conjume, and his life to be in danger.

felf is departing from him.

to the defroyers ] Heb, to these that kill men. Which may
be understood either of enemies, or diseases.

oe undertvoor euner of enemues, or diteatet.

V. 23. If there be a melfinger with binn m interpreter, one among a thusfand to flow moto man his uprightneffe.
This is the the third way, whereby God uled to make this will known to men in those dayse. Some he taught by dreams, others by fickneffe, others by men more skilfull than themfo first the efcape all dangers.

V. 19. He is chaftened all with pains upon his bed, and the multitude of his bone; with from paine. He comes now to the second meanes, by which God made his will knowne felves, others take all these meanes to have respect to one to the fectord meanes, by which God made his will knowne man. First God acquaints him with his will by a dreame, to men before the Scriptures were written; intimating that

experience of the word fignification with the transport of the word fignification when God corrects for when God corrects a man for fin, laying fore differen upon him, he doth as it were from heaving, thick-him far his fault. See on Chap. 15:3, on

the word, Reason.

nim. Inc word nighters optic the cheese of a dot of the grief of minde atting theretpon.

apon his shall now with an ordinary difease, or paine, but furth an one as makes him keep his bed, Pfal. 41-2, and the malitimate of his bones with firong paine. All his

Incp.v. 24, See the IMC, Pl. 107. 18. All disacts weaken the ap-petite-but some are so sharp that they take at cleane away, so that no near please, though never so delicate; nay onthing is so much displeasing as mean, they cannot endure the sight

abbarreth ] As filth, which mans nature cannot endure. The word is no where elfe read, and this fignification the he-

brew Docusts pur upon to-bread] See on Chap. 15.23-and his foulc] See on Chap. 14.22-daintie meats! Heb. meat of define. That is, such as men use to define for the pleasant talke of it, and such as himselfe. V. 21. His fielb is consumed away that it cannot be feen and

become an Anatomy.

His feft] it was full fet, and beautiful before, but now

is confumed away ] Is quite gone, fo that nothing is left but

fkin and bones, Pfal. 108. s.

that it cannot be feen It is not there to be feen, no man can

and DIDDAY J See CO. CARP. 20. 11.
that were see feet | That could not be diferenced before, because they were all covered over with flesh and far, now the flesh being gone, they flick out. For the word, see on Chap. 16.27. on the word, Behold.

Tes his fouls See no Chap. 14. 22.
dramesh nests Is in great danger of death. As appeares

by his wanderfull recovery. ver. 26.

must the grave | See on verse 18. on the word, pit.

and his life | Which is the ground of all comfort. Life it

Chap. xxxii. tim, to make him looke about what is amilie in him, so relies to the control of t which God thould correct him. If that worke not on him, hee fends another choice man or informe him. In this, there were direct the property of the contract o

24. to ver. 26.

If there be a muffenger ] A man fent of God to make knowne his will. Some understand it of an Angell from heaven, but that is not likely, that God fent such ordinarily. Either hee fent some Prophet, or some Teachers which are called Mcsengers, and Angels. Malac. 3. s. Rey.

1.20. with him ] With the fick man to tell him why God af-fields him. Or, with any other man. For fo the antece-dent is pickt out of the words following, Pfal. 87. 1. 2.

80 116. I.

minterpreter? As a Prophet, or a Minifter, is Gods Mefleager, because tent by him; So he is an Interpreter, because
he is fent to declare to man what God would have him to do. Or, to the fick man why God affirth him. For the word, fee on Chap. 16,20.

on Chap. 16.20.

one among a Thousand A rare man for gifts and parts pickt
out of a Thousand men. See the like Phrase, Eccl. 7. 28.

He feemes to intimate, that himselfe is such an one, and therefore Job may do well to hearken to him.

16 flew To make plainly known unto him. See on Cha. 15.18. mpon the word, Told.

15.18. spon cite-words, lock:

unto man] See on Chap. 14. 1.

his sprighmife | Gods upright dealing with him, that he
doth not afflict him without just cause, and therefore he
ought to repent. Or, mans uprighmetic. That is, what is
his duty to God, and how he ought to walke uprightly with

Y. 24. Then he is gracious unto him, and faith; Deliver bim from going down to the pit, I have found a ranform? The benefits of the good fuccesse of the Interpreters message follow. Which are I. Prefervation of his life, in this verfe. 2. Restauration of his health and strength, verse 25. 3. Restitution of the fenfe of Gods favour, verfe 26. How desperate foever the fick mans, or any other mans cafe be, yet God will finde a way to fave his life, when his Messenger hath brought him to repentance.

Then | When hee hath hearkened to the voice of Gods

Mellenger, and given glory to God.

he is gracious unto him ] God will flew him mercy.

By healing him, and being reconciled to him, as verte and faith ] To that meffenger. He gives him commission

upon the mans penitencie to promife him recovery. Or, God doth make known some way to him, that he will deliver

God doth make known tome way to must take the whole him. For the word, fee on Chap. 16.1.

Deliver him Acquain him with my will. Tell him that I will deliver him. Or, he final! be as certainly delivered, as if God had fent one from heaven to tell him fo. So works of food had fent one from heaven to tell him fo. Gods grace are fomerimes attributed to his Ministers, and instruments, Obad. ver. 21. 1 Cor. 9. 22. 1 Tim. 4. 16 Tam. 5.20.

[am. 5.20.
from going down] See an Chap. 21. 13.
rothe grave] See on verse 18. on the word, Pit.
I have found 1 I have received, and accepted. For the

word, see on Chap. 17 20.

a rassems. Or, a attenument. He hath humbled himfelf and I am as well fatisfied, as if he had paid a great ransome. Or, I have received fatisfaction by Christ for him. That Job word, fee on Chap. 17 20. had some knowledge of this appeares in the notes on Chap. 16.21. & 17.3. & 19.2.1 The word fignifies literally, to plaifter over a thing to cover it. So doth a ranfome cover fin Pfal. 32. I.

rial, 32. I.
V. 25. His fiff (ball be fresher then a childs: be shall re-turns to the dayes of his youth) Immediately after God hath thus spoken, even the very rotten flesh of that miserable creature shall appeare tender and smooth, like unto the siesh of a young child, fo that a man would think him to be reftored again unto the fresh flower of his youth.

again unto the trein nower of my youth.

His field His body. See on Chap. 14. 22.

Has be refer then a child 1 It was confumed, verse 21.

But now it is returned, and full, and fost, and tender, full of moifture like a childs. Heb. then childhood, 2 Kin. 5.14. Or, then in his childhood. He shall not only be as strong and lufly, as in his childhood, but more lively then ever he was. For the word, fee on Chap. 13.26.

He fhall returns to the dairs of his point. He shall not on-ly recover his health, and strength, but as it were grow young againe, Plal. 103.5. For returns see on Chap. 14. 13. on the word, paft. For dayes, fee on Chap. 14.14. & 15.23. For youth, fee on Chap. 20. 11.

mation; now he desidous anothey which is his own suppli-cation, without which another nowel, information can due no good. When he deed his trous, every holding to ded, on in another cannific the may pray holding to ded, and God, being reconciled to his will heat hims.

M: The field can, or the may whom God instead hay his mellenger. Some understand it is fine mellenging to your for thing, but that agreems to the city-ship what follows.

for him 5 but that agreement to well, with what follows.

for line 1 by 2 con or hup 2.2.2.

for line 1 by 2 con or hup 2.2.2.

sand 6 al. 3 cen or hup 2.2.2.

sand 6 al. 3 cen or hup 2.2.2.

seen chan 5.1.7 & 1.1.5;

and be will be fourwhelt unto him 1 condicience, as a man other him, and took clerefully on him is to condicience, as a man other death of the foreign of the seen of the condicience of the seen of cheerfully on him agains. For face fee on Chap. 14-20, on the

for be will render unto man his righteoufnesse ] As he dealt with him before, as if he were an ungody man, laying heavy, plagues upon him, to he will deale with him now kindly, in piague upon mm, ione witt cease win nun now kiedly, in taking brick plagues, and probper hito, as the culed to doe to righteeuu men, especially in those dayes. Hee will deale with him according to his prefenerighteousfielle, and rase-cording to his foomes wisedealesse. On, he will give, him, he reward of his righteoulnes. So fin Israken often for the punish. ment of fin. For Renderslee on Chap: 15.13 on the word. Turseth. And on Chap 20 10 on the word, Richogs. For Manufec

meth. And on Chap. 20 10. On (newwork, manuse, rev manuse, ver various on Chap. 5.17; 8.59; 9.49; mm, and if say, fay I best finance V. 2.7; He ladeful by mind on the right, and it profind me sat I Now follows Gods taking notice of mans repensance in this verie, and the nature is wherein years of the manuse of the right of the control former helps.

He | Some understand it of the fick man recovered, and He ) Some understand to the lick man recovered, and consessing he was jully pushed. And they read it, He theo-keth upon other area and faith. Others understand is of the Interpeter. But its best understood of God taking notion mans humiliation, and delivering him our of the rou-

tooketh upon ] Confiderenth and observests mens water,

tookets upon 1. connected and observed ment water, upon the 1 Secon Glap. 5.19. 8.9.2. and if way fay Secon Chap. 16.1.

1 have fixed 1 This is the confellion of the penirent finer. See the like, a Sam. 12.13. For the word fee on Chap. 24.

and perverted | For the fenfe of this word, fee on Chap. 7. 21 on the word, luiquity, which comes from this root, that which was right | I have left the right way, to goe in crooked waies. For the word, fee on Chap, 1-1. upon the word,

Upright.
and it profited mee not ] So this word is used. Est. 3.8. &c.
5.13. It agrees with Rom. 6. 21. And there may be more intended It was the cause of my former sicknesse, or trouble,

rended. It was the castle of my farmer ficknelle, or trouble, and to was very hunful and openical till one. V. 28. He will define this fault from going into the its and bit if it fault is at bit light. Here is the benefit of true to remain, when much unblach intell undispently before God, be kings him out of trouble and protongs his life.

The words uncode the third persons are Elihu's words extra the words uncode to the contract of the contr

The words rume in the third perfor, as lithu's words expelling the hope of the pentient funes, while Goods hand is yet upon him. But they may be read in the first perfor, as the words of the pentient finer perion Good for his deliverance, thus, He that dilutered my fault from geing into the tits and my left that the lithest the lithest from geing the state of the lithuist of the word figurities deliverance out of three wild misor. The word figurities deliverance out of three wild misor to the lithuist of the lithuist of

the fonle goes not into the grave.

the oute goes not more thanker, from going little grant on the first going into little from going through. See on ver 18, and on the little grant on the little goes the wind also on ver 18, and his life | See for this also on ver 18.

fall fee | See on Chap. 19.27 on the word, Bahold

the light ] Hee shall recover of ficknesse, or escape his danger, and live longer to behold the light of the Sunne. A canger, and twe longer to benote the tight of the Sunner. A periphratis of life, yer, 30. Chap. 3. 20. Or of profperity, which is often in Scripture compared to light, which is full of comfort, as trouble is to forrow, which difcomforts men.

of common, as those favor of the common of t

Loe See on Chap. 1.12. on the word, Behold; for it is the all these things ] God nieth all these wayes of acquainting men with his will.

nen with his will.

worketb] He bringeth them ftrangely to palle.

% of Jee on Chap. 8.3.5.

% of truimes] Heb. swice, thrice. Some take it to bee meant of Gods three feverall waves of dealing with men mentioned before. But it is rather a certaine number for an uncertaine perore. But tris rather a certaine number for an uncertaine (which is frequent in Scripture) intimating, that God doth often speake to men by each of these wayes, if they do not quickly regard him. If one dreame, or affliction, or mesfenger move nor a man, he fends more, fo that no man could senger more not a manuer tenus more, to that no man could execute himselfe by ignorance of Gods proceedings, no not Job himselfe. And therefore he had bert now to hearken to Elihu Gods mellenger, left God send greater affiliations on

with man With one and the fame man, if he repent no upon the first admonition. For the word, fee on Chap .14. 10.8 22.2

10.822-22.

V. 30. To bring back, bis foule from the pit, to bee enlighmed with the light of the living.] It is likely that Elihu spake these words, as to bring Job to repent of his rash speeches against Godylo to put him in hope thereupon of prosperity

againe.
To bring back bit folds from the pit ] He was an it were but rice d alive before iffinis ticknelle or troubles, and of no account among men ( Pit 1.89, 5.) now God in rethoring him againe, doth as it were bring him out of the grave againe. Some understand it of refurrection to eternal life. But that come uncertaint it of refurrection to eternal life. But that is not foliately, for the whole dispute is about the troubles of the wicked, and prosperity of the godly. For bringing back, see on Chap. 15.13. on the word, Turnelland on Chap. 20. 10. on the word, Restore. For Soule, see on Chap. 14. 22. For the Pit, fee on verse 18. of this Chap. Ir may be read, To turne away bit soule from the pit. That is, to keep him from death. So this word is used, Mal. 2.6.

16 be enlighted | That he may fee it. Where to walk. with the light of the living ] Pfal. 56.13. In the light the living is to enjoy this life; and children are fayd to feethe light, when they come out of the wombe, and begin vifibly to live in the world. Others take it of prosperity. See on ver

to live in the world. Others take in of prosperity. See on wer, 28. For light, eco on Chap, 17.2, V. 3: Marke well, O Job, bastrkan unto me, bold the peace, and willipeake: Here is the conclusion of Elihu's oration. Wherein, I the exhorts him to attention, in this werfe. 2. He gives him fair leave to oreply, werfe 32. 3 He initimates his define to proceed, by I lob had nothing to reply, werfe 32. Let Joh flould fay, here was not faithfue, Elihu intimates, that he hath more to (ay of this argument, and per-mits him to reply, or else requires and ience. So he makes way

for his next speech.

Mark well Give good heed unto my words. O Job] See on Chap. 1.1.

hearken unto mee | See on Chap. 12, 17. on the word

bold thy peace \ Doe not interrupt me, but answer when I

and I will [peake ] Then I will declare my opinion fur

V: 32. If thou hast any thing to say, answer me, peake; for I define to suff she thee? When I have done speaking, if there be any thing thou can't except against, speake boldly, and with young mou cant except againft, fpeake boldly, and fine touch your pales. The provided a second of the fruth of fulfrood of them. You will be faire answers, and weighty residons from thee, a that might for the provided of the first answers, and weighty residons from thee that linght for the provided of the provid clined to cleare, than to condemn him, and therefore kinder then his other friends and more worthy to be heard.

If then haft any thing to fay Heb. If then haft words. If thou haft words to defend thy felfe, or that make for thee, or for thy cause, bring them forth. For words, see on Chap.

asswer me] See on Chap. 15.13. on the word, Turneth, and on Chap. 20.10. on the word, Restore.

for I defire to justifie thee ] What I have fpoken, is not out hatred, but love. My defire is to fee the bufineffe fo car-

of hartes, out to be. In y cente is to fee the unimented out-ried, that I may pronounce thee just.

1. 33. If new bearken wate me is hold thy peace, and I feell seach these wildness I thou half no more to fay, then hear-ken to me; neither fhall thy illence and quite attention re-port thee, when thou that perceive, what wildome thou half

learned by hearkning to me.

If not \lambda If thou halt no words to answer to what I have ob-

Red against thee.

bearken unto me | See on Chap. 13. 17. on the word,

bold thy peace | See on verfe 31.

and I shall teach thee wisdome | I shall acquaint thee with Gods wife proceedings, which thou seemest hitherto to be ignorant of.

### CHAP, XXXIIII.

Ver.I. "Unthermore Elibu as fwered, and fayd I it is likely that Elihu had now held his peace awhile, to feei if Job would give any answer, as he had given him leave to doe. But feeing Job answered nothing at all, as supposed to the contract of the second of the secon to doc. But feeing Job answered nothing at all, as supporting himselfe in part convinced, and womes, it may be by E-libris milder dealing with him than his friends had done, he goes on in his feech, in hope to doe more good on himself this feech of the best of the more than the feet of the fee

Join Intensi of audicates verte 235. 3 A defined a Judi-cious proceeding, verte, Purthermore 1 ltb., And. Elibu 1 Scon Chap. 23.2. as fipered 1 Some conceive it not well translated, because 10b had not replyed on him, and therefore Elibu could not answer him but it may well be rendered so, for it appears by what followes, that Elihu receiving no answer from Job, goes on to answer other things out of Jobs former speeches. For the word see on Chap. 16.1. and fard | See on Chap. 16.1.

ana 1991 Joce on Unap. 10.1.

V. a. Hears my words, O yee wifemen, and give eare unto me ye that bave knowledge. Here is Elihu's petition to Joba friends for andience. He had granted it to them before and now he defire the like of them. His defire is fer downe in this ver. The reason of it; the knowledge of the truth arising

from thence, verfe 3.

Heave | See on Chap. 13. 17.

my word.] Which I fhall further (peake in this cause.

O yee wifemen] Some thinke hee speakes to all that were O yes migrima.) Some thinks hee lpeakes to all that were precient, defining that as they had heard Job with Parliance, to they would heare the littler. Defining the latest the latest the latest the latest the latest the latest now hee gives them good words, to get audience. Of, the words may be taken ironically 3 Yee though your felves wife enough to convince Job, but could not do it, and fhould have been better able than 1 by your age and yeares; now yee have flewed your owne folly and inability, hearies unto me. See on Chap. 17. 10.

And give eare | See on Ghap. 32.1.

unto me | Doe not despile my words for my youth. I Tim,

yee that have knowledge] Yee that are men of experience.
V. 3. For the case trieth words, as the mouth tafteth meat]
Therefore I expect audience from you, because God hath given you eares, whose office is to convey words to the foule, that may judge of the truth or falshood of them. You will be God hath appointed them? Trey are not given you only to heare the Gound of words, but allo to helpe you to the right underflanding of them. Job (paketo the fame purpofe, and tred the fame words, Chap. 1-13. Eee for the exposition of them there. Onely ye may observe, that which is strallated Andmight have been translated A-ras wed as here-So it trendered, Chap. 5.7. And of fem in the book of the Provetha. And the word rying is a metaphor usder from the Goldmith, who trite his Gold and Silve by the fire. Something like this veries to be found also, Job 6-50. See three.

on Chap. 20.10. on the word, Reflore.

W. 4. Let us chife to us judgement: let us know among freske 1 am not afraid to, heare, what thou canst observe fressess, what is good 1 Here is Elihu's second request to jett against what 1 say. Speake sreely, and defend alphy 1 Jobs friends, so with a define of a judicious proceeding in the

caufe. As if heehad faid, It was Jobs with , that hee might into to charge Job with keeping bed company in his professione man, with whom he might my the marter in judg- lifty, but with thinking hardly of God in advertify, a ungod-ment. Go other, lesus take his often and having debated the ly men use to doe, when they are plaqued for hier infailled. matter to and fro according to equiry and justice, let us prove and see what right it selfe will affor d.

Chap. xxxiiii.

Let us chife to in judgement. Let us lay afide all animofi-ties and prejudice, and try out the right in those things, which shall come in controversies before us. For judgement, see on

let us know amone our felves what is good ] Let us by mu tuall discourse help one another to know, whether lobs opinion or mine be better. For Good, fee on Chap. 21.13.upon the word wealth

word wealth. Ver. 5. For Job hath fayd, I am righteess; and God hath taken away my judgement.] The charge against Job followes, which is double. The fifth, in verse 5.6. The second, in ver. 7,89. In the fifth are source accusations, two in this yer, and two in the next. In this verse, that hee maintained his owne righteoufnelle, and accused God of unrighteousnes.

For We had need to weigh the matter well, because Joh hath spoken dangerous speeches.

Job See on Chap. 1. 1.

hath said See on Chap. 16. 1. Where he spake these words

there. The Commenters for the most part conceive that Elihu milconfrues Jobs words, as if hee had denied himfelie to be a finner; but by Elihu's answer he seement to understand aright, what Job had indifferently untered in severall passions and passages, that God had handled him like an ungodly mansand passages, that God had handled him like an ungodly mansand passages.

and painages, that God had randted film like an ungodity mans and would not let him elecar himfelfe.

V. 6. Shauld The against my right? my wound is incurable without transferssion.] In this ver. is the third branch of this first accusation, a surther maintainance of his owner right;

greffion fee on Chap. 7.2 n gettionite on Chap-7: B. It is a man at life 10s, who drinkth up froming 11st the mater 12. Now followes Elliha's fectored change assimit 10st. The mater was not in thy ulfriging 10st perion verter 2. Propounds inverte 2. He difference within 1. From his afforder, when the proposition of the strength sion, and indignation, to make Jobs friends the more out of and power, to doe any thing unjust, or unbefeering love with him. As if hee had fayd, I wonder that Job is not him. ashamed to shew himselse more impudent than any man, in fcoffing against God and men, and giving them just occasion by his falle and blasphemous speeches to loade him with fcornes. The one hee doth, the other he beareth, as willingly and plentifully as a thirfly man drinks up water,

What man ] No man is fo impudent. An high expression of indignation. For Man, see on Chap. 14-10. & 22.2. is the ] Durst speak so strange as he hath done? Hath any of you heard the like?

Iob See on Chap. t. t. who drinketh up feorning like water? ] Who leaves no feornes against God unutrered, not refuses to beare any from men juftly propounded against him for his evill speeches; as a thirfly man drinkes up all the water before him, and never thinkes he hath crough. For the words see on Chap. 15. 16.
Others read the whole verse thus, What man like Job would drinke up scorning like mater? That is, what man of Jobs arming by forming me water? In any what major jours parts and widhoms would doe it? It may be fooles may. But like to any, or p the Athrair on the word Job in the originall, flewes the first good men and by a cading to be belt. Drinking up foorning, is like drinkingda word, wickedly.

We take the provided of the prov And drinking ir like water argues plenty and abundance, as

ly menufe to doe, when they are plagued for their finfull

Which goth in company Keepeth the same way as it were with them, and delights in speaking evill of God, as if hee were one joyned in a league with them. That is, he thinks as they doe, Chap. 21.14. & 22.17. Mal. 3, 14. That it is in vaine to ferve God, as appeares by the charge in the next verwith the workers of iniquity. See on Chap. 16.3, & 15.35, upon the word, vanity. Yet here it is better translated iniquity, for the charge is the heavier, and it is more suitable to the end of the ver'e.

and walketh | See on Chap. 14. 20. on the word, paf-

with wicked men ] Heb. with men of wickedneffe. That is, the worfer fort of them that make a trade of fin. For men-

the wonter to to to the mark at the contained to the contained of the cont

afficied him. From whence Elihn collects, that he thought it an unprofitable thing to ferve God.

it profiteth a man nothing He gets nothing at all by it, and therefore as good not doe it. For a man, see on Chap-14. 10. & 22. 2.

that he should delight himselfe with God] That he should take pleasure in worshipping God, and walking with him. For God, fee on Chap. 5. 17. & 11. 5.

nii fift sectifiis. The maintaine and this count sight is and the found in further charging offso with uniquenouses. Should I lie againfly my right! Should being innocert, or a goldy man confelle my felle to be a wicked man, and for both and the found in the purpose of the property of any man elfe, but will regard his fervants more then others; The fum of this v. is as if Elihu had faid, yee who are men

> Therefore hearken unto me ] Seeing Job hath uttered fuch firange things against God, give audience to me with quietnesses, that speak for God. Thus Elihu, like a cunning Oratour in a weighty cause, often slits up others to attention For the word hearken, fee on Chap, 13. 17. on the word

yee men of understanding ] Heb yee men of heart. The Philosophers says that men laugh with the spleen, are angry with the gall, love with the liver, are wife with the heart. brag with the lungs. See on Chap. 11. 12. And for men, fee

for the first second of th

102 to promote as process, 14, 24, 24, 25, 215, Rom. 9, 14, and from the Almighty] See on Chap. 8, 3,5. that he flowlid commit infiguity.] That he thould deny juffice to any, or positif any without a cause, or deal alike with good men and bad. For intiguity, fee on Chap. 13,7- on the

V. 11. For the work of a man shall he render unto him, and cause every man to finde according to his wayer For God is for far from dealing unjuftly, or soning any man strong of fining.

1) and walketh with wicked men. Elilius intent here was for they find the provided the control of the strong of the

works as Nev. 14-13.
of a man J See on Chap. 14.1.
first berender wate bim ] He finall reward him according to the nature of his work, be it good or bad. And who then can fay, hat God deales unjuftly with him? Pfal.62.12. Pro. 24. 12. Jer. 32.19. Ezek. 33.10. Marth. 16.27. Rom. 2. 6. 2 Cor. 5,10. 1 Per. 1, 17, Rev. 22,12. The word intimates a full, or compleat reward.

and coufe every man to finde The fame thing is repeated in divers words for the certainty of it. He canfeth it to befull to every man. For man, fee on Chap. I. I.

according to bis wayes According to the course of his life, and not according to some one particular action.

V. 12. Tea sarely God will ast doe wickedly, neither will. the Almighty percert judgement ] But take this for arrundoubted truth, that God is fo exact in giving every man his due, that hee will never turne afide from that way in all his dealings with men, neither shall any man have any just cause to complaine of him, how hardly soever he deale with

Tea furely ] There is no question to be made it. He that fhall deny this truth, he deferves not to be disputed withall.

And this truth confessed, will quickly end the businesse'in

And this trial concerns a many and a guestion.

God ] See on chap. 2.3.

will not doe wickedb ] Will not doe unjustly. Or, will have the condemnnot condemn. To wit, a good mon, that is, nor to be condemned. So Exod 34.7. God will by no meanes clear. To wit, the guilty, that ought not to be cleared.

neither will the Almighty pervers judgment All thefe words are expounded on Chap. ... See there.

V. 13. Who hath given him a charge over the earth? or who hath disposed the whole world? I Here begins Ethiu's second argument, to prove, that God would not doe Job, not any other man wrong taken from his foversign authority over all men, which is fet our, to By the supremacie and absolute-pelle of it in this World, in this verse... 20 By the irresistabette of it it mis worta, it mis were... 2. by the friends-blenelle of it, verfer 4,15. The fuming of this verfe is, that God cannot deale unjuftly with any, became he is abfolate, and may doe what he will with the creames; neither is there any above him, who gave him this charge over men, and may call him to account for not dealing well in his of-fice. Therefore either God must be justion all the world will be in a confusion without redresse.

Who hash given him a charge over the earth? ] Who hath committed the earth, and the inhabitants of it to God, to be ordered by him, or who hath commanded him to take care thereof? Surely no body. It is his right by Creation, and there being none above him, none can expollulate with him about injustice. See the like phrase, Chap. 36.23. 2 Chron. 36.22. Ezr. 1.2. Heb. Who hath laid the charge of the earth vpan him. For earth, see on Chap. 9.24.
or who hash disposed the whole world! Heb. all of it. Or

who hath placed him over the whole world? Who hath laid the charge of the whole world upon him? Repeating upon him out of the former part of the verfe. For World, fee on Chap. 18.18.

V. 14. If he fet his heart upon man, if he gather unto him his fpirit, and his breath There is no power in any man to refift God. Every man had his life from him , and he can doe no man wrong in taking it away againe. And therefore Job hath no just cause to complaine of God for afflicting, who may kill himhow and when he please, withour rendring any reston to him

If he fer his heart upon man. If he have a purpose to de-ftroy him. See on Chap. 7.17. For heart, see on Chap. 15. 12. Heb. upon him. That is, upon man, as appears by verse

if hegather unto himfelfe] God gives life and breath unto a man, and when he takes it away againe, he is faid to gather it to himselfe. The meaning is, when he takes away his life. Pfal. 104.29. Eccl. 12.7. See the like phrase, Pfal. 26.9. For

the word, gather, see on Chap. 27. 19.

bis spirit ] If hee take away his soule out of his body. For the word, fee on Chap. 15. 2. upon vaine knowledge.

and his breath] See on Chap. 33.4. Others read the whole verfe thus. If he fet his beart against man, he will gather unto himselfe his spirit and his breath. That is, if God should set himselfe to enquire into the faults of any mans life, or refolve to proceed against him as an enemy, hee would some make an end of him, the ftoutest man could not refift him. O'hers understand it of setting Gods heart upon himselfe. If he fhould not be mercifull to min, but look only at his owne that is fo just, that he spares not to tell Kingsand Princes of glory, he might from deftroy all mankind.

V. 15. All fleft fhall perift together, and man fhall-turne

For the work ] Ot, For according to the work as in the end! agains unto doft ] When God takes away the foule and the verse. Else the worke must be put for the reward of the! breath, then all men without exception must need die, and the fouleteffe body fall to the earth out of which it was ta-

the loneitette body san to the cathods of which the same ken Gen. 3. 19. Eccl. 12. 7. ...

All fish Every man. As Gen. 5. 13. 1sa 40. 5.

Shall perish Heb. Shall breath outsor, give up the Ghost See

together without exception. None would escape. See on

Chap. 24. 4.
and mah | Man taken one of the earth: fo much the word

imports. See on Chap. 14: 1.

[hall turke agains] Shall returne to his first originall. See

[oat] was agains] mail recurre to us into originate, see on Chap. 14, 13, on the word, 15 of the word of the word of the word of my word. Now Ethin turnes this: brack to the work of my word. Now Ethin turnes this freech from lobs friends to lob himfelfe; and comes cloter to him to grapple with him; from hence to v. 34. And 1 He calls agraphe with mist, from hence to v. 34. And 1 He calls a-new for audience in this v. 4. He proceeds to new argu-ments, v. 17: Rocto v. 3: 4. The fum of this v. is, as if he had faid. Now O lost comencare to thee. If therefore thou haft any wit or right understanding left in the shear-ken and give care unto those things's which thou shit heare

If new thou half understanding See on Chap. 28, 28, beare this Some understand it of what he had faid before. as if he conceived he had faid enough to convince Job But it is more likely to be a preface to new matter. For the word

fee on Chap. 13: 17.

bearken to the voice of my words ] See on Chap. 33. 8,

secured to the voice of my words, Sec. on Chap. 33. 8. And Ior, hearken, on Chap. 33. 1.

V. 17. Shall even be that hateth right, governe and with those whetherms him, that is mell just? Elihu now feekes. x To convince Iob of injury done to God, from this v. to v. 31, 2. He teacheth him how to carry himselfe bet-ter from v. 31, to v. 34. In the first part, 1. He argues from Gods just government, in this v. and v. 18.2 From the effects of it, from v. 19. to v. 31 In these two verses. I He propounds Gods government in this v. 2 He illustrates it by princes rule. v. 18. In this v. 1 He shewes the unfitnesse of princes rule. v. 18. In this v. T. He thewes the unitmelte of injuffice in a ruler. 2 He afferts the contrary in God. As if he had faid, Tell me I pray thee, doft thou thinke him worthy of the name of a ruler or judge, who deteffeth juffice, by which all lawfull authority is maintained? And what wickednesse, yea what madnesse is it, that thou shouldest dare to charge him with any unjust, or wrongfull dealing, who onely is most just and most mighty?

Shall Certainly he shall not, or should not.

even he | Such an one of all others were most unfit to that hateth | That is fo far from doing right, that he can-

not abide it fhould be done. right | See on Chap. 22. 4. on the word, judgement.

governe Is such an one fit to rule others? If God were so unjust, as thou accuses thim to be, he were not fit to governe the world Gen. 18. 25. Rom. 3. 5. The word fignifies to the work den. 10. 25, Non. 3, 5. The work against bind. Chap. 5, 18. And by a metaphot to rules or lay commands on others to binde them. So it is ufed, 1 ff. 3, 7. Of this binding power of rulers fee on Chap. 12. 18.

and with those condamne bin ]. See on v. 12. on the words,

Doe wickedly

that is most just Or, That is strong and just. And therefore should by no meanes be condemned. For Most, see on Chap. 8. 2. on the word ftrong. And on Chap. 31. 25. on the word,

V. 18. Is it fit to fay to a King, Thouart wicked? and to Princes, yee are ungody'] Kings and Princes expect fuch great respect from their subjects, that no man should dare to centure them, though they deale unjuftly with them. How much more unfit is it then to taxe God of injuftice (as thou O lob haft done ) who is greater then they, and alwaies proceeds justly.

It it fit This is not in the originall, but added by the

interpreters to make up the fence. How unfit it is, appeares by Gods law to the contrary, Exod. 22. 28. to fay See on Chap. 16. 1.

to a King ] To one, that hath the highe? power over o-

thou are wicked Heb. Belial. A name given to the devill in the new Testament. 2. Cor. 6. 15. Some derive it from a word that fignifies, without yoke; others, without profit. It fignifies a very wicked man, that will be ruled by no law, nor is good for nothing. Some read it thus, who faith to a King thou are wicked. And make it depend thus on the former words. Wilt thou condemne him of injuffice, their wickednesse:

and to Princes ] Inferiour rulers under Kings, or of lower

ranke. See on Chap. 21.28.

ranke. See on Chap. 2.1.48.

The strungsdyl See on Chap. 3, 17.

V. 19. How much lefte to bim, that accepteth not the perfous of Princer, not regarded the rich more than the power.

For thy allast the work of his hand, He now theses Gods justice by the effects of it from this v. to v. 21. And that 1 Upon Princes in this v. 2 Vpon whole nations from v. 20. Upon Princes in this v. 2 ypon whole nations from v. 20. to v. 23. 3 Vpon Atong and float men to v. 26. 4 He fets out Gods ends in fuch proceedings to v. 31. The fum of this v. is, if it be not fit to fay to to an earthly King, who this v. 15, if it be not nitto isy to to an earthly King, who may deferve fuch language by his injuffice, how much lefte to an heatenly King, who as he is the maker of all, fo need he not nor doth he prefer greatones before meaner men in ittdgement? How much leffe to him] These words are added to fill up

that accepteth not the persons ] See on Chap. 13. 7. & 32 21. This fault is common with men , and condemned often in scripture, and God every where vindicated from this unjust course. As Deut 10. 17. & 2. Chron 19. 7. Act. 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1. Fet. 1. 17

of Princes See on Chap. 29. 9.

Nor regardeth ] Heb. Acknowledgeth not, to wit, nei-

ther in judgement, nor in way of favour preferring the rich

before the poore.

the rick Or, the great man, or the bountfull man, as it is redered. If a. 32. 5. It comes from a word that fignifies to cry aloud, as fome learned men thinke, or to fave, as others. because poore men are forced to cry to the rich for reliefe,

and deliverance. Chap. 29. 12.

more then the poore [See on Chap. 5. 16.

for they all are the worke of his hands.] He hath no reason
to seare nor favour great or small, for he made them all. Chap. 31. 15. Prou. 22. 2. The great man must not looke to fare the better with God for his greatnesse; nor need the meane man feare, that he shall fare the worse for his

meane man feare, thin he shall fare the worte for his meaners. For the words fee on Carp 14, 15.

V. 20. In a month shall share for many the shall shall be readed at midnight, and says every and the might shall be readed at midnight, and says every and the might shall be readed at midnight. The shall shal by death, trouble, paffing away, taking away ftrangely. As if fee on chap. 22.4. For God, fee on chap. 14.20. on the word, Elihu had faid, we fee wonderfull, fudden, and generallalterations, not onely in one man or family, but in whole townes and Cities, sometimes one people, sometimes another falling to decay even in a moment, and being driven out of their owne country utterly to perish: yea and the mightiest Princes, without any humane violence offered un-

to them, to be cut off, and to come to nothing.

In amoment (Ball they die 7) They shall die suddainly, and ler. 15.12. that both great and meane ones, not onely particuler per-fons, but whole nations also, when God will, who doth what he will, and no man can hinder him. Gen. 19.23. 24. For

a moment fee on Chap. 21. 12.

and the people of a towne shall be troubled at midnight] All any respective of a count plane or remotive in monetary in the people of a towne or Citty, notwithstanding their combination, when they are in a deepe fleepe in the midst of influence of them. Others undefinal it of the incomprehensible influence of the midst of th the night, and fecure not fearing nor fuspecting any harme butknowes not how it is done, or why; others, that God need finall come into trouble: and finake as leaves in a great wind. Chap. 28. 20. See there Exod, 12. 29. & 2. King. 19.

and palls away] Be carried captive out of their owne country into another. Or palle away into the grave. Or perifh, as P(al. 37. 36. Math. 5. 18. Iam. 1 10. For the word

fee on Chap. 14. 20. and the mighty: Great men that oppresse others. Chap-

fhall taken away Heb. They shall take away See the like, the personal used impersonally. Chap. 3, 3, Luk. 12. 20. For taking away see on Chap. 12. 20. on the word, Re-

without hand] By some great judgement of God without the helpe of man, in a miraculous manner. For hand, see on Chap. 15. 23. For the phrase, Dan. 2. 34. 45.

Verle. 21. For the pirate, part. 2-34-95.
Verle. 21. For the eyes are upon the wayes of men, and he feeth all his goings? The equity of this judgment appeares, in that God knowing all their waies most exactly, as in this wand fo as becamot be deceived, v. 22. no doubt fees a just cause to inflict such an heavy judgement on them.

For his eyes ] The eyes of God, who was spoken of before.

Gods providence observes all things. Though he have no eyes, yet he knows more then wee see. For the word Eyes,

15.3 Jer. 16, 17- & 32.19 For wayes, fee on chap. 17.9. For

Man, on chap. 1. 1.

and he feeth \ The fame thing repeated in other words for certainty. For the word, fee on chap 19 27 on the word, Be-

all his goings All that he doth. See on chap. 18,7. on the word. Stens.

V. 22. There is no darkeneffe, nor fladdow of death, where the workers of iniquity may hide themselves | Wicked men after they have finned will like Adam leave no corner unfearched to hide themfelves for fhame and feare 3 but all in vaine; for there is no darknelle, not the most deadly, that can hinder God from beholding them, to bring them out to judgement, no not the grave it felf. Much leffethen can they finde any place to fectet to fin in, that God cannot fee them in

There is no darknesse, non shaddow of death. ] See on chap. . 5. & 10.21. & 28.3 & 12.22. & 26.6.

where the workers of iniquity | See on v. 8. may hide themselves I May bee safe from Gods finding out. as Malefactours hid are from mens. Pfal. 139. 12. Am. 9.2.7.

V. 23. For he will not lay upon man more than right ; that hee should enter into judgement with God \ Now hee proceeds to the effects of Gods justice upon some particular great men-And first hee takes away the exception that the party afflicted might take against Gods proceeding with him in this verse.

2 Hee layes down the judgement it selfe, verse 24. 3 The just ground of it, verse 25. The summe of this verse is.O lob thou thinkest thou hast just cause to contend with God for affliging thee to heavily, but thou art deceived; for God never

gives any man just cause to commence a suite against him.

for hee will not 1sy up n man more than right God will not
afflist a man above his defert (or above his strength to beare, as others interpret it ) that to man might have just cause to complaine of him, Ezr. 9.13. Or, God will not let man ( or,

Ver. 24. He shall breake in pieces mighty men without numbers and let others in their stead ] God need no: regard how firong ungodly men be, nor how many; for he can eafily ruine them, and prefer others.

hee fhalt break in pieces ] Like a Potters veffell. Pfal. 2.9.

mighty men Or, many men. See on chap. 8. 2. uponthe

word, Strong.
without number | He will give innumerable examples of his great power, in destroying the greatest ungodly persons. Heb.

without searching our. So that no man is able to tell the number of them. Others understand it of the incomprehensibleout require into the matter, as Judges doe, for he knows caule enough to ruine them. Others take it for without end to that their ruine is endleffe. The first is the best, because this phrase is often joyned with number as chap. 5. 9. 82 9. 10. 82

andfet ] Heb. Make to fland. Raifethem up to the fame height, and make them abide in it-

others ] Men of low degree and ranke. in their flead ] In their roome, or place, or dignity . Pfal. 113.

V. 29. Therefore be knoweth their worker, and hee overturneth them in the night, fo that they are defitored God takes notice of their ungodly actions, that hee may have just

occasion to destroy them. therefore hee knoweth ] Some understand it of Gods making other men to take notice of their fins by his great judgeking other men to take notice of their ins by his great judge-mens on them. But the word rather fignifies taking notice of a thing; as chap. 21.29.824.13. These great men thought before that God tooke no notice of their wayes, but now they may fee he doth when he destroyes them must justly for their

wicked works their works | Their finfull actions, for which he ovenhrows

very tyre the known more then were (ie. For the word Byes, see he known more then were (ie. For the word Byes, see on Chap, 15, 15, on the word Sight and unexpectedly. See on verte 20. Others read it, and be and unexpectedly. See on verte 20. Others read it, and be and unexpectedly and unexpectedly in the words of man Jile observes mens actions, as we make his thought. That is, finddedly, and unexpectedly. See on verte 20. Others read it, and be a unexpectedly and unexpectedly. See on verte 20. Others read it, and be a unexpectedly and unexpectedly see on the see of the see of

hee takes away the darke covers of their fins, and makes them known to all men. See on ver. 22. Others, And when the night is turned, then they are destroyed. That is, they perish as foon and as easily as the day gives place to the night.

fo that they are destroyed Heb. crushed. As it is translated

Ver. 26. He firiketh them as wicked men in the open fight of others ] Now hee comes to Gods ends in these proceedings a gainst ungodly men. I For the terrour of others in this verse. 2 To punish them for their implety, ver. 27. 3 For their cruelty, ver. 28. 4 To give reft toothers, ver. 29. 5 To keep the people from further fnares, ver. 30. The fenfe of this verfe is, that God handles wicked men as their finnes deferve; and that not privily, but openly making them a spectacle to the

hee striketh them ] The word imports such a grievous stroake, as that men shall admire it, and clap their hands at it

in detestation.chap.27.23.

as wicked men Or, fer wicked men. So as he uleth to limite ungodiy men, fuch as they are. That is, hee brings some emi-nent judgement upon them. For the word, see on chap-

In the open fight of others. Heb. In the place of beholders. Openly in the fight of many for their terrour, and the comfort of others. Exod 14-30. So executions were wont to bee done, and are ftill in publick places, where all may fee, that others may tremble, and acknowledge the acts of justice. Others understand it of that delight, which others should take in the destruction of these ungodly men; as the words may be ta-ken. Obad ver. 12. For Place, see on Ghap 18-21. & 20.9. For Reholding fee on Chap 19.27.

V. 27. Because they have turned back from him, and would confider any of his wayes | Here is one cause of Gods ruining them, to wit, their groffe and affected ignorance and impiety-When men turne their backs to God laws, and their faces to their own lufts, then they grow extreamly wicked-Because That for fo. That is, for that they were so wicked.

So For not, for Not for Chap. 16.17. See there.

they turned back | Or, departed See on Chap. 1 1. from him Heb. from ofter him. That is from following after him. They would not be guided by Gods word, as they should

and would not confider any of his wayes ? They had no defire at all to know those gord waies in which God commanded them to walk. See on Chap 21-14. See the like Pfal. 28.5.

V. 28. So that they cause the cry of the poore to come unto him, and he heareth the cry of the afflitted ] I hey are to extream wicked, that they not onely neglect God worships, but alfo doe fo grievoufly oppreffe the poore, that they ery unto

fo that they ] The ungodly men (poken of ver. 27. caufe the cry of the poore to come | By their violent dealings force them to cry out. For Cry, fee on chap-27.9. For Poore

on chap.5.16.

vato him Unto God, who is spoken of in the former verses-Or, upon bim. That God may execute upon every oppreffour the vengeance due to him, for which the oppreffed cry unto

and be bearerb | See on chap-13.17. the cry | See before in this ver.

the of flilled | See on chap 22. 6. & 24.9.

29. When he giveth quietneffe, who then can make trou hle ? and when he hideth his face, who then can behold him whether it bee done against a nation, or against a man enely? It appeares that God rejects nor the cry of the poore, because he gives them reft, and fuch reft, as no man can difturbe-As on the contrary, if hee fend trouble, no man can find comfort, no not whole nations any more than one parti-

when bee giveth quietneffe ] Heb. When bee maketh quiet

when he fear meth the every perfells before, in that non-dition, that they may be free from fear or fadeaffe.

when the dear meth treather with the con-indition, that they may be free from fear or fadeaffe.

when God gives cafe, or who can move them out of their whom God gives cafe, or who can move them out of their them all, make me to know them alfo. quies chate: If In 14: 34.8 & 23.17. So this word is ufed, 1 Sam. 14. 47, and translated vexing. Sometimes it is translated condemning as ver. 17. of this chap. Sometimes doing wickedly, as ver. 12. All these feginications depend one on another. Because men doe quietly, therefore the judges condemn them is authorised. demn them; and because they condemn them, therefore the executioners punish them. It must be troubling here because it is opposed to quieting, not to clearing, or well doing.

twere turne his face away from a man, or nation, and leaves them in their miferies refusing to helpe them, or to deliver them. Pfal, 10. 1. & 13. 1. See on Chap, 13. 24.

who then can behold him who can looke upon him . as on a friend fmiling on him, or looke for helpe from him ? Pfal. 34. 6. o hers understand it of the man in trouble. No man will looke kindly on him, on whom God frownes. And that by way of opposition answers well to the beginning of the

whether it be done against a nation | God is not like main. who cannot fometimes execute juffice because of the multimode of offenders. He can as easily punish a whole nation, as a particular man. v. 20. Chap. 12. 23. 01, for a nation. So this particle is used Gen. 37. B. Pfal. 32.6 and in this Chap. v. 26. against a man | See on Chap. 14. 1.

onely | Sothis word may be translated Ezra. 4.2. Pfal. 22. 15. And to it must here in regard of the opposition of one man to a whole nation. Yet commonly it is translated, together, as Chap. 24. 4. See more on Chap. 21. 26. on the word, A.

V. 30. That the hypocrite reigne not left the people be en-frared left any man should thinke, that God may well Jarraj Lett any man income timace; train God may pen downe the people, and common men of no great power. but hardly Kings and great ones, this is added to flew, that God fometimes pulls them downe also for the ease of the people, over whom they have tyrannized.

That the hypocrite or, the profane man. See on Chap. 8.

reigne not ] Re gne no longer: for he speakes not of keeping then from the crowne, but of taking it away from fuch.

Left the people be eningred | Not by their bad life and example, as fome would have it , but left the people by their tyrannous courfes lofe their liberties. Or because of the snares of the people. That is, God revengeth the peoples wrongs, and pulls Kings downe for oppressing subjects. The word Snares properly fignifies fuch as hunters lay, or foulers to catch bealts, or birds. So have tyrants crafty inventions to undoe the

V. 31. Surely it is meet to be faid unto God I have borne chafifement, I will not offend any more | Elihu having as he conceived, convinced lob to injury done of God, now gives him counsell how to carry himselfe more humbly toward him for time to come v. 31. 32, 33. And 1 To acknowledge his errour to God in this v. 2 To feeke for further information from God. v. 32. 3 To confesse the rashnesse of his judgment from God. v. 22. 3 To confelle the rathnetie of his judgment in Gods proceedings. v. 33. The fum of this v. is, as it Elihip had faid to lob. Thou shoulded not in this manner have firived with God, or accused him of unjust dealing with thee (as v. 5.) but rather shoulds have faid, thou that Affilded me, and I take it patiently, and not so onely, but will amend me, and I take it patiently, and not to origin but will aimle by thy corrections, and not corrupt my waies, as formerly I have done. Pifcator reads it thus, Hath Iob faid to God I have borne. As if he had faid, ye all are witnesses, that Iob hath God for vengeance, which he accordingly executes on thefe and the state of the stat addreffe thy felfe unto God, who faith, I pardon, I will not de-

firey. Saying, as v. 32. firey. Saying, as v.

it is meet ] These words are fully added to make up the

to be faid] See on Chap. 16. 1.
unto God] See on Chap. 8. 3. 5.
I have borne chafti[oment] Chastifement is added for per-

frienty. For bearing fee on Chap. 21.3. on the word, Suffer-I confider thou art just, and will therefore patiently endure whatfoever thou layest upon meanor murmure against thee

wazaucever troot tayest upon me, nor murraure against tree!

1 will not fend any more Heb. I will not certapt, to with
my wayes by doing evil!

V. 32. That which I fee not, teach thou me; if I have done
injustry, it wilde no more! He teachesh lob, what he should
further say to God, to wit, that he should pray for a discovery

of his fecret finns, and promife amendment. That which I fee not ] Heb. Befide that which I fee. I fee many fins in me, but some there are which I cannot see. Lord

discover them also to me, that I may be humbled for them. Seeing is here taken for knowing.

teach thou me | See on Chap. 6. 24. & 8. 10. Thou know-

if If I have done iniquity | Sec on v. 8.
I will doe no more | Heb. I will not adde. I will give over

my former wicked waves.

V. 33. Should it be according to thy mind? he will recompenfe it whether thou refuse or whether thou chose, and not 1, therefore fpeake what thou kmoweft ] This verle may be read many other wates, as thus, should be reward it according to ther , yet will not I ; therefere fpeake what thou knoweft. That is, why should God reward fin, as thou wouldest have him doe it? though thou haft refused to submit to Gods mercy, and callest for justice, yet I date not doe so: If thou know better

Chap. xxxiiij. better teach m2. Or thus , Should it some from thus, how be that Job might cleare himselfe, and bee eased. Build recompenee it, when the hold refule his correlions but M5 district is 3 actions word is used. Chap, 9. 26. The further than that chapter is the way to thou know. But. the first of defer. From Talls with the affix I thou Balt chose, and not I: therefore peake what thou knowegr. Shoutan foot that hat hanes, and received the cor-rected, teach God how he floud correct thee? Thou main think fo, but I doe not. Shew me better if thou cank. Or tinis to out i doe not ones me petter it thou callt. Or hus, Should that come from these which have will passife it Ifpeak in hereafe than haft refufed Gode correlion, because them haft choses that which I would not i now freek what thou knownf. With should then these kaysing Gods proceedings, to bring further trouble up a thee? My defire of eatings to the contract of the contrac fing thee is the cause why I speake thus. I should never have accused God, as thou halt done, if I had been so handled by him. But if thou halt any thing to except, against what I say, speak freely. The like leave he had given him. Chap. 33.5. Of them ; Did fuch a fpeech come from thee? he Canpa 33.5. Ut that is Didfield a speech come from beet he wilt recompassing in that then half registed him; but then chooseff this way, and not 1: now speet, what thou knowed. I now speet what thou knowed. I now the heart thee speech of will punish thee, because thou half speech 31,32. Surely Gad will punish thee, because thou half speech of the state o strain and the strain of the s rious interpretations , is the concilenesse of the Hebrew rous interpretations, is the continuence of the netter tongue, which leaves many words to be added by the In-terpreters, who not knowing the manner of speech in those remoter times, must needs differ in their Franklations. The fense of the words as they stand in our Translation, shall now be flewed in the particulars.

Should it be? I Should Gods correction be

according to thy minde] Heb. from with thee. As thou wouldft have it. See the like phrase, Hof. 8. 4. Hee will recompense it; whether thou refuse, or whether thou choose, and not I. He will punish thee for thy fins, whether thou be wil-ling, or unwilling. It is not my doing, but his, and therefore

ing, or unwiting, its not my doing, but his, and therefore thou must not be angry with me for faying so, therefore] So this particle is translated, Chap, 35, 16, speak what thou knowed? Say what thou can't for thy selfe,

fact, what their knowelf. Say what thou can't for thy felfs, yet it will be to little puppofe, dod will have his will.

V. 4. Let men of underflunding tall me, and let a wife me harden under little fpeakes as one perfwaded that all wife men will bee of his mind& therefore Job must be foolish, if he yield not to him. The thing wherein he supposes all wife men will agree with him, is expressed verse 35. That Job hath spoken foolishly.

Let men of understanding Heb. of heart. See on verse 10.

And on Chap. 9.4. & 11.12. Or, men of understanding with. I am confident wife men will say as I doe.

tell me ] Or, fay with me. That is, fay as I doe. So this particle 7 is used for, with, Gen. 46 26. Exod. 34. 12. Numb. 18.11.

and let a wife man | Let every wife man think fo. Or, and a wife men will. All that have understanding will be of the fame minde with me.

hearken unto me] Broughton reads it, and she wife person that heares me. Forthe word, hearken] See on Chap. 13. 17. on the word, heare.

V. 35. Job hath spoken without knowledge, and his words were without wifedome. Here he shewes wherein hee expefted the confent of all wife men, that had heard Jobs speeches, and his answers, and that he doubts not but that they will confesse that hee hath done that which Jobs three friend could not to wit, that her had convinced Job of foolish fpeeches attered against God. See the like charge, Ch.35.15 Job Or That Job. For that particle is often understood

as v. 36. For Job, fee on Chap. I. I. hath spoken without knowledge Heb. not in knowledge. That is, foolishly.

and his words were without wifedome ] Heb. not in wife dome. That is, unwifely. He hath uttered many things unwifely concerning God in his former speeches, as I have

proved.
V. 3d. My define is, that Johnay be tried unto the end, becash of this anjmer, for micked men. I no this vertice and the
nexts in the conclosion of the Chapter; and of this speech
of Eliha. His define is feet downed in this vertic. The reacons in the latt. We it is likely be thought here any the
year fully activities.
We will be a supported to the conclusion of the
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of cerning, or like unto wicked men in the point of Gods providence. Others conceive that Elihu faw fome discontented fignes in Johs countenance, and therefore defires God to continue afficting of him, till he fubmit, and fpeak better of God, But it is not likely that Elihu would wish the continunce of Jobs forrowes, who still declared his defire, not compare with Gods; and it was too much to compare with

being loft according to the custome of the language, is made Others read it. My Pather, let Feb be tried. But that title was not then so ordinarily given to God by particular men. Neither doth he defire triall from God by afflicting lob, but by men disputing with him.

that Fob | See on Chap, 1. 1. may be tried That his answers about ungodly men may be further scanned. So the word is used for searching our the true fense of words, verse 2. and Chap, 12. 11. See

unto the end | Throughly, or to the utmoft. Or, unto vi-Hory. Till he be overcome, and forced to confesse his folly. Let him fpeak as much as he can, that we may answer him fully, and to ftop the mouthes of all wicked men, that fpeak

as he doth, to Gods difhonour.

because of Or, concerning. For his intent is to call Job to further account for his former speeches. So this word is

used, Chap. 36.33.

bit as spirits Those answers which he gave to his friends before. It comes from a word that figures to returne, for answers are returned to former objections or argu-

for wicked me.] In defence of them, to encourage them in their fins, by blazing out their prosperity. Or, in the businesse of wicked men. Which he hath given in that point. So this particle is used for of, or concerning, Chap. 26. 14. Pfal. 71.1. Or, among wicked men. Such answers as hee agrees in with wicked men. This was by Elihu charged on Job, verse 8. see there. So is this word used , I kings 9.7. Heb. men of mickednesse. For men, see on Chap. 5.17. & 9. 2. For wickednelle, tee on Chap. 16. 3. & 15.35. on the word, vanity.

V. 37. For he addeth rebellion unto his fin, he c'appeth bis bands amongst us, and multiplieth his words against God ] Three causes are here given why Job should be throughly fifted. 1. His great imparience in himfelfe. 2. His proud infulting over men. 3. His high words against God-

For he addeth rebellion unto his fin ] He finned more lightly, and out of ignorance before, but now hee growes most mpatient and outragious. Or, For elfe he will adde. If hee be not convinced, he will grow worfe and worfe. Or, as the Dutch hath it, For flowid he adde rebellion to his finne, he would leg over worfe, as it is likely he will, if he he are hearth and the state of the hearth and the state of the hearth. if he be not throughly dealt withall, it is likely he will tri-umph more over us, and infult more against God. No ground will hold him.

rebellion ] Sinning with an high hand. See on Chart.

unto his fin To his former fins of errour, as that word primarily fignifies, though used sometimes more largely. See on Ch. 7.20. & 14.16.

he clappeth his hands amonest us ] He would insult over us if we should thus leave him, as if he had been too hard for us

it we incould thus leave him, as it in a nathern too hard for use all in difficulting. See on Chap. 27.23.

\*\*admultiplisth bits words against God!\*\* Hee would speake more, or greater words against God then everyet he did, For the word may signifie either. See on Chap. 32.9. & 33. 12. The particle 7 is translated against Ch. 8, 4. For God, fre on Ch. 8.3.5.

# CHAP. XXXV.

Verse 1. E Libu spake moreover and said This is the third and shortest oration of Elihu. 1. In this verse is the writers Presace. 2. A construction of one speech of Jobs, from v. 2. to v. 9. 2. Of another, from v. 10. to v. 14.
3. Of a third, v. 14. to the end.

moreour] Heb, and. When Elihu had ceased a while, and expected what lob would answer to his former speech, and perceived that he did not offer to speake, hee begins to charge him afresh.

tange miniatem.

Ethin | See on Ch. 22 2.

spake and faid | See on Chap. 16. 1.

V. 2. Thinkest thou this to be right, that thou faids any righteenshift is more than Gods? | The charge is first produced, v. 2.2. 2. Answered from v. 4. to v. 9. In the producing of

v. 33. 2. Answer a rom v. 2. 2. Proved v. 3.

Thinks shou this to be right? ] Cant thou in thine owner confeience think thou half said well in this? Sure thou canft not. For right, see on Ch. 22. 49 on the word, judgment.

my righteoufueffe is more then Gods] This Job had not dire-fly faid, but he gathers it by confequence out of other words of Job, which he cites, v.3. By his righteourners he means the righteouiness of his cause, not of his person, which he durit 6 V 2

Chap. xxxv.

nad to out a commended his own righteoutheffe, and complained of Gods hard cealing with him, and therefor eby confequence her preferred the judice of his cause before Gods Leb. My righteoushiff is before Gods J. For God see on characteristics.

Ver. 3. For thou Jaydst, what advantage will it be unto

Ver. 3. For those lightly, what addenting will his be some these, and what point fidul 1 haves of 1 he cleaning friend my fine. 1 how had colerach, that doors are distanced from the first 1 how had been a considerable to the straightful for the significant them is magnoted to be gooned by leaving firm, direct resembly that the principle of 1 his and the first 1 he principle of 1 his and the principle of 1 his and 1 his an

ing look on Chap.15.1.

what advantage will it her to thee ] Hee brings in Abaking hindleft, what good he cou'd get by picty? As it hee had fayd, No good was to bee gotten by it. See on Chap.

and what profit [hall J have] See on chap 21.11.
if the cleanfed from my fin] I hele wo do, if I be cleanfed,
are for in the original, but necessary to be added. Esse lob frould ask, what g od he fhould get by his fins; which were foold ask, what go do he flould get by his finst which were a ltunge queltion for him to ake; and nothing at all to the prefer dispute. Others red, what prift field I have by it, more stone them by ill doing? For fin feen or chap. 34.37. Ver. 4, a will and more them, and the company to the first beginning to the wicked opinion objected to leb; for the first hands to the wicked opinion objected to leb;

Wherein is first, a promise of an answer in this versever. 3. Wherein is hift, a promite of an aniwer in this vertee 2. The aniwer it felf, from ver. 5. to ver. 9. In this ver hee fig-nifies to Jobathat he had matter enough to aniwer him, and all his pariners in fuch abfurdities.

I will answer thee In those questions, which thou hast propounded. For to those only he answers, and not to the charge, per'e 2. of lobs being more righteous then God in his owne'o pinion, because that leaned upon no other ground, but the'e questions, v.3. So that to overshrow these was to overshrow the whole soundation. Heb. I will return thee pords. For Answer, fee on chap-15.13.0n he word, Turneft, and on chap. 20.10.0n

the word Reftore. The wordskellore, and the companiors with thee \(\)\) Some understand it of his three friends, who had disputed with him, and having faid lit-tle to this particular, had as it were betrayed the cause, and by fame purpose. Chap-22 2,3. that El hu doth here in the verwho by gettures or otherwife, declared themselves to bee of Jobs opinion, and encouraged him in it. See on Chap. 18. 2. Elihu would flop two gaps with one buffs, and not onely an-Eithu would ftop twogaps with one curn, and not oner; and fwer lob, but he reft aller, if they had any thing to obsect. But it may bee underflood of all others that were of lobs op-nion though abfent. If these were prefers, Eithu is confident, he could answer them all in this particular. Such are counted Jobs companions, because they were of his opinion. See on chap. 34. 8.36. For companions, see on chap. 16.20. on the

V. 5. Looke unto the heavens and fee, and behold the clouds, which are higher then then I In this answer, El hu first shews, that God could get nothing by lobs righteouthesse, nor hurt by his fins, verse 5, 6, 7. 2 That himself might, ver. 8. In the first, he 1. proves it by a comparison between Job and the hear-vens, in this verse. 2 By applying it, ver 6.7. The summe of vens.in this verte. 2 by applying its ver. 0.7. The number of this verte is, that there is a great difference between the heavens and Job, fo that his power cannot help, nor hurt them. Much leffe God, who is above the highest heavens, chap. 12-12.

Looke unto the heavens, and fee ] He wishes him to confider the diffance between God and him, by the diffance betweene heaven and him, which is great, yet nor fo great. For Heavens, fee on Chap 9.8. & 11. 8. For See, looke on Chap. 19.27. on the word, Behold. Two words of one fignification are used to fhew, that he required an earnest observation. Others con to them, that he required an earnett observation. Others con-ceive, that by the first is meant observing of the truth of the thing, and by the other, looking on it with admiration, which agrees well with Ifa. 42, 18. I ooke that ve may see, underfland the thing, that ye may allmire. However, thele two words are often joyned in Scripture, as 1 Sam. 17.42. 2 King. 3. 14.

Godin his care too. Elihi gathers that in edid 6, because hee | become that is the sharry heavens, which is also visible, and had to of a commended his own righteenfaulte, and complaid higher than the other. And this answers well to the original

are; &c. Confider that they are high above thee, and too high for thee to reach , to doe good, or hurt to them, much mase God, and therefore you cannot help him with your plety, nor horr him with your implety, as you think you may, and there fore expect immunity from troubles.

rore expect mamunity from troubles.

V. 6. 19 thus fundly, what does thou against him, or if this transfers to the multiple start and the same him? I know the steel that they force conceit, that then cantido some hare to be their hast some conceit, that then cantido some hare to overnou new tome concen, that thou candidor fone hart to God by thy fines; but then art wonderfully deceived; for if thou heaper fine upon fines, her is never the works and therefore need not fear to punish there for thy fins.

increase need not to teat to punity intector they time.

If they finish? See on Chap. 7.20.

What they have a graft him? Or, what worked then a can't him? Thou may it soile thy fello but thou can't do no. have to he is far above thy reacht.

of if thy transgressian ] See on Chap. 7:21.

bee multiplied ] Bee many, ot, great. See on Chap.

what doff then unto him? ] Wherein cans thou doe him any farme For Doing, fee on Chap. 14.9. upon the word Bring.

V. 7. If then be righteens, what giveft then him? or what receive th her of thine hand?] Thou thinkeft God is much beholding to thee for thy righteounselle, but what good comes to him by it? As thou can't not take any thing from him, nor hurt him by thy wickednesse, o thou canst not adde any thing

hurthim by the witescentis, or not came not squeeney, ching to him not be plum by the goodness.

17 then the rightness 1 If thou doe rightness actions; for it is opposed to finful actions, we not a right share him. What of thou below on himshire may be beneficial to him? For it is opposed to doing against him, or hutting him, ver. 6. See on chap. 14-4. upon the word,

or what receivesh bee? ] What good or benefit receives he from thee? Strely none at all Chap 22-3, Pfal, 16.2.Rom. 11.35 See on Chap 15, 12 on the word Carry away.

of thine hand Of thee, or of that which is in thy power

to give, which he hath not and may be helpfull to him. Sure, nothing at all can his wide hand that feedeth all living crea-tures receive from thy fearty hand, that cannot make food for thy felfe, Pfal. 50. 9. &c. henames the hand, because it is the infirmment of giving. For the word, see on Chap.

Ver. 8. Thy wickednesse may burt a man, as thou are, and their office an eight feene confient to lob, and thinks as her did. Eur his feens outlight for librate Jack have a lob did. Eur his feens outlight, for librate Jack have libr ther help thy felf, and fuch as thou arraor elfe there would be no difference indeed between well and ill doing in regard

Thy wickednesse ] See on Chap. 34. 10. He meanes wicked

may burt ] This is added out of the former verfes to make up the fence: as also, May profit, is added for the same

a man | See on Chap 1. 1. as the art | That is thy felfe, or some other man like thee,

but cannot reach to high as God.

and thy righteoufness Thy righteous deeds.

May profit the son of man That is a man. See on Chap. 16.

Map progresses and progress and latter a manusculus competition.

Ver. 9. By reason of the multivade of oppositions they make
the opposition to corp: they cry out by reason; the reason of the configuration of a second speech of
mighty. Here begins the consumation of a second speech of mighty Here begins the confuzationata reconst percent of Iob, which is found Chap, 24, 12. And I He acknowledge-eith the truth of the thing in this v. 2 He cleares God from unrighteomic fie in nor hearing the prayers of these oppressions. fed ones, laying the fault upon themselves. I Because they were unthankfull to God I For former deliverances.v. over outnassum to God 1 for former ochiverance. v. 10. 2 for gifts given to them more then to other creatures. v. 11. 2 Because of the evil that is in them, as pride, wherewith they are charged, v. 12. 2 Vanity. v. 13. This wrife runs, as if Ellin should have faid, It is true O lob that

verie runs, as it Edina inouid nave raid, it is the contact then fayeft; that God fuffers many men to be unjudify op-prefied by others, and rights them not as foene as they complaine. But the fault is in themselves, as I shall shew by

By reason of the multitude ] Or of the enagnitude. For great oppressions make men cry out as well as many, and the word are onen jovneum octipute, as 1 cam. 17.42 · 2 king. 3.14.

Pfal.22.71.1am., 11.22.

and behaft the clauf.] Some takethis to bee the fame in opmiddinds of the sprifted, whem they make teer their oversity. The control of the clauf.

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The Chap. xxxv.

they make the oppressed to cry ] They lay fuch beavy load upon them, that they being not able to beare it, my to God to right them. They that is the oppressours, the nominative included in the verbe, as Gen. 50. 26. They embalmed for fephschaf is, the embalmers did it. Or , it may be read into personally, The oppressed were made to cris. See, the like on

Chap. 3. 3.

Chap. 3. 3.

They dry out ] See on Chap. 19.7-8: 29.12.

By reason of the arms.] Because of the fitength of great men. hied to oppresse them, as armed men bearothers with a flyong arme. For the word for on Chap. 22-8.

of the mighty] Of great men, that can doe much wrong to

of the mignty of great meny time categor mutual wrong to there. See on Chap. 22. 9. Ver. 18. But note faith, while it God my maker, mbegi-with fair, 184th might the mow fets out the eathers why these oppended ones were mot delivered. They winn ready more opperfixed miss were unce delivered. They were ready more of compliance for frongs shade by men, then to praise Good fix good done to cheen, shad the press, then to praise Good fixed to the control shad the properties of the property, and therefore Good would not be the nin his advertisy, and therefore Good would not be then in his advertisy, and therefore Good would not be the nin his advertisy.

Applicational, Versit is often to translated to fet out an account of the properties of the prope

opposition, as Chap. 30. 1.

none | No one of these oppressed ones. Some take it of the oppressions but that suits not well with the coherence Heb. And he faith not

where it God! Some take it to be the voice of one praying for helpe. But it is rather a voice of praise. None lookes up to God in a way of thankfullnesse for former benefits. For God,

fee on Chap 5. 17. & 11. 5.
my maker | Heb. My makers Alluding to the Trinity of my maker; Heb. My makers-Miluding to the 1 rinity of perions, of rpeaking of God in the plarail number by way of honour. See the like 16, 54, 5. This title was given to God. Chrp. 32, 22 For the word fee on Chap to 8, 8, 14, 9, upon the word, Bringeth forth. God may be called our maker, as cur creator. Gen. 1. 26, 27. or as but raifer to honour, as he is faid to make Mofes and Aaron . Sam; 12. 6. that is, to advance them, as it is there translated.

that is, to advance them, as it is enter translated.

"who giverb) See on Chip 14.4. 4 upon the word. Bring,
fore; Nather of fongs. Cause to praise him.

in the night] Gives cause in the night to praise him the
day so lowing for preferring us and ours in our sleepe, when
wee could not so much as thinke of our fisery; or, who gives us much comfort in the night putting into us many comfortable shoughts of his favour to us, that wee may praife him, when we cannot fleepe: Others interpret it of the turn, when we caused heeper others interpretate the flats finning in the night, and giving the beholders cause to praise God. Pfal. to. 1. 2. others of the me ody of the birds, as the nightingale, which may fit us up to praise God. O. thers of comforting us in , or delivering us one of the night of our affirctions. But the two first are most naturall. Pfal. 42. 8.8: 149. 5.

Ner. 11. Who teacheth us more then the beafts of the earth,
wer. 11. Who teacheth us more then the beafts of the earth,
and maketh us mifer then the foult of heaven ] God giveth us
reasonable soules, which are capable of wiscomes, and reatonable toules, which are capable of witedomes," and which he hathnot given to beafts not birds. Now thide that confider not well of 'thefe favours to praife him for them, he fuffers to be opperfied by ungoodly men; and delivers them not; though they cay to him. Which yet he would doe were they thankfull for former merckes.

who teacheth us ] Who gives us a mind capable of all arts. and sciences, and preserves men before all other crea

more then the beafts of the earth | Either wild or tame, though fometimes the word be used for wild beafts. They are called heafts of the earth in opposition to foules of the aire. Those goe on earth, these fly in the aire. For Beafts

ette. Itane goe on earth, there ny in the aire. For Beafti fee on Chap. 28.2. For Earth, on Chap. 14.8. "and maketh un wifer] Giveth us more understanding then the forter of heaven. They have some natural forecast, but wane reason which God giveth to man See on Chap.

9.8 & 11.8.

Ver. 12. There they say ( but none gives h answer) because of the pride of easily men. The parenthesis were bester left out, that the latter end might depend upon Gods nor given. ving answer; not upon their crying. And the sence is, not that they cryed out for the pride of the oppressions. for this is a pare of Elihu's aniwer, not of Iobs objection. v. T. 9. but the oppressed were so proud , that though they complained of their oppressours, yes would they not humbly pray to God for deliverance, as they ought: in their prefebr miferies , nor praise him heartily as they should , for former deliverances, v. to. Thefore complaint is faid to be vaine or empty, which would not be fo, if they fought aright ro God.

There In that condition, when they are afflided

of oppressions Or of the oppressed; milion they make to hat they gray to Goddon deliverance See on Chap.

bus none afweth, enfinet ] Heb But he answereth nor. To wit Grid., 10; whom shey cry., doth not deliver them. Chap 27. 9. Prou. 1. 28, & 15. 29. Ha, 15. Ier. 11. 11. Ioh. 9. 34. Hon Burs for on Chap. 39. 1. For answering fee on chap.

because of the pride of evill men Becanse they be proud. though they be, poore, and doe not humble themselves be-fore God, as they should. So the fift word is translated be-

caufe Heb. From the face) Gen. 26, 7. Exod. 9, 11, Ver. 13. Surely God will not heare vanity, neither will the Ver. 13.5 wret you without near vanity attings in the Alaighty regard it.] Here another reason is rendred, why God will not relieve these appellishings, not onely, for their pride ver. 12. but also for the emptinesse of their prayers.

They pray not heartily

Serely] A note of affeveration, There is no question to be
made of it. So this word is used Gen. 26. 9. & 29. 14.

God | See on Chap. 8. 3. 5.
will not heare | Will not regard their prayers, or grant

will not heare ] will not regard their prayers, or grant their requests. See on Chap. 23 17. wairy J vaine men, when they pray. So Chap. 24. 20. wickednesse is pursor wicked men. And iniquity is so used Plat. 107. 42. For the word fee on Chap. 15. 31. And that God heareth not fight prayers, fee Chap. 27. 9. Prou. 1. 28, 29.

heateth notion prayers to chap 17, 9, rota 125, 25.

[la. 13: 15. lef., 1.11.

mither milkths, simighty] See on Chap. 8, 3, 5, 12, 24 and 1; ] Looke, nponvaine men with a gracious eye or Regard that, which their oppretiputs doe to them to deli-

Regard that which their opprelious doe to them, to ceits we then upon their praiers.

Ver, 14. Although thou [4]; thou [6] thou for them; per judgement is before their thou for this little the gins a condition on 5, where he completines, that the come to the fight of food to realon the cide with thim, but though God would not come to an account where the children, yet he might be confident; the would doe that right they might be confident; the would doe that right to the control of the control when the control them is the would doe that right. however he judged of him. 2 He shews the reason, why God afflicted him so heavily, because he trusted not in him. God affided him to beavily, because he trufted not in him age 11, 3. That for, the not taking notice hereof God would not heare him to eath his paine vs. 6. This wette by a ricully read the code thus, then mach hiffy with be heare there who for fit has a broad of the thin and a ladge the full before him and thom attend. That is, I God will not heare when him and then attend. That is, I God will not heare when heare much left with he heare thee, who half professed that thou wilt not humble thy felfe before him, but wile mainrour, humble thy felfe before God, and wait on him for deliverance. Pilcator thus, In this alfo half show finned that thou inverance. Pileator time, In this also half thou finned, that thou faids, then fadt not see him. Indge the self-ebefore him, and looks for him. That is I charge thee now with another evil speech, that thou half, said in effect, that God will never appeare to doe thee right. Condemne thyselfe for this evill fpeech, and then thou may twith comfort looke for reliefe

although thou fayff | See on chap. 16. 1. shou fait not fee bim ] So as so try thy cause with him.

in his own time. See on chap. 19.29-therefore rruft thou in him Wait for him, and woman in

travaile waits for delivery.

V. 15. But now, because it is not so, hee hash vissed in his V.15. Bas non-becasife is in not fo, the thath offseed in the nager, set he know thin not in great extrainty. I This is the numb of lobs condition (faith Elihu) her doth not put his mid in God, but offer complains he hash no further hope of good from him, therefore God proceeds in anger againft him justly, and he is fo oblitimate in defending his some righteout—following the will not acknowledge Gods inflice, no submit and the history of the control of to himsthough he be in great extremitte. As if he would be broken before he would bow. Beza reads it thus, But know now that his anger hath vifred thee but a little (Heb. nothing A neither hath bee made any great inquifition. But Iob, Sec. That is, take notice, that God hath dealt farre better with Iob then 18, tace notes that coor and cean rate case. When the lob with him, God hah not punified him, as heedeferest yet he complaines of 100 much feverity in Gods proceedings, who hath not inquired into the multitude of his fins-selfe would be have punified him much more. Tob is 100 well used to complaine thus of God. The famiething is objected to lob, Chap. 11.6.

But now ] See on chap 30.1.

because it is not so ] This hath relation to the end of the last ver because lob harri nor humbled himselfe before God, nor renfled in him for deliverance. he hath vifited | God hath vifited Iob, and continues fill to

afflict him heavily See on chap 5 . 24. 27.18. in his anger ] See on Chap. 4.9. 8. 9. 5. 13. 8. 14.12.
yet he knowethit not ] Yet lob takes no notice of it.

in great extreamity ] Heb. In great abandance. To wit , of

V. 16. Thereforedoth Job open bis mouth in vaine ; bee multip yesh words without knowledge ] It appeares by that which I have fayd shat I ob hath hitherto fooken to little purpole, and that his words are fuch, that argue no found know-ledge in him; hee hath unjustly lift up his innocency above

Krods.

therefore ] So this word is translated chap 11.6.

doth 360] See on chap. 1. 1. Or, that 360. I have folidly
confuted him, that it is in vaine for him to reply. He shall but

flew his own ignorance.

open his mouth] A periphrafis of fpeaking, because for that

end most commonly we open our mouthes. For Mouth see on

chap. 15.5.
in vaina ] See on chap.27.12.
he multiplyeth words ] For multiplying, fee on chap. 8.2.

on the word, Strong.

without knowledge ] See on chap-34-35.

### CHAP. XXXVI.

Verle I.E Libu alfo proceeded, and faid ] Elihu's laft fpeech takes up this Chapter and the next, wherein having confored divers particular speeches of lob in the former chap consured orvers particular spectres on too or the torner trap-ters, now he cleaks to all all his complaints, with fetting out Gods Juftice, mercy, and omnipotency, which Iob feemed to ob/cure by his birter complainting of Gods barth proceeding with him, that fo he might bring Iob to fishmit to God, that hee might be fet free from his paine and trouble. In this last oration of his, there is, first a Preface to it, wetle 5, of this Chapter: 2 The body of it, to yer. 23. of the 37. Chapter. 3 The conclusion of it, in the two last veries of Chap. 37.

Elibu] See on chap 32.2.

alf proceeded | Heb. Added, to wit, to his former speeches he added this last. For the word see on chap. 27.1. on the word

and fard | See on chap, 16.1.

and 1994 ] see on chap. 10.1.

V. 2. Suffer me a link, and will flow thee, that I have yet to frake on God to bibalfy. The former verie comained the writers preface, this, with the two next, Elihu's. And heelin he, labours to draw lob to artention. I Because hee would speake for God, in this verse 2 From God, verse 3. 2 He would speake nothing but truth, ver. 4. Either lob ofa ne would speake norming out trum, ver. 4. Euner 100 of-fered to interrupt him, or thewed fome figne of non fatisfa-dion, which makes Elihu ark further leave to fpeake, and promife to give further fatisfaction, if hee might have quiet

Sufferme a linle ] Give me a little more time to fpake my minre of this fibjett.

and I will (hew thee ] See on chap. 15.17

and Will flow the! See on thap 15,17 that I have yet to feek or deat belof! Heb. That there experienced for God. That I have yet many resions more to clear God outprish dealing. To 'y for fee on chap-13,-28, 16,21 For God, fee on chap-5, 17,8 11,5. V. 3, will fresh in knowledge from affaire, and will series, rightensingle to my maker! My argument final bed through from the are ordered to up to the first which the pair of judice, due to God our Maker, the contract on the series of the death of the series of the seri may bee aferibed and given unto him. Such things as God hath from the beginning shewed to us, doe nost set out his

Juil fetch See on Chap 21.3 on the word Euffer.

my knowledge That which I know, and fhall utter.

from a farre | From God himself. Chap 32.8.18. Or, from Gods first works, which lively serout Gods justice, and his other attributes. From those generalls I will come to thy parti-

and will afcribe Heb. Give. See on chap. 14.4. on the word

riehteoufnesse] I will acknowledge publish, and maintaine, that God is most just. I will give him his due, the praise of his

tomy Maker ] To him that framed curiously in the

V. 4. For eruly my words fhall not be falle ; hethat is per fell in knowledge, is with thee. ] Affure thy felfe that I will there rothing but what is undoubtedly true and that thou haft one to discourse with thee, who rightly understands the whole

For truly my words fhall not be falle ] I hat is they shall be

most true. Build upon it.

hee that is perfect in knowledge is with thee. Hee fprakes of himselfe in the third perfets for modelly fake. As if he had fave I would have thee to know, that I throughly understand this bufinesse, and therefore will speake nothing but the greth in it. Others understand it of Ged. Thou hadst need to hearken diligently, for thou haft to do with God, who freaks

V. 5. Behold, God it mighty, and despiteth not any, heeit mighty in strength and wisdome ] Here begins the body of substance of the speech, wherein note a description of Gods mutance ot me specch, wherein note a description of Gods wife, powerfull and juft proceedings. 1. In things politicall to verse as. 2. In things naturall, to verse 23. of the next Chapter. Both parts begin with an Ecce, Behold, as treating of norable matters. In the first part, 1. hee layes downe Gods excellencie in this verfe. 2. Proves it to v.16. downe Gods excellence in this veric. 2. Proves it to V.16, 3. Applyes it to Job in particular, to verife 26. It is wonderfull to confider what power there is in God, yet is iraccompanied with for much inflice, that he will not contemne the meanest man, although hee have wisedome answerable to his strength to beare him out against all the world.

o his firength to beare this was against the Bebold See on Ch. 1.12.
God See on Ch. 8. 35.
is might See on Chap. 8. 2. on the word, ftrong.

and despiseth nor any Or, yet despiseth nor any. So that particle is rendred, Plal, 119, 109, 110. Job had accused partice is renorce, rial, 119, 109, 110. Jon ma accured god before, that he regarded not mens wrongs, nor would not right them when they complained, Chap. 19, 7 & 23,13. & 30.21. But God doth not despite any man to deny to doe him right for the lownesse of his condition, which Job had charged him withall, Chap. 10. 3. He doth not de-fpife any man without a cause, as the verses following

be it mighty \ See before in this v.
in fitting the and wifedome \ Heb. beart. Chap. 9-4- & 1z.
in fitting the and wifedome \ Heb. beart. That us, in wifedome, he is full of it. For heart, fee on Ch. 34- 10. and on

Ch. 9. 4. & 11. 12.

V. 6. Heprefirveth not the life of the wicked, but giveth right to the poore] What he had faid before of Gods excellent ftrength and wifedome, that he now proves by many particular paffages of Gods providence, both toward good

He preservesh not the life of the wicked Hich. He maketh not (or, suffereth not) the wicked to live. He doth not withdraw them from the hand of justice, yea oftentimes he flaies them himselfe; he savours not the enterprises of wicked men, but doth instice to such as are afflicted; he hates the works of wicked men, and at length destroyes their persons. Contrary to what Job had said, Chap. 21. See Pfal. 55. 23. & 104.35. So this word is taken not for making alive, but for keeping alive, Gen. 6. 19. Exod 1.17. And for wicked,

fee on Chap. 3.17.
but giveth right to the poore Or offilled. As he destroyes

hat girab Fight to the years] Or of filled. As he deltroyes wicked mea that doe wrong; fo hee upholds found as are wronged. For buts, fee on Chap-30.1. For giving, fee on Ch. 44.4. on the word, bring for right, fee on Ch. 32.4. on the word, doughers. For poor, fee on Chap-39. 12. V., He which aren't has the year from the rightest, but with Kings ers they on the Threaty-yea for the filled bligh them for every, and they or regard! Through the Godes, feedil providence: he are not for the first them from opprefibrs but remained to the filled blightest them from the prefibre them from the filled blightest them from the filled blightest them in it to their dying day againft all oppositions, when he hat none feeled them in it. he hath once fetled them in it.

He withdrawshoot in regs fram the righteou! His eyes are alwayes upon them, how low foever their condition be the never falles them, Pf. 33.18, 8 34.15. For eyes, see on Ch. 15.15. on the word, fight.

but with Kings are they on the Throne God raifes up good men that are poore to fit with Kings, Ffal. 113.7,8. I Sam-

yea he doth effablish them for ever He doth not only fet them up, turalio fettle them in their Thrones. For ever, is put for a long time in Scripture language, P[a]. 132. 14. See for the word on Chap. 34. 36. upon the word,

and they are exalted Or, when they are on high. When they are once raised, he suffers them to come downe no more, but upholds them in their high flate as long as they

more, but upmone them in their ingulate as long as they live. So 'lis translated when, Pfal-133-16.

V. \*\* And if they be bound in festers, and be holden in cords of a filliation. But if it is come to patle, what time of their rightness perform, or fixth as feeme fo, for forme of their profession, or fixth as feeme fo, for forme of their profession, or fixth as feeme fo, for forme of their profession, and the profession in the profession as with their transferences as with chaines and feeters, then

God useth meanes of recovering them, as v.9. &c.

And Or, Or. So it is rendred, Exod. 21.15.17 Or, But,

as Chap. 30. I.

if the?] If those righteous persons advanced abuse their
honour, God will make them to know it. For it is opposed to hypocrites, verse 13. Some urderstand it of evil men. Others of all forts of men: but the fust agrees best with the words foregoing and following.

be bound in fetters] Fept in and firaitned by their finnes.

Or it may be understood literally, if they be carried from a ! Throne to a prison for their fias, and change golden chaines

Chap. xxxvi.

incords of affittion] Or, poverty. In trouble, or want, affitting them, and straitning them, as cords doe the body. For cords, see on Chap. 18. 10. on the word,

nare.

V. 9. Then he sheweth them their work, and their transgressions, that they have exceeded.] Though God suffer them to be bound in chaines, yet he doth not unterly reject them, but rather opens the eyes of their minde, that they may throughly consider what they have done, and so see that they have done amilie, and may repent, and amend for time to come. So that the end of these instructions is not their defrudion, but correction.

Then Heb. And. Yet well translated Then here, as also

he (heweth them ] Sets their worke before them . and makes them to fee it. So much the words import. They were blind before, now correction, or the worke of Gods fpirit upon it in their foules, clears their spirituall eye-fight. See on Chap, 15.18. upon the word , told.

their work. The quality of their workes, that they are evill, and displeasing to God. For they knew what they had done before, but did not confider that they had done ill, till Gods rods were upon them. Now he fnews them what fins of theirs were the cause of this affliction, as the words follow- & 14. 13.

ing in this verse doe declare.

and their transgressions See on Ch. 7. 2.

that they have exceeded | That they have been many and great, fo as justly to provoke God thus to scourge

V. to. He openeth also their eare to discipline, and commandath that they returne from iniquity] As God by his Spirit inwardly, and by affilicious outwardly, foretimes opens menseyes to see their own fins; so sometimes he opens their ears, that they may heathen to the words of such Ministers as fends to them in their forrows, whole words before in their

iends to them in their fortows, whole words before in their profiperity they regarded not, Ch. 3,2,3.

He openeth also their ears to discipline. See on Chap. 33.

The where all thee words are. The eare ftop cannot heare till it be unflope, nor the eare of the minde; till cleared by

and commandeth \ See on Chap. 16. 1. on the word foid that they returne 7 See on Chap. 14, 13, on the word

from iniquity ] See on Chap. 15.35. & 16.3. on the word,

V. II. If they obey and ferve bim, they (hall fpend thei dayes in prosperitie, and their yeares in pleasures Is men thus taught of God by and in their afflictions hearken to him, and ferve him better upon recovery, they shall passethe rest of their life in abundance of all good things, and shall end their dayes with joy, Here is an hint for Job to repent of his un-kind speeches against God, and then to expect a lasting prosperity, and berein Elihu was no false Prophet. For (though not upon his) yet upon Gods speech Job did humble himfelf, Ch. 40. 4, 5. & 42.3, 6. and hald a lafting prosperity

Ch. 42-10. &c.

If they obey See on Chap. 13. 17. on the word

neare.
and ferve bim See on Ch. 21. 15.
they float [fend] Heb. they float finife. The word fignifies 1. To compleat or finish a work according to a mans hes 1. To complete or finith a work according to a mass effine, Gen. 2.2. a. 7. masks an end of a thing to the de-fundion of it, Pla1 90.9, 3. To defire or expect a thing, as all expect complement and perfection. To long for a thing, a Sam. 22.15. Here it is taken in the furth fenfe for spending and ending mem dayes happily. their detail See on Chap. 14.14. in propertify ] See on Chap. 14.14.

and their years They shall enjoy prosperity a long time nor only for dates, which may be many, and yet end in a year:

but for many yeares. in pleasures they shall have abundance of pleasure all their life long. From this word Naomi had her name, Ruth

V. 12. But if they obey not, they shall perish by the sword, and they shall die without knowledge But if they will not hearken unto God, in their affilition, when he declares the hearken unto God, in their affiliction, when he declares the both have delivered & proferred him: and this he fees out by a cause of it to them, that they may amend, then they shall die a violent death, because they would not be taught how to

But | See on Chap. 30.1.

if they Those righteous men spoken of before; v. 7. For Infone to a primo not near Han, and change golden chantes into iron feeters, v.13. Chap 1; x.7. Pt. 10, 7. 10. and he holden] Heb. change B. Et alken, as a bind, or how you for their itrees of dibbedienes, if they are most beat in an exp. or fance, fo as they cannot get themiches (enc. fo, who may be taken away by the found and feat the feat the

obey not ] See on Chap 13-17. on the word, Heate.
they shall perish by the sword ] See on Chap. 33. 18. Heb.

they fadd period of the word 3 See on Chap. 33. 18. Heb. They fadd pale away by the fword, and they fadd die 3 See on Chap. 13. 19. without knowledge 3 Heb. Because they were without know ledge. Because they would not be wise, and take notice wher-fore God afflicted them, though he gave them secret hints of it, therefore God gave them over to the fword.

Ver. 13. But the hypocrites in heart heape up wrath; they cry not , when he bindeth them | But men that fin not our of human frailty, but out of a michievous mind and moft impute affections of heart, they take no warning neither doe they feeke to God for he'pe, blut by continuance in fin make God more angry with them fill, till he doe confume them.

but See on Chap. 30 1. Or yet, as is translated, Pfal. 119.
109. 110. Though they fee fome good men repent, when God corrects them, and others cut off for not returning to God , yet they amend not by Gods ftroake,

the hypocrites Or profane men. See on Chap. 8. 13.
in heart See on Chap 15. 12.
heape up wrath Heb Pur wrath. Adde more to that which was before. Provoke God daily more and more Rom. 2. 5.2. Chron. 28, 13, 22. For wrath fee on Chap 4. 9. & 9.5. 13.

& 14-13, they cry not] They pray not to God for helpe, and delive-rance. This may be an hint to lob to try, whether he be an hypocite or no, who did complaine of God in his trialls. ber did not humbly pray to him to deliver him, or, They are fuddainely destroyed, and have no time to pray for deliverance, For the word fee on Chap to. 7.

when he bindeth them | When he correcteth them-See on v. 8. Ver 14. They are in )outh , and their life is among the uncleane God deales with them, as with those curied young men , who having fpent their youth in all filthinesse, and un-cleannesse come to an untimely end by loa home diseases procured by their lufts.

They die in your b] They are taken away by Gods hand before they beold. Chap. 15.32. & 22.16. & 23.22. Pial. 55.22. Heb. Their foule dierh. That is, themselves, or their life is taken

Heb. Days faile date: That inhemicles is or their life is taken away. For fool feeon (hap, 14-22, for youth fee of odd-20-11; and their life is among the nucleans). They lye among filter hyperforms in the grave-See life attributed to deed much lap-14-22, or Their life filter life among among the Sademites, that is. They hall be defired by Gone extraordinary judgment, as the Sodomites were. The word doth not for much looke at Sodomes as at the convertision of the inhabitants they were ready to execute all fithineffe even the confusion of fee. So were, they tumpe men, and for much by word if fee. es. So were these young men, and so much the word imports.

es. So were their young men, and to much the word imports.
So this word is used, Deur, 23, 17.
V.15. He delivered the poore in his aff. Him, and opened that earer in oppelfion ] But God deales otherwise with god-ly men, for he frees them, out of their troubles, when he had by private monitions of his spirit brought them to humble their foules before him-

He delivereth | God do h, who is spoken of ver. 12. The word fignifies to pull off a thing, as the flore. Deur. 25. 9.
2 To deliver out of trouble. Pfal. 6. 4. 3 To draw out of a multimde, or to chuse men to be armed for fouldiers. Numb. 31. 3. 4. To fatten, for fo are beafts fatted, that goe in choice paftures, and are chosen before others. If \$2.11. Here it is taken in the fecond fence for delivery out of trouble.

the poore ] Or the affl Hed. See on Chap. 29.5.

in his affiliation of the line powerty.

and openath their earer or, when he hath capital their ears. When he hath taught them to make a good use of their affildions. For \ When fee Pfal. 139. 16. For the other

words fee on. Chap. 33. 16.

fin oppression When they are oppressed by others, and cry to hin for helpe.

V. 16. Even so would be have removed thee out of the strait

V. 10. Muen jo would be neveremoved thee out of the first into a bread place, white three it no first pitnetle, and that which floudd be fet on the table, floudd be full of fatnefie [Now he comes to apply to lob in particular, what he had faid in ge-nerall, and that from hence to v. 26, wherein he tells lob t what might have beene, if he had carried himfolfe well in his affildion, in this v. 2 Whar is on him, because he did not v.17.3 What will be, if he repen not to v.2 d. In this v. he tells lob, that if he had made a good use of his affilition God would where he hath liberty enough; & the other from a man that keeps a plentifull table full of all manner of dilectors. Liberty

himfelfe wifely in his troubles.

Even [6] As he ufeth to deale with fuch as are truly humbled under his rod, so would be have dealt with thee.

DICLUSION BY THE AND THE PROPERTY OF THE PROPE

Chron. 18. 3 ft. Our of thy troubles, which have enclosed out of the first. Our of thy troubles, which have enclosed thee like a priloner in a narrow roome, where thou can't fearce fit or breath. Heb. Our of the mount of the first. A figure of the first out of the mount of the first. learce HI or breath. Heb out office mouthof the first. A fi-militude from a wild beat, that hath a lumpe in its mouth-or a pit that gaptes as it were, to devoure fach as fall into it. Hereby is intimated deliverance from fome great trouble or

or a pit that gapes as it week, to do not more great trouble or danger. For Mouth fee on Chap the state of th

therefore the former interpretation is better.

V. 17. But thou half fulfilled the judgement of the windgelijudgement with God is wontto lay upon hey-tar of that judgement which God is wontto lay upon hey-

fliction. For fullfilling fee on Chap. 15. 2 on the word Fill.

nidion For midfilling fee on Chap. 5,2 on the word Fill. For wicked fee on Chap. 3:19. Independent of the Filter of the Chap fee on Chap. 3:19. Independent of inflict caule to pale a feetneen of proceeding fifth in angeragiant thee: and his feetneen for takes hold of thee, that thou canft nor get out of thy milery. Thefe are populated to get the feetneen feetne

Ver. 18. Because there is wrath, beware left he take thee of iniquity, to v. 24. 3 To give honour to God, to v. 26. In the first parts, first he exhorts him. v. 18. 2 removes impethe HIII parts HIII he exports him. v. 18. 2 removes impediments of hearkning, as hope of ranfome to free him v. 18. 19. or force v. 19. or hiding, v. 20. I perceive that God is angry with thee by the continuance of thy Plagues, Beware angry with thee by the continuance of the range of the thou offend him nor further by thy obstinacy, left he make an end of thee. Affure thy selfe, if thou hadst never so much to give it would not be accepted to save thy life.

becaufe there is wrath ] Because it appeares by Gods heavy hand on thee, that he is very angry with thee. For wrath

fee on Chap. 19. 29.

beware] This word is not in the originall, but well added
by the translators to make up the sence. As also Isa. 36.

Lest hee take thee away ] Lest God destroy thee, and so take thee cleane out of this world. For the word see on v. 16. on the word, Removed.

with his fireake | See on Chap. 31. 26:

and wealth should have attended on lob, if he had carried | hast provoked God so farre, that he resolves to destroy thee, it will be in vaine to thinke of any ransome. Therefore prevent it

before hand by repentance. a great ranfome ] All that thou canst have to give, if thou hadft all the world 1/al. 49.7.8.9. For Great, see on chap. 22.

. For Ransome, see on chap 33.24.
cannot deliver thee Heb. Turn thee aside. To wit, from death

and destruction.

V. 19. Will be efferm thy riches? no not golds, nor all the forces of fittength.) Doft thou thinke that if thou could recover as much wealth, as thou hadft before, or were full of gold, or hadft an army of ftrong men to affift thee, that God would be hired or forced to releafe thee from deftruction? No certainly, thou fhouldeft then but feed thy felfe with vaine

mill heesteem thy riches? He will make no account at all of wealth, that cannot free thre. Prov. 10.2. & 11.4. For Efleem, fee on chap. 28. 17. on the word, Equall. For Riches. fee on Chap. 3 4.19 on the word, Rich. Others read it, Will he regardthy crying? I hat is, thy prayer in thy advertity. So the word is used. Chap-30.24.

word is uted...nap.30.24.
no not gold This agrees well with the words before. Or no
not any defence. Which agrees well with the words following.
For the word, fee on chap.22.24,25. Others tead it, No not in

nor all the forces of firength ] Notany force or firength, though the greatest in the world can deliver thee if God purpose to destroy thee.

V 20. Defire not the night, when people are cut off in their place ] As neither riches nor strength can shelter thee from PAGE J AS neither riches not ittength can inelter thee from Gods throak, fo wit cannot prevent it. Think not to finde any hiding place to fecure thee: Gods firoake lights on evil does in the darkeft right. Pfd.1:39-12.

in the darkeft night. Pil.1.130.12.

defire not then left is one underland it of defiting the night
for reft, which lob had done, Job 7, 13. Others of the night
of death, which lob had done, Job 7, 13. Others is rather
to bee underlood of the darkneft of the night, wherein hee might think to hide himself from Gods stroak; but all in vain,

strong the independent which God is wonted to go is worth only a special properties of the importance of the importance

102.10.

V. 21. Take beed, regard not iniquine; for this heft thou chosen, rather than affiliation. Here is Elihu's second exhortation to Job to take heed of speaking unjustly of God in regard of his troubles, in this verie, which he backs with reafons from Gods power, and wifdome, ver. 22 and from his authority, and justice, ver. 23. The summe of this verse is, as aubority, and juities, ver. 23. The fummic of this verfeis, as if the had faw, Now! I wame there to take heed of spaking unequally of Gods waies any more. I fee! I had need to give these that and andmonition; for thom arreadjet for to doe, O, shen pairently beare what God hash laid on thee. Take heed! Be very wary for time to come. \*\*regarders!\* Turne not the face to it mice to come. \*\*regarders!\* Turne not the face to it mice to come. \*\*regarders!\* Turne not the face to it mice to come. \*\*regarders!\* Turne not the face to it mice to come. \*\*regarders!\* Turne not the face to it mice to come. \*\*regarders!\* Turne not the face to it mice to come. \*\*regarders!\* Turne not the face to it mice to come of the face to the mice to come of the face to it mice to come of the face to come of the face to the face to it mice to come of the face to the face to it mice to come of the face to the face to it mice to come of the face to the face to it mice to come of the face to the face to it mice to come of the face to the face t

82 21.5.

iniquity See on chap. 15. 25. 82 16. 2. on the word. Vanity.

By Iniquite here he means Jobs unjust speeches against Gods
proceedings with him.

for this haft thou chofen To wit, iniquitie, and rash censue ing of Gods waies, as appears by thy former speeches. See on

chap. 34-33-rather then affillion] Thou hadd rather accuse God of af-filding thee unjustly, than beare thy affildion patiently. O-thers read it thus. Por, for this cause half thou chosen my thing rather than affiliation. Because thy heart diflikes Gods dealing with thee, thou hadft rather fay any evill of him then be afwin three thou radit rather has any evil of him then be af-fifted juffly by him. Others thus, for this thou baff chofen because of thine affilian. Thou art to transported with the sence of thy paines, that thou carest nor what thou says of

V. 22. Behold God exalteth by his power; who teacheth the him? ] Look well at God, and thou flait (e. that shough many in the world give many monuments of their power and wildome, yet none comes neare to God in working or infor-

Behold See on chap. 1-12. God ] See on chap. 8.3.5.
exalterb] Himfelf, by his feat in heaven or his great works on earth. Or, he exalteth the afflicted by delivering them , or the poore by preferring them. Pfal. 9.13. & 18.48.

by his power By his great and infinite frength, whereby h

can do what none elfe can. who teacheth like him? No man, can teach to wifely as

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God, and therefore none can direct him how to a ci better then he doth. Therefore thou oughtest not to finde fault with his dealings with thee. Ifa. 40.13 Ron. 11.84. 1 Cor. 2.16.Or. no min teaches in fo strange a way as God doth. He can teach thee wisdome, by these sore afflictions. For Teaching, see on chap.d.34.% 8. 10.

V. 23. Who hath enjoyned him his way? Or who can fay, show hash wrought iniquity? ] Who hath shewed God how he ought to governe the world? No min had any fuch power over him to prescribe him his way. And though he bee most over him to preterioe from fits way. And though the beemost free, yet never any man could chirge, him with one uniful ad. Thereforethou, O Job, doft most rashly and arrogantly complaine of his proceedings against thee, as if thou coulds reach him to governe better, or hadst taken him tripping in his deather. lings, and got some great advantage against him-

who hash enjoyned him his way ] Who hash prescribed to him what he should doe? For enjoyning see on Chap. 34.13.

17.9. br who can fay ] See on Chap.16.1.

thou haft wrought iniquity ] Who can charge God with any tunighteous action? Chap.8.3. & 24.10. Deut.2.4.4. 2 Chron. 19.7.Rom 9.14For Iniquities fee on chap. 16.3. \$15.35. on the words Vaine, and vanitie.

V. 24. Remember that thou magnifie hit works, which men behold This is Elihu's third exhortation to Job, to give glory to God, rather than to stand upon his owne innocency. ry to odd, ratner man to hand upon in so when monency. Which is fed downe in this verie, and a realon given bit is in the next. The fumme of this verie is, that Job give God the glovy of affiliating him, which other men fland and gaze at, as a node-foll. Others underfland it of the workes of creation, which agrees with the following part of the chapter. Remember? Think feriodily of it, which now thous feemed

Remember J Think terioutly of it, which now thou feemels by thy ill carriage to have forgotten, that ] So this particle is translated, ver. to. thou magnifie ] Set it out at large, and speake highly of it. his work ] His strange correcting thee ; or his work of crea-

tion.

white mes behold ] Other men dare not judge or centure
god for attlicting thee fo heavily, as thou doft, but look at it
with admiration. Others understand it of Gods workes In the
whole was admired by men. Some reade sky, as the meteors, which are admired by men. Some reade | earth? it, whereof men fine. For which they praise God. For Man. fee on Chap. 5.17 & 9.2.

V. 24. Every man man may fee it, man may behold it a farre of Though thou will not, yet all other men take notice of Gods (pecial) hand upon thee, although they bee not able to fee the reason of it exactly, as being above their reach. Some understand it of the Meteors, which all men behold, though they do not throughly conceive of Gods fecret manner of forming them in the clouds.

every man | Every man of understanding. For foolish men take no notice of Gods proceedings. Pfal. 92. 6 7. For the word Man, fee on Chap. 14 1.

may fee it | Take notice of it eafily.

ms) fee ii ] lake noticed it almy.

man [See on Chip 5: 17: & 9:2map & ebold ii ] See on Chip 3: 5; on the word, Look,
a far off ] Imperfectly difference it, not fully fee ii, as things
very high, or farre remote, are feen but in pare, as it were
through a glaffe, and not fool plainly as things that are nearer

V. 36. Behold God is great, and we know him not neither can the number of his yeares he fearched out.] Now Elihu be-gins to fee out God in his Government of the world in regard of natural things, to yet. 23, of the next Chapter. And first hee fees out the greatness and extensivy of God in this verfe. 2 He proves it by the Meteors, and feafons afterwards. Seeing that we know Gods works but in part, ver. 25, certainly we cannot know God himfelfe fully, neither is there any brain of man that can reach his greatnesse, or any Arithmetick that can number his years.

Ck that can numer my years.

Behold | See on ver. 5;

God | See on Chap. 8.3.5,

ingreat | In Power,Giory, and Majeily,

and we know him nor | So great, that we are not able fully

into | In the Chap or works, to comprehend, either in his effence or works.

neither can the number of his yeares be fearched out ] fooken after the manner of men, to fet out Gods eternitie; for he was before there were any years. He were a very old man that could live fo many years, that the skilfullest Arithmetician in the world could not reckon them. Gods concontinuance is beyond all count, Pfal, 102.24 27.

\_ V. 27. For he maketh fmall the drops of water, they powre

down raine according to the vapour thereof 7 The rest of Edown tame according to the copiest threef.] The reft of E-lithus i pecch is fpora in delectioning the Meccors and changes of the airc, as raine, thunder, fnow, &c. fo interweaved one with another, that they cannot well be divided. God flowed his great 'power daily, by dividing the drops of water in the cloud, for the traine being thus diffolved, powerth downe upon the earth according to the proportion, and greatness of he vapour, whereof it is made.

the vapour, whereou it is made. For he make final the drops of  $\pi$  atter ] He lets them not fall downelike a thood, left they should drown the earth, but doth as it were divide them in the cloud, and make them little. Others read it, He drawath by. To wit, vapours from below by the heat of the Sun, which being dissolved in the cloud fall down againe in raine. Others thus, He withdraweth the drops of raine. He caufeth it not to rain for a time, and when he pleafeth it raines againe; as in the end of the they powre downeraine according to the vapoure thereof

As the vapours drawne up from below are greater or lefter, fo there is more or leffe raine. He pur fies the vapours, and fo distils them in raine. See on Chap, 28, 1, upon the word, Fine. For vapour fee on chap. 18. 12. on the word,

V. 28. Which the clouds do droppe and distill upon man abundansly ] Though there be much water in the clouds ver God orders it fo, that it falls downe by drops, yet in fuch plenty, that it waters many countries, where abundance of men

Which ] Which raine. Or, From whence. Out of which va-

she clouds The receptacles of the rain, See on chap, 9.8.&c 1.8.on the word Heaven.

do drop | Send down on the earth by fmall drops one after another.

and diffit The fame thing in other words.

upon man See on chap. 14. 1.

abundanily In great plenty. Or, upon many men. For the rain falls at times all the world over, and waters many mens

glounds.

25. Alfa can any understand the foreasting of the clouds, or the miss of the Tabernacle? I Morcover, is there any one who knoweth how farer the Lightenings will freed themselves in the clouds, as were 30. or that knowes the nature of those rating thunder claps, which come forth of the clouds, wherein 60 dis in fecres, and indeens, as in Tabernacy come exercise many thrage Meteors, to lend down upon the

Also can any understand the spreading of the clouds: ] Can
the wifest man in the world tell how sarre the clouds will fpread,or on what places of the world they will powre down rain ? As ver. 27, 28.

or the noise of his Tabernacle ] Some understand this of the noise the windes make in the airc. Others of the Thunder-claps. Plal. 104. 7. Gods Tabenhacle is sayd to bee in the clouds.P[al. 18 1 1.8 104.3.

V. 30. Behold he fpreadeth bis light upon it, and covereth v. 3.0. Benda ne preaesto bit ugar upon ir, autoveren the batome of the Sea! It is a wonderfuller thing to con-fider, how God foreats the Lightning over the darke clouds, and makes them look bright like fire, yea which is more firange, hee makes the lightnings dart fo abundanly through the waters of the feat, that they doe as it were cover all the bottome of it.

il the portonic of the Beball Sec on chap.1.12.

Be fire Sec on chap.1.12.

Be fireadrib bir figbs ] Hee (catters it all abroad, as a cloth of preader bir light fee on chap.17.12.

When it Jupon the cloud mentioned, ver.29. or upon him, that

upon manas ver.28,

and covereth the bostome of the fea Heb. The rooses of the fee He not onely makes the lightning cover the earth, but also pierce deep into the seas. For Root see on chap. 5.3. &

allo pierce deep into the fess. For Root fee on chap, f.g. & 14,8. For the Sea fee on chap 14, pt. pt. pl., he gives meats in 3.31. For by them judgeth be the people, he gives the mast is a 3nd gray! Here he ies out the infinite wifedome of God, who by the dame meanes can work good to lis, and turn his enemies he can make raine, lightening thander, beneficially of hurtfull, as he phelies , by drowning the firm is considered in the cartily by flood, or derelling theiring the size as inhorst the property of the cartily by flood, or derelling theiring the size as inhorst the property of the cartily by flood, or derelling theiring the size as inhorst the property of the cartily by flood, or derelling theiring the size as inhorst the cartily by flood. and blafting trees by thunder, or clearing the aire without

harting any thing, Ch. 37. 13.

For by them ] By raine, lightning, and thunder, judgeth her the people ] He punisheth them by drowning and blafting some people, or their come and car-

be giveth meat in abundance By watering the earth inother places, and at other times, fo that it brings forth abundance of corne. For giving, fee on Chap. 14.4. on the word, bring. For abundance, fee on Chap. 9. 2. on the

en the light of the Sun.

With bload: ] The word fignifies a crooked or hollow
thing and is uted 1. For the hand, as Ch.p.6, 17. 2. For an
hollow veifeli foome, or platter, jet. 52. 18, 19. 3. The
hollow place, or midde of a fling 15 Am. 25. 29. 4. The
hollow place or the thigh 5cm, 23.25. 5. A cloud, which is
an hollow thing, Ghap, 29. 9. So here x Rings 18. 44. For
clouds first appearse final like a mans hand, and then foread
one like the neight of a sun beaton. en the light of the Sun.

out like the palm of a mans hand.

be consetth the fight Hideth the Sun from our eyes, and be coverib the fight] Hideth the Sun from our eyes, and fo fends dark and rainy dayes. It may be read thus, but coveribth the fight over the loads. That is, he fpreads it over them, as verie 30. And when he will her eakes away the light againe, as in the end of this verie. And this fuits well with the former vere, and flowers faire and foul weather so be at Gods will too fend when he pleafes. For light, fee

to be at Gods with the state of the state of the commanded in the state of the commanded in the state of the

16. & 28. 6. 1 Kings 2.43. 16. & 28. 6. I Kings 2.43.

b) the cloud that commeth betwize To wit, to darken it. The cloud is added to make the sense plaine. Others read, and commandeth its, (or gives it a command) concerning the

and commanders is (or gives it a communary constraint in-flower that it comming, as v. 23. V. 33. The noise thereof flowest concerning its the cattell association of the comming that the concerning that values is comming, and cartell that side to thelter, when the vapour afcends. For of a tempest comming he speakes, verse

The neife thereof sheweth concerning it ] The Thunder, which is called the noise of the cloud, because it ariseth from the renting of the cloud. Or, his naife. That is, Gods, who makes it to thunder. This beares witnesse that a tempest is comming, and gives warning to living creatures to keep out of the way. For flewing, fee on Chap. 15.18. on the word,

the cattell alfo] Hogs, and theep, and oxen, that goe to hide themselves when they perceive a tempest comming. This was an ordinary thing in that Country, where were store forced. of cattell, Ch. 1. 2.

concerning the vapour Heb concerning that which goeth up.
Those cattell are much more quick sented then men, and can perceive the vapours going up to cause raine, before men can see or seele them. For ascending, see on Chap-20 6. Others read it thus ; He declareth his will to it, whe 20.0. CHIEFS FERD IT THIN 3. HE ACCLETED OILS WILL TO IT, White it is fould fall upon the cattell, or on fome plant that after detb. Hee directs the florme to the definction of cartell, or of corne and trees, which hee will. As Exod. 0. 25.

## CHAP. XXXVII.

Verse I. AT this also my heart trembleth, and is moved out of his place ] It seemes that while Elihu was speaking of the thunder, God to confirme what he faid caused it to ing on the thunders, boot to continue what he had cauled it to thunder, that Job might the more be affected with what her faid, and prepared with reverence to receive what God thould fay in the Chapters following. That there was a forme; appeared Chup, 38.1. And the Law was delivered with lightning and thunder, Exod. 19.16. This inexpected comming of the thunder might well affright Elihu, as it did, in this verse. That it did then thunder , appeares in

verse 2.

At this also Or, Even at this. For it doth not appeare
that he trembled at any thing before, till this inexpeded
thunder came. Others understand, At this which I shall
have being being the state of the s tinunder came. Others understand, At this which I shall lay, for I intend yet to fpeak more gloriously of Gods, grat work. Or, Therefore, as it is translated, Gen. 2. 24, my heart translated. In meanity afraid, For heart, see on Ch. 15. 12. The thunder hath made great ones tremble, or the state of the s

who denied that there was a God.

wiso denied that there was a Good.

and it moved out of his place] Leaps up and down as it used to one a great fright. Or, is ready to leap out of my body, as the Ship was faid to be broken, Jon. 1.4. And the net, Luke 5.6. when they were but like to break. For place, fee on Ch. 18.21.& 20.9.

V. 2. Heare attentively the noise of his voice, and the sound that goeth out of his mouth \ Now he lets downe what it was that made him afraid, the terrible crack of thunder then pre-ALTER A. T. 15: HIT SOLE. CORNECT ENGINE CITACK OF UNMOST THE PROPERTY OF THE SOLE CONTROL OF THE SOLE CON fent, and exhorts others to regard it, that they may reverence God in his power as well as he.

Y. 2.3. With clust is convertible to an advantage in the convertible to the convertible t

13. 17.

the moife] The word originally fignifies an angry noife,
which makes others to reemble, as the rousing of the Lion
doth the bealts, Am. 3. 8. Pfal. 29. 3. It is Gods frighting
which is heard in the thunder, it terrifies the floweft hearts. It makes so horrible a noise, that it is heard farre and

of his voice Of Gods thunder, wherein hee fo speakes, of his voice ] Of Gods thander, wherein nee to the state this people may take notice of his power, Pfal. 22, 4, & 81.7. And thereby he awakens mens dulnefle, that they consider of his works. For the word, see on Ch. 15, 21. on the word, found.

the word sound.

and the fixed.] The rumbling as it were, or inward noise of the thunder within the clouds, as dores mourn inwardly. See on Ch. 27.4, on the word, uter. that gestboar.] See on Chap. 20.25. on the word, com-

of his mouth ] Out of Gods mouth. For he makes himfelfe

known by the thunder, as men do by their words which come out of their mouths.

₹. 3. He direlleth it under the whole Heaven and his Lightning unto the ends of the Earth He makes the noise of the thunder to ring in the aire all abroad, as hee directen it to any place under the whole heaven, and the lightning extends it felfe even to the most remote parts of the earth-

Hedirelleth it ] Or, makesh it to got right forward. He guides it, and makes to bee heard where he pleases. It is not meant of the lightning nor thunderbolt (though God guide them also) but of the noise, or thunder it self, spoken of

under the whole Heaven ] Wherefoever it is heard on earth, God directs it thither. Or he makes it to be heard far

earth, God direch it thinker. Or he makes it to be haard far and wide. See on Chap. 26. 34, 26. 1. Hereby it appeares that the former part of the verife was meant of the noise of the thunder; and not of the lightning here diffuguilhed from it. For light, fee on Ch. 17. 3. meetaphot either from histo that for the direct when they fly, of from histo that for and their thinks are when they fly, of from histo that for and their thinks are at the ordisc of them, for the

the fkirts of garments, which are at the ends of them, for the word fignifies both. It is used 1. For a wing, as Gen. 1.21word riganies born. 1:18 uted 1. For a wing, as Gen. 1, 23.

The turned part of any thing. As 1. Of a garment, Num. 15, 38.

2. For the failes of a thip, which are foread like wings, and make thips as it were thy, Ita. 18.1.

3. For the failes of a thip with a failed like wings of an Army, Ita. 8.8.

4. For the fartheft parts of the earth, Ifa. 11.12. 5. For the foringing of the morning light, Mal. 4.2. 6. For the swiftnesse of the winde, which feemes to fly, it is so quick, and carries ships away apace, Pfal, 18. 10. Here it is taken in the 4th borrowed sense for the corners of

Here it is taken in the 4" bounds dam the earth, as also Deut. 8. 3.

of the Earth | Of the World, See on Ch. 15.18.

V. 4. Afteria woice reareth, be thundereth with the voice of his excellencis, and he will not flay them when his voice it. of the executivity, and to will not light them were interesting the chard. The thunder crack is before the lightning in nature, but wee fee the lightning first, which God fends as a forerunner, or warning piece, when he meanes to speak in thunder. Now the lightning is fuff, feere, because the light patient through the aire swifter than the noise, and enlightens it in an inflant, whereas the noisegoes by degrees. Thus God fends his light as an harbinger to his excellent and high voice. He delayes not to fend out such flames when he intends to thunder, or to fend the thunder-cracks when it lightneth.

After it After the lightning, V. 3.
A voice [See on Chap. 15. 21. on the word Sound: and in a vorte foct on Chap. 13, 14 to the word originally figurifies.

rearize 1 1 he thunder makes an hideous noise far above the rearing of a lion, which the word originally figurifies.

be thundereib. See on Chap. 26. 14.

with the voice | See before on v. 3.

of his excellency | Of this height. The word fometimes fignifies pride, as Chap. 35. 12. because proude men thinke themselves higher then others But God is indeed higher then

all and fpekes accordingly in the thunder, and he will not flay ibem, when his woice it braval. After the thunder he prefently fend rain and halle, fpoken of in the end of the former Chapter. Others underland it of the lightnings , and read thus He will not have it to be behind, nginnings, and cead musifie with not note it to be obtaind, when his voicit is to be bread. The word flay comes from a word which figuines the heele. The way to flay one, is to take him by the heele. Gen. 25, 26, 70: "20 when few to flap, 7, 13. His voice. Gods. See kefore in his v. Is beard.

faid, It cannot be denied that this voice of God is very wonderfulle but other things no leffe admirable are done by God above the reach of our fhallow capacity, as the bringing fnaw. v. 6. &c.

God] See on Chap. \$. 3. 5.

Chap, xxxvii.

thundereth ] See on Chap 26. 14.

manuelloult | So as no creature can make fuch anoife. Oshera read it. God shunders out marvellous things with his voice. And refer it to those things, which are wrought by the thunders, as melting the money without hurting the purfes breaking the foord within the feabbard, exhausting the wine within the barrell, breaking the bones within the flein, which are things above our reach. For Marvellous fee on Chap-

with his voice | See on Chap. 15.21, on the word, Sound. great things doth he | See on Chap 4.9.

great rungs out on Joe on Chap 5.9. which we cannot comprehend Above our reach and capacity. Chap 36. as on the word, Know. Or, which we take no notice off But palls them by carelellely, as if they were not worthy of our observation.

V. 6: For he faith to the fnow, Be thou on earth; likewife to the fmallraine , and to the great raine of his firength | For he it is, that no fooner speakes the word, but the suow covers the earth like wooll: and at his comman thoth gentle show ers, and tempefuous formes come upon the earth.

ers, and tempetations fromes come upon the earth.

For ] This word giving a reason of what went before shews
plainly, that the marvelsous things spoken of: v. 5, were not
the effects of the thunder, but new meteors such as fol-

he faith He commands the fnow to come, and it comes Gen. 1, 3. Forthe word fee on Chap. 16. 1.

to the from | Snow and raine, and all the meteors are a

be thou Not onely come, but abide till I call thee

on the garth] See on Chap. 15. 18.
likewife to the small raine, and to the great raine of his strength] Heb. And to the shower of raine, and to the shower of raines of his frength. That is to the gentle raine dropping our of the clouds, and to the viole: t ftormes that fall as evidences of Gods great ffrength. Others read it thus, Or to flowers of

raine: then showers of much raine come.
V. 7. He sealeth up the hand of every man: that all men may know his worke) Now he thews what befalls men in this v. and beafts in the next, when great frow , or raine falls upon the earth. Their worke is hindered, that they fitting at home may have time ferioully to confider of Gods great worke a

He fealeth up He hinders them f om working, while the fnow or raine lafts; and makes them keepe within doores, as if they were that up in their houses under Gods seale, as Noah was in the Arke, Gen. 7.18. From the word there used for fhutting up come 1171 . raine. Prov. 27.15. because it fhuts men up in their houses, and hinders them from working in the

fields. For fealing fee on Chap. 9. 7.

The band The labour. He hinders them from working. Exod. 9. 19. For the word fee on Chap. 15. 23. of every man JOf every man that hath worke to doe abroad in the fields, for within doores men may worke. For Man fee

on Chap. 14. I.

that all mm ] For Man fee on Chap. 5 17. & 9. 2.

that all mm ] May take notice, that God hath fequefited
them from their field labours.

his worke That the frow and raine that flut them in carre from God. Others read it That every man may know his workmen. That mafters of families may have time to call their fervants to account. A frigid interpretation, and nothing to the fetting out of Gods glory by so wonderfull a worke, which is the fcope of this place.

V. 8. Then the beafts goe into dens and remaine in their places. So great is the force of a tempels, that not onely it drives men home, but even wild beafts, to their dens, which use to prey in thenight notwithstanding the darknelle, if the weather be calme. Pfal. 104. 20. 21.

Then ] When the raine and ino v falls verie. 6.

the beafte ] It is true of all beafts, but especially of wildbeafts, which must yeeld notwithstanding their great strength They have their name from life or livelines in the origi

goe | See on Chap. 15. 21. on the word, Come, tato dens I Into the darke places to sheller them from the storme, where they afe to lie in ambush to catch their prey-For so much the word signifies in the original Chap :38

and remaine | Abide there till the florme be over. The word fignifies dwelling also, for men use to abide where they

the thunder to other wonderfull workes of God, as if he had in their places Heb. In their dewillings. That is, in their

V-9. Out of the South cometh the whirlewind and cold sue of the North | Now he patieth on from from and raine to whirle windes . frost, and ice . At Gods command fometimes the South wind gathers clouds together, whereof comes a tempest, and sometimes the Northwind comes and scatters them, and fo brings co'd weather, though faire, verfe. 22.

out of the fouth ] Heb. Out of the chamber See on Chap 9. 9. Others understand it out of a secret place, as Job. 3. 8. Psal-135. 7. But the South is best, because inbrings tempest, and it is here opposed to the North, which brings faire cold weather

weather.
cemeth [See on Chap. 15, 21,
the whirlewind [See on Chap. 21, 18, on the word florme
and cold out of the North] Heb out of the fostering winds,
which are the Northerne winds with diffiell the clouds, and purify the aire, and therefore, are called by fome learned men the broomes of heaven. Then follows faire cold weather, when the sky is cleared.

V. 10 By the breath of God, frost is given, and the breadth of the waters is fraitned When God please, a cold blast comes forth, which bringeth frost, whereby the waters . that ran ar large before, are as it were flut up into a parrow prifor by the ice, which like the prifon walls enclose h them.

By the breath of God ] By a cold wind coming from God; By the breath of Gol 1. By a cold wind coming from God si the did berath in our of his mouth. Val. 18: 2. For the fool comes from the excelle of cold winds and therefore it is not morth effect in Norther Courteie, in on much that the Sca is forzen in those parts. For God Sec on Chap 3. 5. For Bit given Heb. Hegietesh Figh. But it may be trans-lated paffively. See the like on Chap 3. 3. That which here is translated froit is divers in time in this booke translared ion. It

comes from a word, that fignifies to make hold, for ir covers the graffe, which is as it were the haire of the ground , and makes it (mooth like a bald head. For Giving sec on Chap. 14.

makes rimouti like a bain incair for oring to a source.

4. on the word, Bring,
and the breadth of the matter is flraitened] The waters are
kept in from overflowing by the ice. Or, They are congealed
into ice. And therefore ice is defined by some to be much was ter in a little roome. Chap. 38, 30. For Breadth and ftraitted, fee on Chap. 36. 16. For water fee on Chap. 14 9-

V. 11. Also by watering he mearieth the thick clouds; hee featterth his bright cloud. ] As God femetiones fends frost and ice, so at other times hee sends so much raine to water the earth, that the clouds are as it were weary with powring it down. He alto drives away those clouds of light, which were in the firmament before as if he meant to fend nothing hite rain.

Alfo I God varieth his actions. Sometimes hee fends faire weather, ver. 9. and fometimes foule, as in this verfe.

by matering ] By watering the earth. By powring downe continual showres to that end. Or, by driving them to and fro to water divers parts of the earth, and then diffolving them quite into rain

he weariesh the thick cloud] Though the cloud be thick, and full of raine, yet he makes it [pend all his flore, and fo makes it weary, as a man is at night, that hath fpent all his

firength in baburing all the day.

he featerath his bright cloud | The cloud which was covered over with lightning before, Ch. 26-30.is now quite fpent and difperfed, and appears not at all-this bright cloud. Heb.: his cloud of his light. For Light, see on Chap. 17. 12. Others read it, And his light scattereth the cloud That is, the Sun disperfeth them.

V. 12. And it is surned round about by his counsels , that they may doe what sover he commandeth them upon the face of the world in all the earth ] Thus you see that God tutnes the clouds up and downe as he please by his wisdom, that they may accomplish his ends, and that not in some places alone, but all the world over.

and it | The cloud spoken of before in the former verfe; is rurned round about ] Sometimes clouds are raifed sometimes (cattered, sometimes driven as in a circle, or forward and backward from one place to another, fometimes bright, and fometimes dark.

by his counsels.] The word in the originall is derived from the ropes of the hip, in managing of which for the best advantage of the fhip, confifts the Sea mans skill. So God orders all these Meteors severally for his owne his ends by his infinite wifdome.

that they may dos ] That the clouds and other Meteors before mentioned may effect what God would have them to

whatfoever he commands them ] A metaphor intimating , that the clouds and meteors are as ready to doe what God requires, as a good fervant is to doe what his mafter com-mands. See the like Levit.25.21.

upon the face of the world.] Publiquely in all the habita-ble world, whereforeer any men dwell. For the word, Face, fee on chap. 14.20. on the word, Countenance. For World, fee on Chap, 18.18

on Chap. 18.18.
in the earth See on chap. 15.19.
V. 13. He causeth it to come, whether for correllions of for this land, or for mercy Here he fets out the end of Gods value. rious disposing of the clouds, and producing so many feverell Meteors out of them, to wit, either to correct men for their fins by flouds or lightnings, or to make the earth fruitfall by fending plenty of rain in due featon, or to coole men by gentle flowers in extremitie of hear.

becauseth it to come | Heb. He causeth it to finde. He maketh it to finde a way to fend out showers or other meteors,

for the ends appointed by God.

whether for correction | To chaftife men for their finnes. Heb. for a rod. Chap. 9.34. For parents use to correct their children with rods; so doth God the world with floods and lightnings. Chap. 36. 31. Exod 9. 18. 23. 1 Sam. 12. 18, 19. ightnings. Chap. 30. 31. EXOG 9. 18. 25. 1 Samia 2. 10. 19. EZT. 10.9. Others read it for a Tibe. For fome particular family. As parents ufed a rod for correction, so the chiefe of every family carried a rod or septer in his hand, as a figne of authority. From thence the name came to bee put tigne of authority. From thence the name came to bee put for the whole Tribe. Numb. 17.2. And fo God caufes it to raine on one place, and not on ano her. Am. 47. or for his land To-make his land fruitfull. That is, all, parts

of the world, where men dwell; for all is Gods. Pfal.24.1.
Others restraine it to the land where Gods people dwell. others retitatine at to the land where Goas people dwell, 106, 9.2. Others take it for the wildernelfe, which God onely lookes after, and men doe not husband. God makes the raine to fall there, that the wild beats may have food. So the feat fayd to be Gods. Pfal. 95.5. Chap. 38. 26,27. P.al. 65. 12. & 104.16. For landée on chap. 15, 19. on the

word, Earth.

or for mercy | Or tor other good wes beliefes tructuring | little earth, as to purge the aire with lightnings to coole the earth with flowers in founders, &c. Other undertiland the former channer of watering the earth is an ordinary way, to carth is quieted. For earth, fee on Ch. 19.19. arith is quieted. For earth fee on ch. 18.19.

earth is quieted. For earth fee on ch. 18.19.

by the Seath wind! Which brings heat, Luke 12.55. As fruitfulnelle. Others understand its of that meety flowed not let of the other of the other of the other other

and confider the wondrous worker of God ] Lay afide thy paffion occasioned by the greatnesse of thy pains, and weigh wel the strangenesse of Gods actions, which I have spoken of, chap. 5 9. on the word, Marvellous. For God, fee on Chap.

\* 3.5.

V. 15. Doft the know when God diffold them, and could be form of this cloud to fine? I Cantle thou religion of this cloud to fine? I Cantle thou religion of this cloud to fine? Cantle thou religion of the clouds, or how the prepares them within to For Sky, see on Chap, 9.8. & 11.8. on the word; Hea

working in mectous, or now nee prepares them within to For Say's tee on Chap. 9. 6. 9. fend forth Lightning and Thunder. See on Chap. 36. 29. Doff them kenn's God may be operaining for faire weather of foule weather in the clouds, and thou bee quite ignorant of the face of it but God.

wonderfull works. V. 14, 16.

add confed the light of his cloud to fhine Or, That he may and conjection 1 get of his cloud to junes | Ot. 2 and he may confe (%). That he may bring lightning and thunders veries of the confe (%). That he may bring lightning and thunders veries a figure of fairs weather after raine. Others of the Sun filing of the conference of fairs weather after raine. Others of the Sun filing control of the sun filing contro iny creature can forecell, much letter coops trange processing with the fors of men, and interciore John multi not centures God, though he be in milery. For light, see on Ch.

\*\*Track in Heb. Make us to know were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like what we find I so J lathy defence, or if we were in the like whether the like which we have the like which which we have the like which which we have the like which we have the like which which we have the li

V. 16. Doft then know the ballancings of the clouds , the V. 1.6. Doft then know the ballactings of the cleads, 186 mondrow now of prim white 1976 II in knowledge When God life up the vapons to the clouds, or keeps, them there in an expall diffuset from the earth, as if he weighed them, or meases to fend them downe againe in raine, doth hose make the exquainted with his propose? Some understand it of Gods equal ballacting the clouds as fiftl, so that they continue this in their place, and fall not downe or downe the earth. But this agrees not well with the refit about the

the cattle, but this age to dayly producing of new meteors.

Doff thou know | See on v. 15,

the ballancings of the clouds | How God makes them bigget of leffer, higher of lower, activiting as her meares to the them for the good of huttof the creature, and that so exactly, as if her weighted them with a ballance in every

the wonderous workes ] See on Chap. 5.9. on the word.

of him which is prifell in knowledge ] Of God, v. 14. See

allo on Ch. 36.4. 1 Sam. 2.3.
V. 17. How thy garments are warm, when he quieteth the earth by the South winde ] Fow he brings Job neerer home, to convince him the more of ignorance in the reasons of Gods actions. Canst thou tell before hand when, or the rea-Gods actions. Canti thou ten betore man witch, or the rea-fon why after fromes brought in by the South winds verfe y. the Sun fhould grow to hot that thou art (caree able to en-dure thy cloathes upon thy back? For in those hor Gountries cloaths though light, were very burdenfeme.

Hew Doft thou know throughly how it comes to patte, or when this change of weather will be? If not, how can't

thou tell greater things? thy garments | See on Chap. 6. 15. on the word, deceitfully.

are warm] Or, are hot. For so the word originally sig-

secures verie? A national may by one upon those extract from the Sum mining in the South; not refer is no meanton ordinary worker of God bee brought to repentation, and of winder in the Originally, and the Sumeris housted when the ciepse definition. The word to meetings (gonifer reports). which made mens garmen's wet and com before, is the more

Do most commonly mercy, and that signification but its which made most against we and conductors, as the more finance. The word that its Original from an high habitative. The word that its Original from an high habitative of the same womarous workers of the was ready to interrupt himsbefore he head done; and therefore he calls upon him by name for at head one; and therefore he calls upon him by ame for at tenuous, that laysis designed the state of the stat

Haft thou with him ] Or , Doft thou with him. For hee pulson occasioned by the greatness of thy pains, and weight will be firstly the great with a superior of the firstly of the fi to him in that work, and therefore knowest not the reason of

that fettlement.

which is firing ] Though it but a flight fubftance, yet none

or toute weather in the clouds, and thou bee quite ignorant of it.

\*\*Mina Gard See on Ch. 5, 17, 6: 11. 5.

\*\*dispital him!\* When he fectelly orders the clouds for the ends above fladly v. 11, 13, and that underso of men. Or his wonderfull works v. 14, 16.

\*\*dispital the him of the characteristic of the clouds for the cold above fladly v. 11, 13, and that underso of men. Or his wonderfull works v. 14, 16.

\*\*did candidath what his his characteristic of the concevery, then no doubt they were very ends or concevery.

caf., and had from a define to plead with God, as thou halt | word Majetty may come from MT to confesse. It argues extrest Chap. 13, 4, & 22, 3, & 21, 25. For the word a fee | found special greaterists, that makes men acknowledge and on Ch. 16.1.

and bim Unto God mentioned verte 18. for mee cannot ] So the future is translated Chap.

order our speech ]Our speech is added by the Translators to make up the sense. See it fully express the 22.24. For or-

der, see on Chap. 13. 18.

by reason of darknesse ] Because of the darknesse of our understandings, which makes us unable to dive into the reafons of Gods actions, Darkneffe is fometimes put for trouble, as Chap. #5.22. Sometimes for death, as Chap. 15. 22. Sometimes for ignorance, as Ifa. 9.2. So here he glanceth at

Sometimes for ignorance, as Ita. 9.2. So here ne gianceta at Jobs prefumption, that would controlle Gods worker. V. 20. Shall it be told him that I speake? if a man shake, furely he shall be speadowed up. It was the cultome of those times, very likely and is so still, that suites were entred in a book, and then dayes appointed for the hearing of them, as it is now in matters of law. The words may better be rendred thus ; Shall it be recorded unto him that I will feak? would any man feak when he shall be swallowed up? As if hee had said: Thinkest thou that I will enter into the lists with God to maintaine thy cause against him? Sure no man but a mad man, would speak in a cause wherein he knowes before hand he must needs be undone.

The must need to undone.

Shall is to told him ] Shall God be made acquainted with my purpote, or had speeches of his proceedings like thine, or shall be registed for God to take notice of it. Such books

of acculation are mentioned, Chap. 19.23. & 31.35.

that I [peak] That I will take thy cause in hand, and plead
it against him. Others, that I will speak so rashly of his dealings as thou haft done.

if a man [prak] Or, would any man [peake. To wit, in thy behalfe, or as thou half done. So De is used by way of queflion, Ch. 17.2. For man, fee on Ch. 1.1. For fpeak, fee on Chap. 16.1. on the word, faid.

[sizely he shall be swallowed up] Or, when he shall be swallowed up] Or, when he shall be swallowed up. When he knowes before hand that God would overthrow him by his power and majesty. For ng surely, fee on Chap. 34.31. For 73 when, on Ch. 7.13. For swallowing, see on Cha. 20.15.

W. 21. An I now men fee not the bright light which is in the cloud; but the winde paffeth; and cleanfeth them ] Some understand the words thus. Thou feelt O Job the Sun shiring brightly, to that thou art not able to looke upon it now the winde hath cleanfed the clouds a how thinkest thou then that thou can't behold Gods majefty? But it rather feemes to be a preparation for the whirlewinde comming, in which God intended to fpeak, Chap. 38, 2. God had made way by lightning and thunder before, verse 2. Now hee darkens the aire againe, fo that they could not fee the Sun. Win ar gument of Gods comming to speak in anger. And the word may be read thus at the end of the ver. But when the wind paffeth, and cheanfeth them, then faire weather will come

And row | At this inftant fee a fudden change of the face

men fee nor the bright light which is in the clouds ] The clouds have that in the light of the Sun, fo that men eannou behold it. For feeing, fee on Chap. 19.27, on the word, behold. For light, fee on Chap. 31.26, For clouds, fee on Ch. 9.8. & 11.8. on the word, heaven.

but | Or, but when, It is tranflated, and when, 1 Sa. 12.1 For I but fee on Ch. 30. 1.

the winde | See on Ch. 15.2. upon vain knowledge.

paffeth] See on Ch.15.19.
and cleanfeth them ] When the winde hath scattered the dark clouds, then it will be fair again.

V. 22. Fair weather commeth out of the North: with God is terrible majelly] When God pleafeth to darken the aire, in territote magelty] When God pleaseth to deliken the aire, and after that to make it cleare againe by fending northerne winds to purge it, then hee flewes that he is both terrible and glorious, worthy both to bee feared, and to be prai-

Faire weather ] Heb. Gold. Shining and bright things in Scripture are compared to gold. As oyle Zech. 4 12. So here the bright beams of the Sim-

comerb ] Or, will come. For it may be then it was cloudy Sec on v. 21.

out of the North By meants of the northern while clearing the aire verie 8. Prov. 25:23. It hath his diame from hidling, because in the temore parts of the North the Son is

not free forme part of the year.

with God ] Or , in God. So it is transfared , Pfalme \$2. 5, 6. Exod. 29.3. For God, fee on Chip. 5 17. &

confesse it. Others read it in way of a doxology, and Godbe reverend Mujeffy. Let his glory be acknowledged in these meteors and ftrange changes in the sire.

Annotations on the Book of Job.

V. 23. Touching the Almighty we cannot finde him out ; he is excellent in power, and in judgments, and in plenty of ju-fice: hee will not affill. This verte and the last containe the conclusion of Euro's foeech. The doctrinal part concerning Gods incomprehentiblenette, prestnette, and inflice is in this verfe. The practicall part of reverence due to him therefore is in the next verfe. The fumme of this verfe it. that though God be above mans reach in his effence, and infinite in power, yet he never abufeth his power to the wronging of any man. A fit conclusion for fo ferious a di-

touching the Alinighty] See on chap. 8.3.5.

me cannot finde him onl Sec on chap. 11. 7. Wee cannot comprehend the infinitencife of his effence, not approach to the brightneffe of his glory, nor pierce into the fecrets of his

he is excellent] Very great/Chap.36.26. It comes from a word that fignfies to encrease. Men that encrease in wealth grow very rich. God is greater than they in power, though he grow not; for he alwaies was fo.

in power In ftrength and ability to doe what hee pleafe. chap. 9.4 & 12. 13. 16. 8 36.3.

happ.g. & 12.13.10.8 36.5.

nadic judgement | Sec on 22.4.

and in plany | Sec on Chap. 22.5. on the word, Great.

of juffice] Of upright dealing toward at the

word and affile] Not willingly, but when he is as it were ne pla not aguta; Not wittingly, you witten to a be a were forced by mens ill carriage. Lam, 3, 33 on without plut coole. Others read the end of the verie thus, He will not aff, H in degmen and pluty of justice. That is the will not use tuch extremity, as he might without violation of justice in afflicting men. Others thus, He will not oppreffe judgement and plehthe state of oppression of it. Others thus, he million for that is a kinde of oppression of it. Others thus, he million for need not ) answer. He being so just, that he will by no means abuse his power, there is no reason why any should call hiar to account for his actions, neither will he give any anfwer of they do. For the word fee on Chap. 16 1. on the word

Vi 24. Men doe therefore fear him: herefuellith not unv that are mile of heart ] I a regard of Gods great power, and justice, it is fit, that men should have a reverent account of his actions, and the rather because he regardeth not the cenfore of those that think themselves wife enough to controule him in his actions.

hum is the actions.

man J Sec on the p. 5. 17, 8.9.2.

der J Or, floudt. So the future is translated, Chap. 34.6.

Wife men do feat God 4. All men should doit.

bherifar J Becarie Orbis infinite power and justice.

far him J Revenence God, and havean high account of
all his addrons, and nor rathly dispute against thems though
they know not the causes of them. See On Chap. 1.1.8 15.4.

be triplitable hat J He tegated not. See on Chap. 1.1.8 15.4.

be triplitable hat J He tegated not. See on Chap. 1.9.2.9.on the word Behold.

any that are wife of heart] That thinke themselves able to convince him of unwife and unjust dealing. Others read in But he feeth not all wife in heart. Men should bee so wise, as not to dispute against any of his proceedings. But he knows all are not so. A fetret nip for Job, who had defined often to reason with God about the cause of his afflictions. Others read it thus, No men, though never fo wife in heart con fee him. He is invisible, and incomprehensible. For the phrase, fee on chap. e. a. For Heart, on chap. 15. 12.

# CHAP. XXXVIII.

Verse 1. THen the Lord answered fob out of the whirlewind, and [and] That though Job had rightly mainworfe than his acculers, yet fome imparient speeches escaped from him, which needed correction. As Elihu had in part flewed before, so God doth it now more fully; and that in two orations, to each of which is adjoyned Jobs fubmiffion. pero crattons, to extro of which salpying from studentials. The fift from time crewing 6.5 of the 40. Chap. The fectons, to ver. 7, of the 42. Chap. In the first note, 1. Gods long oration, Chap. 38. & 39. & His call for an answer, chap.40. 1, 2. 3 Jobs. In Gods long speech observe, First, the Preface, in this Chap, ver. 1, 2, 3 2. The speech itselfs to the end of Chap, ver. 1, 2, 3 2. The speech itselfs to the end of Chap, 39. In the preface more, first a transition of the penman, ver. 1, 2 Gods objurgation of Job for his boldnesses. ven 2. 3 His permiffion of him neverthelelle to fpeak for hi verrible majeft] He is to be feared and honoured. The the cante. So had Jobs friends, Chap. 21. 5. They were all

enough suffered his servant Job to bee hurried by Saten and his instruments. He now raileth a storm, and out of it speaks to Job as followeth, verfe 2, &cc. It is worth observing, how much Gods speech goes beyond Elihu's for matter and man-

then When the rest had done disputing. So this partiele is translated Chap. 20. 1.
the LORD 7 Teboush in Heb. Hee that is, was, and is to

comesfor it hath a touch of all three tenfes in it. And it comes from Being; for Gcd hath his being in himfelf, and gives be-

ing to all creatures.

of wered To Jobs former complaints, and ftopt his mouth, which his three friends could not do. For the word,

fee on chap. 16.1.

Job Nothis friends, nor Elihu; for Job was the perfon tried, and chiefly concerned in the bafineffe. For Job, fee on

chap 1.1.

st of the whit hwinds! Which was taifed before together the st of the whit hwinds! Which was taifed before together with lightning and thunder, Chap. 37.2.21. To make way for Good fapeking in fater, yet hiding his glory, and on make Joband his friends the more attentive. Thun God did ule in Joband his friends the more attentive. Thun God did ule in or who had friended the line spant! I having fapeken of the former times to peak to his fervanta-Deute, 41.2. His p. 15.

former times to 1.4 &c. Nah. 1.3, Heb. 1.2 18.

and fayd ] See on Chap. 16-1.

V. 2. Who is this, that darkneth comfell by words without knowledge ] Here is a check to Job, and likewife an implica-Apostage J Here is a circuit of joint markerine an implica-tion of what God intended to prove against him, to wit; the building may be propriorable. After that the foundation that he had poken ignorantly concerning Gods affilding of it ladd, and then the walls are raifed, and the building is time-him, and by his compliants of injustice had obtained or cit! So did God inverte years and featther earth, v. 5.6. a cloud upon Gods righteous dealing to make the world beleeve that God had done him wrong

newe that Gon and one nim wrong,
who it shi! Which of you is it? As if God had expedded
that Job being guilty (hould take it to himfelfe.
Or, as if God had pointed to Job Or, what manner of man is this, that dares thus to obficure God counfels?

that darknesh counfell That casts a black colour on the foveraigne brightnesse of the justice, and wisdome of my providence, according my judgements of folly and injustice Who by fearthing our the countell of his owne corrupt reafon makes it the more obicure, and decla es his owne folly

by words without knowledge | See on Chap. 35.16. V. 3. Gird up now thy loines like a man , for I will demand of thee, and answer thou me ] The same challenge is mana of tores and anjure thou me 1 the lattle challenge is made to Job, Chap. 40. 7. Job had put God to his choife. Clap. 13. 22. And now God chuleth the replying part, and pure Job to answer for himselfe. As if hee had sayd, if thou wile needs difpute with me, prepare thy felfe like a man to battell. As he girds his loiree, fo doe thou bring forth thy best reasons for thy selfe. See what shou canst answer to what I shall demand. If thou canst nor, fee thine owner folly in acculing, and challenging mee to this weighty di-

Gird up now thy loynes ] Their garments being loofe in those hot countries, as appeares by the phrase of covering the feet, Judg 3. 24. They did use to gird their clothes to them, that they might not be troublefome, when they did eat. Exod. 12, 11. or went to labour or travaile 1 King, 1.46. or to fight. 1 King, 20. 11. So here by way of metaphor, prepare thy felfe for this tongue combate, fo well as thou canft. See the like phrase also, Prov. 31. 17.

like a man ] Like a valiant man that meanes to grapple with his adverfary. Thou haft bragged much, now fee what thou canft doe. For a Man, fee on Chap. 14. 10. &

for I meane to festle to the worke a thou haft a ftrong adverfary therefore, bestir thy felfe. For I fee on Chap. 17-

I will demand of thee Thou thinkest by felfe wife enough to centure my proceedings. I will convince thee of ignorance

to centure my proceedings. Answerthen if thou confit and will demand of the Pich; and make thou me to know. Thou thinkelt they like avery understanding man, feee if thou canft either tell me, or teach me the right in what shall

V. 4. Where woft thou, when I laid the fundations of the earth? declare, if then haft underflanding | To convince Tob of ignorance he begins with the creation of the world centerlining many things which cannot well admit of a divisi-on, but must be hand ed in order, as they stand. He leads lob with many deepe quellions, the least whereof he could not answer. I he sum of this v. is, Thou are but of yesterday, I am from eternity. Thin wall taken out of the earth, and therefore light. 2. Cor. 11, 14, And they are called morning flars be couldft have no being when I\_rade, the earth. Mughleffel caufe they were the full living creatures made in the morning

weary with diffuting and God now comes beyond all their couldft thou be my concellour or companion in the work expediation and determines the bufarefar. He had now long And Inall I need thy council in governing of the world, And that! I need thy countell in governing of the world, that needed it not in making it to fee thy errour and re-

Where wast then ] Thou that takest so much upon thee now, hadft no being, when I did that great worke. Chap. 15.

7" when I laid the foundation of the earth] A meraphor from builders; who when they goe about fome great fabrick first lay a deepe, and strong foundation that the building may continue. So God though the founded the earth on the center, a thing of northing, yet laid it fofaft, it carnot be moved, or by
the foundations of the earth may be meant the body of the earth, which lies lowest and like a strong foundation upholds as it were the other elements, and the heavens. For the phrase fee Pfal. 102. 25. & 104. 5. Prov. 8. 29. Forthe earth fee on Chap. 16, 19.

Liap. 15. 19.

declare See on Chap. 15. 18 on the word, Told.

if thou half understanding Steb If thou knows understanting. Dan. 2. 21. 1. Chron. 12. 22. & 2. Chron. 2. 12. Ua. 29.

goes on in the manner of building to fet out the greatneffe of this worke too great for lob or of any creatures braine or what he intends to doe. Then he measures it by a line, that

who hath laid Wifely disposed, as a builder doth a plor of ground , in which he meanes to build. Who choice a fit place for the earth, and left roome for the other elements fit for each of them? None but I did it: none but I could doe

themeasures thereof] Who hash proportioned the length, breadth, height, depth, thicknesse of it?

if thou knoweff | Tell if thou canft, who did it. For. 13 f. tee Chap. 21. 15. Others read it, (For then knowest. Thou takest upon the to consure my actions, 2s if thou knowest all all things, bener then I. A tart irony, as v. So I is translated For. Pfal. 125.14.

or who hath firerched the line upon it Who proportioned it into levels, hills, dales, as by a line? Zech. 1-16.8 2 1- For firetched fee on Chap. 26, 7. There is mentioned in the Prophets a line for building, as before; and a line for deftroying, as Ifa. 24. 11. The first is here means.

V. 6. Whereupon are the foundations thereof failined? or who laid the corner flone thereof! Upon what props did I fet fuch an infinite weight. and by whole aid did I as it were lay an high corner frome to uphold, and keeperogether fo great a building.

whereof are the foundations thereof faffned | Heh The fockets thereof made to finke | For foundations are laid in the ground, and the beams on them joyned with tockets. All this is to fhew the firmnelle and unmoveablenelle of the work. See Chap. 6. 7. Plal. 104. 5.
or who laid the corner flene theref | Who made the parts to

keepe to close together, and to keepe up one another ? 't is in keepe to clote togetter, and to keepe up one amount? I that vaine to enquire here, what is the foundation of the earth and the corner from for all is metaphorical to flow the farmacle of the worke, as buildings laft, that have good foundations, and corner fix res. For laid fee on Chap. 6. 24, & 8. 10. 1-19. For flone fee on Chap. 14. 19.

For stone tee on C. 123. 14. 15?

V. 7. When the mining flars fang together, and all the former

of God flowted for joy [Some joine these words immediately to
the former, and understand it all of the Angells, whom they
conceive to be made the first day, and being as it were the Pars of heaven for brightneffe, to praife God at the laying of the foundation of the earth that day, like the shoutings at laying the headflone of the Temple. Zech. 4. 6. Ezr. 3. 10. 11. Oil ers jovne it to v. 4.

where wast thou when the morning stars egc. And these suppose the stars, and Angells both made the fourth day and the the trains and ringers our under the could tray and the flars to praise God materially at the heavens do Flai. 19 1. And the ancells vocally as multitans sing or play upon influences. And that at the first upon that strange fight of the creation of

the flars, and of themselves.

when the moning flars

The flars new secated Pfal.

188 3 or rather the Angells created in the first morning of the world, that they might behold the creation of all other creations. trees though they had no hand in it, and fifth patie God for it, before man was made. Thus it must be understood, for elf and and Age of Alist So Angels are compared to flars for brightnesse. Rev. 1.20. And are called Angels of Chap, xxxviii. of the world. Christ is also called the morning flar Rev. 2, 22. | and here (bal sh) proud moves be flayed When I had thut the

of the world distinct a size of the world size of the form of the first of the first of the size of th made. So this word is translated only. Chap. 34: 29. And

flould be, alone not together, as it is Ezt. 4.3.

and all the foss of God] All the Angells, for there were no other fonnes of God then. See on Chap. 1.6.

other tomes of God then. See On Unap. 1. 0.

fineted for pi See Chap 33. 24. Ezz. 211.

V. 8. Or who flut up the Sea with dones, when it brake forth, as if it had iffued out of the sumble) God goes on to let out his mighry power in bounding the Sea. I clid as first overflow the earth being the higher element, till God was pleafed now me cann using the righter elements in 1 God was pleafed to prepare as it were a great house to enclose it, and doores to thur it in, that there might be a dry land for men and beafts to inhabit. This none could doe but God.

pho This is gaded out of verfe. 5, to make up the

fout up] Kept the Sea within certaine bounds, that it might not drowne men and beafts. Chap. 7-12. & 26, 10. Pfal 104-9 . & 33: 7. Gen. 1. 0. Prou. 8'20.5. 22.

the Sea That huge heape of waters, into which all the ri vers run. See on Chap. 14. 11.

with doores | with banks and downes, and fometime with the weake fands. The hollow places of the earth, wherein it is fodged are as it were the house of the Sea. The borders are

when it brake forth ] Out of the Earth at first . and then over-ran it all. Mofes makes no mension of the creation of the Sea, yet it feemes it was brought forth out of the earth because the foundations of it are mentioned. v. 16. Gen. 7. 11. Prou. 3.
20. The word fignifies a breaking forth with a kind of force or

violence.

a: if it had if; ned out of the wombs | Some understand it of coming out of the wombs of Gods providence; but it is most likely it came out of the wombs of the earth, as before a metaphor taken from childfearing. And after that God thut it within certaine bounds, as v. 10. 11. For Issuing out see on Chap. 20. 25. on the word, Cometh out. For wombe see on

Chap. 24-20
V. 9- When I made the cloud the garment thereof, a bick darknesse a fradding hand for it] The Lord goes on in netaphor. When the child is home, garments and fwadling. bands are provided for it to compaffe it about and cover it, fo hath God girt in, and covered the Sea with clouds, and dark nesse. As though the sea were but a little babe in the hands of God to order it, ashe lift, which yet the greatest potentate cannot curbe.

when I made the clouds the earment thereof understand where wast thou then four of v. 4. To wit, when I having fer parated the Sea from the earth did first make the clouds to cover it as garmen's doe the child, that comes naked in the world. See for Garment on Chap. 24. 7.10. on cloathing, and cove-

and thick dar kneffe a swadling band for it ] Some understand and rown dar renige a wadning band for 11 3 ome understand it of the clouds, as before, but it may well be understood of fogs and mists, which artie often upon the lea, and are betweene the clouds and the sea, as the swadling bands be-

tween the come and the child.

V. 10. And brake up for it my decreate place, and fet bars and doors Recatle the clouds and fogs could not keepe the feat from running over the earth, God hath therefore impriformed it in those hollow places, which he determined to hold the waters of the sea, and hath thur it in thereas it were with strong the feat and hath thur it in thereas it were with strong the feat and hath thur it in thereas it were with strong the feat and hath thur it in thereas it were with strong the feat and hath thur it in thereas it were with strong the feat and hath thur it in the feat and the feat and hath thur it in the feat and the feat and hath thur it in the feat and the feat and hath thur it in the feat and hath thur it in the feat and hat the feat and hath thur it in the feat and hath thur it in the feat and hat the feat and hath thur it in the feat and hath thur it in the feat and hat the feat and hath the feat and hat the feat and hat the feat and hath the feat and hat the feat and ha doores, and added bars to them to make them fore. See on

And brake up where wast thou when I brake it up? The word signifies 1 To leave or breake any bodily substance. ler. 19 10. 2 To breake the heart with griefe making it as improfitable, as a broken flick, Pfal. 69. 10. 3 to pull downe the pride or violence of wicked men by taking away the upthe pride or violence of wicked men by taking away into ap-holders or infirmments of it Pal. 3, 7, 4 To faiths hunger or thirft whereby the rage of them is broken Pfal. 104, 11.50 we call it breaking our faft, when we fuft eate in a morning. 5 Tobuy corne. Gen. 57,14.6 To fell corne. Gen. 41, 56, 7 To make war to ceale Hof. 2, 18. Here ir is taken in the first sence for Gods making hollow places in the earth to hold the waters of the Sea. fer it | For the fea.

my decreed place. See on Chap, 26. on the word, Bounds. othersread it, And eftablifbed my decree upon it. But "I'D fignifies breaking rather then establishing.

and fet barres and doores ] Made ftrong banks about ir, and

fee within its bounds, then I laid a command on it to keepe within those limits, and not to suffer the greatest waves to

And faid | And commanded. See on Chap. 16.1. Hitherto fhalt thou come | Thou maift come as farre as the appointed thore. For come, fee on Ghap. 15.21.

bur | So it is translated Ch. 70. 1. no further ] Heb. Thou fall not adde. To wit, to go beyoud thy bounds, or to cover the earth any more. Pfal.

104.9.

And here shall the proud waves be staired Heb, and here is shall set it selfs against the pride of the waves. That is, the shoare which I have set for a bound shall oppose and keep in thy ftrongest waves, Pl.80.0. For waves fee on Chap. \$5.28. on the word, heaps,

on the work, neaps.

V. 12. Haft thou commanded the marning face thy dayes it and caused the day spring to know his place. God now fees out his owne power, and Jobs weaknelle, by the production of the morning light. Doth the day light obey thee, and the Sunne arife at fuch times and places as thou doft appoint Were not these things set in order long before thou wast

Hest thou commanded Hast thou so commanded, that it came at thy command? As when God said, Let there be light Came at cny command: 22 when you analyse; there was light, Gen. 1:3, So this word is used, Ler. 25, 27, Pfal. 133, 3, & 68.28. lfa. 45. 12. For what God commands mush thand, Pf. 33, 9. & 148.5; the moraige | The morning light, which shewes men what lay in darkness before. For the word, see on Chap. 17.

fince thy daies Since thou wert borne. Were there not mornings before thou walt borne? or didft thou ever once in all thy dayes command the light to come out of darkness?

For dayes fee on Chap 14. 14. and caseful the day spring to know his place? ] Made it to know when and where it should breake forth. The word day-spring comes from blacknesses, it is not cleare light at

V. 13. That it might take hold of the ends of the Earth . that the wicked might be shaken out of it. He sets forth here a double benefit of the morning light. First that it suddenly spreads it self over the earth, and turnes darknesse into light. Secondly, that ir puts wicked men to flight, as theeves, adulterers,murderers, who fin in the dark, and fly as foone as mor-

That it might take hold of the ends of the earth | Not onely give light in some places, but every where, taking possession as it were of the whole world, where some the light of the Sun comes. Ends, Heb. wings, Ch. 37. 3. For Earth, see on Ch. 15. 19.

that the wicked might be shaken out of it \ Some understand it of their hiding themselves so close in the day-light for fear of being discovered, that none of them date at those wicked-nesses in the light, which they doe boldly in the dark, Hereacilies in the light, which they doe boldly in the dark, Here-in they are like wild bestle, restoring in the night, and lurking in the day, Pia 104, 20, 21. Sec Chap 24, 73, 17. John 3, 20. Others underfland it of apprechading malefaktors in the morning for fins done in the night, and bringing them did denly to judgment, by fuence whereoft they are either driven out of the land by basilitment, or our of the Earth bydeuth. For judgment in the morning, fee Ruth 3, 14 with 4, 1. Pádin 101,8. Jet. 21, 21, Exo.

V. 14. It is surned as clay to the feale, and they fand as a garment | In this verfe is an exposition of the former part of the former verfe. In the next verfe, of the latter. The light fuddenly running over the world, fets a new ftamp upon the earth, the Sun-beams fining upon it as lace upon a garment, and the flowers and graffe that cover the earth, and were covered themselves in the night, now in the morning discove. ring themselves, as pictures doe on the clay when the stampe of the seale is set upon it. So there is a double metaphor to one from the clay altered by the feat : The other from men putting on new attire in the morning, and appearing glorious, that lay obscure in the night.

It The Earth appeares beautifull, that was hidden in the

is surned] It hash as it were got a new form. Or, is renew

ed, to the fame (hape it had the day before.

as the clay to the feale | As if it had a new flamp put upon it by the Sun beames, as the clay hath by the impression of the

feal. For clay, fee on Ch. 13.12.

they fland as a garment The beautifull things that grow on the earth, are like a flately garment, or ornament on a man

V. 15. And faid, Hithers shalt then compalle,
V. 11. And faid, Hithers shalt then come, but no further the bigh arms shall be broken. Here is an expossion of the see V. 15. And from the wicked their light is withholden, and Chap. xxxviii. cond part of verse 13. A second effect of light is, that wicked

cond part of verte 23. A fecond effect of light is, that wicked men are judged, condemend, and executed and for their judge, opperficion, and one desired of darkmeffe coafe. And for the day light, as it brings malefaltors to judgment, for their view them of the light of worldly happineffect, honours, ticket prior them on the light of worldly happineffect, honours, ticket pleasure, year and life it felfe, which are in Scripuus happineffect when a more of light of the 24.8. Che washed phrase fetout by the name of light, Ch. 18.5,6. For wicked,

tec on Ch. 3. 17.

and the high arms fault bee broken ] As they shall lofe all their comfort , so also shall they bee deprived of all their thrength, wherein they prided themselves, and wherewith they oppressed others. It is called an high arme , besause the arme useth to be lifted up to ftrike, Pfal. 10.15. & 37-17. Ezek.30.

uten to be titted up to tittle, year, 10-19, 62 5-17.

22. For armsfee on Ch. 22.8, on the world, mighty.

V. 16. Haft how started into the forings of the Sea? or haft
thow malked in the fearch of the depth?] He flewes that it is not possible for Job to attaine to the depth of Gods counsels, that cannot comprehend the depth of the feat ver. 16,17. nor the breadth of the earth, verfe 18. nor the height of heaven, verfe 19 20,21. God had fpoken of the creation of the fea before, v.

8. Now he fpeaks of the depth of it, which was far above Jobs reach, as the making of it at first.

Haft thou entred into the springs of the Sea? Haft thou ever been at the bottome of the sea to see how the waters there abundantly come out of the earth? See on verfe 8. Entred. Heb. come. For fpring, fee on Chap. 28. on the word, overflowing-It fignifies weeping. Springs poureout water, as eyes do tears.
Oneword in the Original fignifies an eye, and a fpring. For fea,fee on Ch. 14. 11.

or haft thou walked in the fearch of the depth? ] Haft thou gone up and downe in the bottome of the fea, and observed those secret parts there, which no man can by any search finde out. Or, or haft thou walked in the depth by fearch? Haft thou found an unknowne way to the bottome of the Sea by curious enquiry? The depth is expounded by the fea,

V. 17. Have ib: gates of death been opened unto thee, or haft then feen the doores of the shadow of death? Are those deadly and darke places in the bottome of the sea, or in the bowels of the Earth, made knowne to thee, where dead men lye rot-

Have the gates of death been opened unto thee Dost thou fee how dead men descend to their refting place, or what they endure there? For gates of death, fee Pfal. 9.13. & 107.18.

been opened unto thee Heb. revealed. No man living can

fee those secrets. or halt thou feen the doores of the fhadow of death? ] The fame thing in other words. Haft thou feen those dark and dif-

mall places where dead men lye, which were enough to firike thee dead also with terrour and feare. For feen, look on Chap-19-27. on the word, behold. For fladow of death, fee on Ch-V. 18. Haft thou perceived the breadth of the earth? de-

clare, if then knowest it all Though the earth bee better knowne to man then the depth of the sea, yet no man ever saw irall. There are so many wildernesses and bogs in ir, that as no man can passe through them all, so Methusela's life would not ferve to doe it. In vaine therefore flould lob think to ap prehend the invisible reasons of Gods proceedings, that could not give an account of all visible things in the world.

Haft then perceived the breadth of the earth ] Haft thou tra-vailed all the world over, and feen what is in every corner of the earth? The word breadth containes also the length, and eireumference of the earth, fee on Chap 36.16. The breadth of a thing is the largenesse of it in Scripture language opposed to fraitnesse and narrownesse, as Deut. 19.8. Ezek. 41.7. And therefore it is the breadths in Heb in the plurall number including the length and circumference. For Earth, fee on Ch

declare, if thou knowest it all If thou canst tell what is it all parts of the world: Or as others, if thou canst resolve all that I have asked thee, speake our, that it may appeare thou canfi doe it. For declare, see on Chap. 15.18. on the word,

V. ro. Where is the way where light dwelleth, and as for darknesse where is the place thereof? ] Tell if thou canst where the Sun lodgeth, and the light of the day when the Sunne goes downe, or what becomes of the darknesse when the Sunne

Where is the way What way leads to the lodging of the light? A poeticall expression, as if the Sun setting retired him-

fight o his chamber, as we doe at night.

where light dwelleth Where it abideth when it is not feen abroad. For men are supposed to be at home, when they are not employed without doores. For light, see on Cha. 17

and as for darknesse ] Which comes by the absence of the

where is the place thereof ] Whither goes it when it goes from home? A metapho: from men, who when they goe from one place, goe to another. Not that darkneff eith fo remove. But the plaine meaning of it is, Thou can't not tell what is become of it.

come of it. V. 20. That thou shouldst take it to the bound thereof, and that thou fhouldft know the paths to the boufe thereof | Art thou able to direct the light or darkneffe to the place where it should

Die to directine ignt or darkneite to time piace where it mould abide, till (both time as it is to come forth aga se.

That these shoulds take it to the bound threes? Or, at the bound threes?. That thou like a guide shoulds take they the hand as it were, and lead it to the place of abode. One werb included in another. See on chap. 15.8. & 16.11. & 18.8, Others understand it of bringing it to the longest day of the yeare, and then to the shortest, which are as bounds of I ght and darknesse. For take, fee on Chap. 15. 12. on the word . carry a.

and that thou shouldst know the paths to the house thereof ]
That thou shouldst so perfectly understand all the paths there of, that thou canft guide it to its refting place. By house here, is meant place, as verse 19. For the word, see on chap.

V. 21. Knowell thou it because thou wast then borne, or because the number of thy dayer is great ] Thou wast not so much as borne when I set a distinction between day and night, between light and darkneffe. Thy daies are not of fo long continuance-How then canst thou know certainly what was done before thou

Knowest thou it ] Dost thou perfectly understand what I have demanded of thee, so that thou canst give mee a full an-

because thou wast then borne ] Hadft theu any being then if nor how couldeft thou know it.

or because the number of thy daies is great ] Thou must be a very old man if thou have lived ever fince the beginning of the world. For day, fee on Chap. 14. 1. For beginning of the world. For day, he on Chip. 14.1. For great, ite on Chip. 24.9. Chies read the whole verife inni-ciant is a warf of the property of the same of the same of the warf of the years in great. Others two, Didd than know that thou floudiff the borne at facts a time, and that then know that thou floudiff the borne at facts a time, and that the know that thou floudiff the borne at facts a time, and that the know that the present flouding the same at facts a time, and that the know that the same at the same at the same of the same at the same that the same at the same that the same at the same at the same at the same that the worded at the flore of it, and where it floud come; the thou worded at the flore of it, and where it floud to me.

but thou wast never above in the clouds, when I lay it up, as men doe treasures in great abundance to bring forth when they

meane to use them.

Haft thou entred | See on v. 16.

into the treasures | Or, into the store-houses. For God useth fnow and haile as weapons rather then treasure, verse 23. God hath also treasuries for the winds, out of which he brings them when he pleafes, Pf. 135.7.
of the from | See on Ch. 37.6.

or haft thou feene ] See on Chap. 19. 27. on the words

the treasures See before in this v.
of the haile Which also falls abundantly, as out of a

V. 23. Which I have referved against the time of trouble, against the day of battell and warre Here God sets out his armory to us, wherein are such weapons as no man can produce, to defitroy his enemies, namely, fnow and haile, as Erod. 9.24-Iofh. 10-11. Ifa. 30-30. With these and such like meteors God judgeth the people, Ch. 36.31. And fealeth up the hand of e-

ety-man, Ch. 37-7.

Which | Some restraine it to the haile, because no mention is made of hurt done by fnow in Scripture. Yer experience flews that men and beafts have been buried in a great fnow, and drow-

ned in flouds at the thaw I have referred ] Laid up in the clouds my magazine and

arcinall. against the sime of trouble ] Against the time when I intend to bring trouble upon the sonnes of men for their sins. Or, againft the time of the enemy. For the word fignifies both, and battell and war follow in this v.

againft the day See on Ch. 14.4.
of battell The word properly fignifies a watte neare at hand, wherein the enemies approach one to another, but

may be used for any waters,
and warre ] When God laies judgements on his ene
mies, he is sayd to have watre with them. Exod. 17.16. Isa

V. 24. By what way is the light parted which scattereth the East winde upon the earth? ] It may be understood either of parting the light from the clouds, in fending forth light.

nings, which often come from the Eafl, Math. 24, 27 and rice as Batt windeby troubling the aire, as light is useful, as the five discovering the light from the darknells, when the Sanne riling brings light, a Sun. 23, 4 and it may be filmen to noe places, and on a naother, and right the the Sanne riling brings light, a Sun. 23, 4 and it may be filmen to noe places, and on a naother, and right the East which of the state of the sta

By what way ] See on ver.19. parted From the clouds or darknes as before.

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which scattered the East winde upon the earth ] As the thunder coming from the East may raise an East winde, so also the rising Sunne. For the Sun is called Ventorum pater, the Pather of the Windes, and the East winde is Subsolanus, as being under the command of the Sunne. Others read it. as being under are command or the summe. States was any And which way the Eest winde scattereth it selfe woon the earth ] That is, which way it will be scattered, or in what country it will blow. Or, scattereth the clouds, which are over the earth. As chap, 37:11. For earth fee on chap. V. 25. Who hash divided a water confe for the over flow

in of material or a way for the light hing or thouler? I who fends the raine down upon the earth in abundance, and that in feverall places as he pleafe himfelf, as if he had made leaden pipes in the cloud? Or who hath rent the clouds that the lightning and thunder may come forth

Who ] Not thou farely, nor any effe befide my felfe.

hath divided ] Or, derived. For the Heb, word for a River comes from this root, And thence also comes Pelagus the fear out of which the rivers are divided.

a water course ] A place to convey the raine from heaven to earth where God will. Chap. 28.26. So here verfe 26. It comes from a word that fignifies to aftend, or to be on high, for fuch places ufe t begin on high,& carry water to lower grounds. Such are the windowes of heaven, Gen.7.11.

for the overflowing of maters ] Of the waters above, that abundance of raine may fall. For he speakes not of flouds on earth to deftroy, but of plentiful and feafonable raine to nourish the fruits of the earth; appears, ver. 27.

or a way for the lightning of thunder] See on Chap.28.6. where was the words are found.

V. 26. To coule it to raine on the earth, where no man is; on the wildernesse, wherein there is no man? ] Gods provipence extends it selfe to places not inhabited. He sends rain to fuch places where no men are to water the earth, or eat of the fruits of it, to fnew it to be his worke alone, and that he feeds all living creatures, as ver. 27. Pial. 104.27. & 145

To cause it to raine on the earth | To make way for showers to water the earth. For Earth,fee on Chap. 14.19. where no man is ] Where there are no townes, nor Cities of habitation. That is, on deferts as follows For Man, fee on

on the wilderneffe ] Pfal 107.35. Though he meane on all defert places in the world, yet God may allude to the wildernesse of Arabia, not farre from Job. See on Chap

wherein there is no man ] It is repeated againe, to shew the certainty of it, and that God gives rain even to the most defert places. For Mansee on Chap. 14.1.

Ver. 27. To faithful the defolate and wall ground, and to cause the bud of the tender borb to spring forth ] That the Rore of raine falling upon the wildernesse, which otherwise would bee dryed up, may make it bring forth herbs and plants to feed the wilde beafts, for which no man takes care, to fnew Gods abundant ftore of provision for all living crea-

to faitifie To water it abundantly, fo as if it had fence it may fay, it had enough, and may bring forth enough to farisfie the wilde beafts there.

the defolate and maft ground] Broughton elegantly, The maft and unft ground. For the words see on Chap 30.3. And to cause the bud of the tender herbe to spring forth ]
That is, to bring out of the earth green series for food of

V. 28. Hath the raine a father, or who hath begotten the drops of the dem ? ] The raine comes not into the world as children doe, who are formed out of the substance of their parents, or as herbes and plants out of feeds, but is formed by me only, and at my pleafure. It falls when and where I

Hath the raine a father ! ] Is there any in the world, that can bring forth rain when the earth needs it? Surely no. For Father-fee on Chap. 15.10.

rando and general the drops of the den > It is not in Configuration to the power of any creature to produce them. Some reade is, that are brought out of their longings, or fruits out of the back for some, as a monther doth children; but the word being mafeuline will not beare it. And it is pled Maggaroth ] Or, the twelve figner. So fome, take it. But

nings, which often come from the Eaft, Math. 24, 27 and for begetting. I Chron. 4.2. The word drops hath its name

infant conceived in the wombe, or begotten, but being con-

infant concluded in the wombe, or begotten, but being con-gealed falls on the earth by Gods onely appointment.

Out of whose wombe came the Lee ] Or, out of whose belly,
It may be taken either from the Father or from the Mother. For though it be ordinarily spoken of the mother, yet it is spoken of David, Plal. 132.11. Of the fruit of thy body. Heb. Of thy belly. The meaning is, The ice, and also the frost. as follows, omes not by ordinary generation, but by Gods great power working without the meanes of men. For Wombe, see on Chap. 15.2. on the word, Belly. For Came, see on Chap. 20.25, on the word, Cometh out. For Frost, see

on chap-37-10.

and the boary frost of beaven who hath gendered it?] The
hoary frost hath its name from covering of dawbing over,
because it is a fast covering of the earth, Pfal. 147-16. By Heaven is meant the aire or clouds out of which comes the matter that caufeth the froft. For Heaven, fee on Chap, 9.8, & 11.8. The word Gendring may be Begetting, as Pfal.2. 7. See on the former ver.

 See on the tormer ver.
 V. 30. The waters are hid as with a flone, and the face of
the deep in frorm ] Such is the force of the frost, that it
brings ice, which covers the rivers all overs yea and the deep fea in many parts, and that with a cover as hard as frone, and of a great thicknesse, so that loaden carts may goe on it, and men make tents on it, as if it were changed into firme land, nay into hard rocks. Strabo in his fecond book writes of the entrance of the Lake Meotis, that a Captaine of Mithrida-

entrance of the Lake Meotis, that a Captaine of Michida-tes overcame the enemy in a pigh buttell upon the ice in the winter, and in a fee battell in the funmer with hips. The waves net hid | They appear no thety holds at it hely had loft their nature. They hide themselves, as if they were altamed to be Gen, For water fee on chaps. 144. or with a slowe | Heb. As a shore. They are as hard as a flower made in the property of the state of the property of the flower and a single property of the property of th

ftone, and as it were paved over with it. For the word, fee

on chap, 14-19.

and the face The uppermost part of the water which is in fight, as the face of man is. For Face see on Chap, 14-20. on the word Countenance.

of the deep Of the Sea. See on ver. 16. So in Greenland, and fometimes nearer home the Sea is frozen. is free and put into a prison. See on Chap, 36.8.

tive and put into a prifon. See on Chap, 36.8.

V. 3.1. Can'l bus hinds the fives influence of the Pistader, or took the bands of Orion? ] Hee palleth on from the Meteors to the Stars. And fets out the foure quarters of the yeate by foure kinde of Stars. The Spring and Winter in this verie. The Summer and one in the next. The fourmer of this verie. A star thou able to keep off the pleanumme of the verte is, Art thou able to keep off the plea-immelle of the Springs when the Pleiades rule, or the bitter florms of Winter, which Orion then brings forth. No que-tion but the first have a great force in the variety of wea-ther and featons. See for these Surres on chap. 9, 9, early they bids? I can't thou hinder them from their kindly operation in their featon? A man bound campor doe

that which he can being at liberty. The word fignifies, I. to binde one thing to another, as Prov. 3.3. Jer. 51.63. 2 To binde men together in a league or conspiracy, as Gen.

44.90. 2 King. 21.23. Here is in taken in the full feeling for binding them so as they cannot fill.

the Joseph Influence I Heb. The delights. That is, the green herbs, flowers, and other delicacies that the Spring brings forth. From this root the gaden or Eden had her

of the Pleiades ] See on chap. 9.9. Or, the feven Starres.

or loofe ] Or fet at liberty in winter those bitter ftormes, that Orion brings, whereby mens worke is hindered, and the earth bound up with frost and ice. chap 37.6.7. For the word fee on chap-12.18.

the bands ] It hath its name from drawing. Canft thou untie those bands wherewith Orion draws fonly weather after him?

of Orion See on Chap.9.9.

7.3. Confi thou bring forth Marzaroth in his feason? or confl thought de Arthrus with his sonner? Or canst thou bring forth those tharres that bring in the Summer, or lead those along that uther in the harves?

orliers take it for the Somherne Starres, which are called the chambers of the Somh Charps 9 Orders for Northerne hight? The first is best, for God hash given most knowledge the chambers of the South. Chap. 9.9. Others for Northerne flats, as the word in the Malculine gender is used, Chap. to man.

37.9. But this must be left to Aftronomers to determine.
or cash thougaide ] Heb. Guide them, direct them which way they should go.

Ar Huruf] See on Chap. 9.9.

### Plant | With the lefter flars of that conflellation flanding about him as foris at a fathers table. Pfal. 128.3. For

Sons (ee on Chap. 14-21.

3018 (ee on Chap. 14-21.

323. Knoweft thou the ordinances of heaven? canst thou fee the dominion thereof in the earth? God having before fpeken of fome particular ftarres now comes to fpeak of the which course of heaven, and the influence thereof in things while courte of fleaven, and the influence thereof in things here below. Are the beavenly bodies guided, and their mo-tion by the wildomeior haft thou given them power to work upon inferiour bodies? These things exceed thy wit and

Knoweft shou the ordinances of beaven?] Doft thou know Knowejt thou the ordinances of heaven! Dott thou know the various motions of the heavenly bodies, which they keep conflantly, as if they walked by a rule ? Jer. 31.35. For Ordi nances fee on chap. 26.10. on the word, Bounds. For heaven,

fee on Chap. 9.8 & 11.8.

capft thou for the dominion thereof in the earth?] Canft thou give power to the flarres to rule day and night, and cause digive power to die turies to the day and inglassic came the fubmit? Gen. 1.16. 8. For earth fee on chap.15.19.

innuit: Gen. 1.10. 8. For earthjeeon chap. 15.19.

V. 34. Confit then lift up sty voice to the clouds that abundance of maters may cover thee? ] haft thou that power over the clouds that they will hear as foon as thou commandelt, and poure down plenty of waters, or rain to cover thy fields, and make them fruitfull.

canft thou lift up Canft thou speak so loud that the clouds which are so high above thee may hear thee?

which are to high above thee may used thee:

thy voice I thy commanding voice. So it is traflated, Nimb.

2.23. For Voice fee on chap. 15, 21 upon the word, Sound.

to the cloud.] Heb. to the cloud. As if he would command fome particular cloud to give rain when and where he fhould

that abundance of waters may cover thee ] See on chap. 22.
11. Where all thelewords are used, though by waters there be meant troubles.

v. 35. Ca ft thou fend lightning: that they may goe, dad fay who thee, Here we are? Art thou the great Emperour of heaven and earth, at whose command the thunder and lightning. ning as so many souldiers are ready to go where and do wha

canft thou find Send them about thy hufines, as thy fervants out of the clouds, See on Ch. 14-20, on the word, Sendeft him

fiehtnings That is too hard a work for any creature to do that they may go Whither thou fendest them,or comman-dest them to goe. For Goe,see on Chap. 14. 20. on the word

and far unto thee | For Say fee on chap. 16. 1. Heare we are] Heb. Behos. 10. We are at thy command, ready to do whatfoever thou shall bid us. Gen. 22.1. Or to go wherefoever thou fhalt fend us. Ifa. 6.8. Others understand it

dome enough to invent, or worke fuch things, yet hee hath-knowledge to understand so much as is revealed of them

Nowledge to mire train to make the state of himselfe, but from me.

Who beth given wifdome in the inward parts ] Who hath beflowed that reasonable faculty upon man, and placed it in his foute, whereby it is able to conceive the truth about thele ftrange works of God, and to find out many fecrets of nature. ntrange works or too and to mo out many recrets or nature. None could do it, but I alone. The inward parts (as the word it franslated here, and P[al. 3 1.6.) is translated reines, which by some is conceived to bee the seat of wisdome. It comes from a word that fignifies to plaifter over or hide a thing, as the reins or kidneyes are covered with far. But the foule, the true feat of wildome must be meant here, yet as exercifing rise rise of windome must be meant need. Yet as exerciting in widome in the reins and heart, and inward parts, by regularing the affections, and wife meditations of oneward things preferred by the fenfes.

of who hath given understanding to the heart?] None but God, Chap. 32. 8. Eccl. 2.26. The fame thing expressed in o-The word Beart is red only inthis piace, and is there effectione provide for the first open and the state of ther words. For Given, fee on Chap. 14.4.on the word, Bring.

V. 37. Who can number the clouds in wiftleme? or who can Ray the bottles of heaven Befides the difference of the clouds, there is a great number of them; which will palle any mans mere is a great number of them, which will paue any mans capacity to reckor up. He may as well number the waves of the Sea, or first of heaven Gen. 15, 5. Neither can any man hinder the raine from overflowing the earth, when God pleafeth to fend it-

Who can number the clouds in wildom ] Or, by his wifedom; Who hath so much understanding, as so be able to tell how many clouds there be in heaven. So the word is used. Pfal 22. 17. or who can declare the chads Gc. Who can tell the nature of them throughly, of the feverall uses of them. So this word not them throughly, or the teverat use of them. So this word is uf of 161, 2-7, or who can make the clear like Supplier, who can make the sky bright; and cleare after raine? For the Sapphire hath his name from hence in the original. For Number fee on Chap. 14, 16. For clouds fee on Chap.

or who can flay the bottles of heaven Heb. Who can canfe to the downer. Who can hinder the clouds from powing downe raine. The clouds are compared to bortles, which hold the raine, till God pleate to powre it downe on the earth, when raine, till God pleaten powre it downe om the earth, when men powre out the water they hold up the bontles: when they intend not to power it out, shey let them downe. For lying downe fee on Chap. 14, 12. Some tends. The flowers of her. Per it comes from a word, that fignifies to Allel, obters, the centers on harmony of beavers because the word formetimes fignifies a unifical infuturent. The Challe Paraphrafe reads, The clauds which are like buttles. They hold the raine was a some content of the c ter , as bottles hold wine. For heaven fee on Chap. 9. 8, 8e

V. 28. VVbm the duff growth into bardsess, and the cleds
V, 28. VVbm the duff growth into bardsess, and the cleds
teau fast together ] Who is the cause of drought, when there is want of raine, when the earth growth hard like a motten is want orraine, when the earth grows that hire a motten pillar or bell, and the clouds claw on one onnother, and run together, to as that they leave-clefts in the earth? No creature can bring the earth to this dry and hard condition.

\*\*short be dryft ] See on Chap. 14. 8, on the word,

Groweb into hardasses Heb. Is powered into hardasses. When it is as hard as mettall powered out into a bell or a pit-lar. So this word is uted for an hard piece. Chap. 37. 18. and the cledis [See on Chap. 31. 33. cleave fast together] Run one to another for lacke of moi-

ure, as it were for fuccour.

nure, as it were for intecour.

39. Wille show hour the prey for the Lion? or fill the appetite of the young lion ] God having shewed his great power in the Elements and Meteors, now sets it out in the living creation. tere. Therefore some begin the next Chapter here, because ture. Therefore some begin the next Unapter there, because it is the beginning of anew matter. The creatures he speakes of are the bearts of the earth-the birds of the airc, and fish of the Sea. He chuseth out thirttene in all, in which Gods great power Sea, iie chuicato at intreene in aii, in which Good great power in worderfully (ecce. I The lion. 9, 9, 40, 21 Therayon. 14, 3). The wild goat. Chap. 39, 1, 4 The hind. v.1. alfo, 5. The wild affe. Chap. 39, 5, 6 The unicome. v.9, 7 The peaceek. v. 10, 8 The official. 11, 9 The horie v. 10, 10 The hanke. whereforer mon mattend us. ha.o.s. Unersunderstand if V. 10.68. And other return to give an account of their mediages if they let they let the condition of their need one thy will but highining age forth, and the condition of t more naturall.

1. (2.3.4.00 hath put widons in the inward parties who hath put with the process of the control of the process of the p

omer quanties within the train belowed upon times.

with thou best the prey for the line.] Will thou undertake to provide food for those devouring creatures in the wildernesse.? This is to great a worke for three it must be my worke. Plat. 104-21. He mentions hunting the prey, because lions live on other beats raken by hunting. By the lion here is tire on other nears taken by manuag. By the two feels meant the old long, that either cannot go out of his do to hunt for food, but expects it to be brought to him, or lies in fome thickes, till by Gods providence fome beaft come with in his reach. Asy 4,0. This appears to be the menning became it is opposed to young lions in this. And they are faid to be fuch lions as want firength to hunt for themselves in the to be facth from as want riterign to man too nettered with the next v. And the young ravens are mentioned v. 4. Which can not provide for themselves. And thus the word is translated old lion. Nah. 2, 11. It is more for Gods horour to provide old lion. for lions that are either too old or too young to provide for themselves, then for such as are strong enough to seeke their

own root.

or fift the appetite of the young iten.] Gods firs up the middle fort of lions which are firong to provide food not for themfelves enely, but also for such as by reason of age or younga word that fignifies a picture: for immuns unided are the may revised old may shole floward conseile with ago, very representations of things. Others resultant to 10 t

they defire The appearite Heb the life The word is used so Chap. 33. 18. & 20 22. where it is joyned to the foule, which is formermes translated will or defire, as Pfal. 27. 12. Pfal. 15 tomer mes translated with order of a File 27, 12, File 107, 9, And appetite (a shere) Prov. 23, 2. And greedy, Ifa. 56, 11. Some translate it, Thetropeor company. For all the lions whelps, which are miny. Chaft thou feed them all? So the word is translated. Pla. 68, 30. The laft word is used for young lions Nih. 2. 12. opposed to old. It fignifies one fo young that he dare not goe far from his den, but lies in it, as in an arke, or covered place.

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From its den, but the little as in an aracy of overeu praces to the original word imports.

V. 40. VV hen they couch in their dens, and abide in the covert, to lie in wair ] When they either lie refting in their dens for want of ftrength, or hid in some thickets, till a prey

come in their way.

Vhen they couch | Lie downe for ease, or weaknesse.

In their dens | Which are as it were their houses-Ch. 47.8. and I It may be read, Or. For neither is in the originally and then the former part of the v. may be of the young lions, that have not yet gone out of their dens to hunt for prey: And the latter part of the old lions, which have not frength enough to follow the prey, but lie hid in fome this ker-till it fall in their way.

abide | Run not abroad, but lie ftill there.

in the covert | In some other thicket , which is not their den, for beafts use not to come by lions dens to be taken. The word fignifies a Tabernacle to abide in for a time, not an house to dwell in. It is opposed to their dens or houses mentioned in the beginning of the verfe.

to lie in wait | To tie in ambush as it were to prey upon fome beaft, that goes by that way. See on Chap. 37. 8.on the

V. 41. who provideth for the raven his food? when his young ones cry unto God, they wander for lacke of meat ] Who takes care to feed ravens? Yea who takes care to feed the Young ones, whose cry none heares but God, in their nests i And when they begin to fly, and are for aken of the old ones, none gives them food but God.

who | None can doe it but I. Math. 6. 26. providerb | Not onely creates food for birds, but makes

it ready at hand, and as it were layes it in their way.

for the raven 1 For the old raven, that hath young ones How should it feed the young that could not feed it selfe without Gods provision-

\*\*P/hen] Who then provides food for the young ravens, when the old one being gone abroad to feeke it, they cry for hinger in the neft? God gives food to the old ones for

themselves, and their young.

his young ones ] Heb. His children. As is transluged Chap. 21. 11.

Chap. 21. 11.

ary ] Make a great noise for hunger, as if they tried for reliefe. See on Chap. 19. 7.

10 God] Pfal. 147. 9. They are faid to cry unto God, because men of centimes heare them not and if they heare them, ver regard them not : But God takes notice of it, as if they directed their voice to him, and supplies their wants. For

God fee on Chap. 8. 3. 5.

they wander The old ones leave the neft, and flie up and downe to get food for themselves and their young onesthut cannot get it, unlesse God give it. Or, And when they wander. So And is added in the former v. and when understood in the latter part of it, out of the former. And then the fence is, that when the young ones begin to flie and leave the neft, or are driven out of it by the old ones they could not live. if God did not provide food them.

for lack of meat] Heb. because there is no meat, when they finde none in the ness nor the old ones will no longer seed them , they fly abroad to feeke for food, and gives it them.

# CHAP. XXXIX.

V. 1. Knowest thou the time, when the wildgoater of the frocke bring forth? or canst thou marks, when the hinds doe calve I in the beginning of this Chapter is set out Gods great care of such cattell, as are remote from men and fpring forth their young with great difficulties yet fafely through Gods providence without mans helpe. He demands of lob, if he know I The time, 2 How long they goe with young, before they be delivered v. 2, 3 The manner of their bringing forth v. 2, 4 How foone their young ones grow frong and and leave them. v. 4. The fam of this verfe. is. Art thou acquainted with the time, when the wild goates

cannot come there, cannot helpe them being ignorant of the in subjection to do any work for man, as not only other creatime; God onely affifts them.

wheathe wild graces ] They have their name from afcending in the originally because they alle to be in high rocks for fafteet r. S.m. 24.2. Pial. 101. 18 Others derive it from a word that fignifies profit, but by the contrary, because there

bring forth which they use to doe with great difficulty;
as also the hinds doe.

or carff thou mark ] Canft thou observe that time to know it certainly? Dost thou keep their recknowing? As wee use to fpeak of women with child. For the word, see on Ch 7: 20: on the word, Preferver.

when the hind; I that these bring forth their young very hardly, is collected out of Pala. 29. 9. Where among other hard things effected by thunder, as breaking strongestrees, and shaking the greatest hills, this is reckoned so one. Making the hinds to calve

Doecalve] The word it felse carries a great deale of pain with it, for it fignifies to bring forth with grief.

V. 2. Gaust thou number the moneths that they fulfill, or

knowest thou the time when they bring forth Dost thou know exactly how many moneths those wild creatures go with young before they be delivered! If not because thou converfeft not with them, nor knowest nor the time when they come ogether , how shouldst thou know either how long they goe with their burden, or when they will lay it down?

Canft thou number | The number was not fo great but might eafily be reckoned; but the meaning is, that men certainely know not how many moneths they beare their young within them, though fome writers conceive it to bee about eight moneths. For the word, see on Ch. 14. 16.

the moneths | See on Ch. 29. 2.
that they fulfill | That must be complext from the time hey are with young, till they must say down their burden-

or knowest than the time when they bring forth ] Or , that thou shoulds know the time , Go. If thou neither knowest when they come together, nor how long they go with young. how shoulds thou know the time of their delivery? For the words, fee on v. 1. where all thefe words are found.

V. 3. They bow themselves they bring forth their young enes, they cast out their sorower.] A description of the travaile of these wild beasts. They bow themselves of their own accord. and bring forth without the help of any Midwife, and prefently all their forrow leaverh them.

They bow themselves ] Or, How, or, when they bow themfelver. Doft thou know the manner how, or the time when they bow themselves, that they may with the more ease bring

forth their young?

they bring forth [] They are as it were cleft afunder with the greatness of their paine, because of the natural straightneffe of the paffage. So this word is translated Cleaving. Ch.

16.13.

\*\*their young other" | See on Chap. 38.41.

\*\*they cast out their for rows! They make grievous exclamations in the time of travell. Or, they violently cast out their forms. Young ones, the cause of their forrows, and then their panes ceafe, For Caft out, fee on Chap, 14, 20, on the words Sendeft him away. The word for Sorrow fignifies such great pangs, as like cords gird them forely in time of travaile.

V. 4. Their young ones are in good liking, they grow up with come: They goe forth, and return not unto them ] Although the young ones be brought forth with so much paine and frair-nesse, that one would thinke they should be very weake, yet they are strong, neither doe they long trouble their dams, but foone leave them to feed and fat themfelves in the corne

Their young enes Heb. Their fons. See on Chap. 14. 21. are in good liking They are flick and fat. Or, are recovered. So this word is translated I(a. 58.16. They foon recover from the weakneffe which came upon them by their painfull entrance into the world.

they grow up ] The word fignifies to grow much, or great. They are quickly grown great and strong

with corne] They foone leave sucking their dams, and are well fed with corne. Some read, in the field; or, by the field. That is, by that which growes in the field. Hence fome colleft, that they use to be borne about Harvest time, when corn is in the fields.

They goe forth | To feek for food for themselves. For the word, fee on Ch. 20, 25.

and returne not ware them | They come not back to their dams to fuck, because they finde food enough in the fields. This shewes they live by Gods providence. For returne, see

in their of ficult, and dangerous bringing then forth.

\*\*Note: The best time of The William (their official) and dangerous bringing then forth.

\*\*Note: The best time | Their wild creatures bring forth [fidthe] beaut of the midd get | Who that made the wild all their young in receis inaccefible, and therefore men that [fidthe] and the properties of the state of the middle of the wild get | Who that made the wild all the properties of the p tures, but other affes do.

Chap, xxxix.

Was hath fent out ] All creatures are as it were bound with ] hands to doe those services God requires. But hee hath as it were manumifed, or set free some from all service of men, as the wild affe among the reft. For the word, fee on ch. 14.20. the wild affe That will not come neare men, nor be em-

ployed by them. From this word in the Heb. comes Fera, wild beafts, for they are as wild as any.

free) From men, fo that he is not in their power. For the

free, From men, so matter is now in the power word, fee on th. 3, 18.

or who hash hofed the bands of the wild affet! Not that the wild affe was ever bound, but is kept from those bands which other careful are this etc. to be employed by man for the faddle, the catter the plow, from all which the wild affe is as free as if he had those bands taken off, which lay upon all creatures at first to serve man. For looseth, see on Ch. 12-18.

V. 6. Whose house I have made the wildernesse, and the barren Land his dwellings | To whom I have given a large dwelling in the wilderneile, far from the light of men, where hee is well content to be at liberty with very meane food, rather is well content to be at liberty with very meane food, rather then to live among men, and fare better. Whole boule 1 The place where he abides, as men doe in

their houses. For the word, see on Ch. 15. 28.

their nonies. For the word, ice on Ch. 15, 20.

I have made ] I have appointed, or fet our for him. the wildernife ] A foliary place where men live not, yet though it be not fo fruitfull as other places, it affords food for these wild creatures, Job 24.5. Jer. 2.14. It is likely hee alludes to the wilderneile of Arabia not farre off, Chap. 1. 19. wherein were wild affes swifter then horses, as Xenophon reports in the third book of Cyrus his expedition. The wilderneffe and Arabia have both of them their names from the But the former reading is better, wild places agree best with

and the barren land] Heb. the falt place. As barren as if i and the barrie land. Hebe the fall place. As barrien as if it had been from with fall, place 0, 9-45, Pfal. 10-7, 34- Jet - 17, 6. V. 7. He formath the multitude of the Chite s neither regardeth be the crying of the driver.] Hee lives in places remove from the noise and tumulus in ciries, and where he is not calling the place in the contract of the critical place.

led upon to go to work, as tame beafts are by the drivers. He fcorneif | Heb. He laugheth at. He is as free from it as one that flands by, and laughs to fee others in a rage, or cattell feared with the noise and cry of drivers ( fo laughing is used for fl ghting, chap. 5.22. Pfal. 2.4.) And if the drivers should for il ghting, chap 5, 22, 1911, 2, 4, 2, and it into crivers induit offer tourge him to worke, as they doe tame beafts, bee would form it said thew them a light patre of heels, and be gone. See the great difference between the wilde Alfe and tame. One very quick, the other very dull and observe Gods power in put-ting so great difference between creatures of the same kinde. Some Commenters conceive this to bee a reason why God instances in this creature. For the word fee on Chap 29.24.

the multitude He fears not a great many. Hee can by his swifinesse escape them all. Or, The noise. If a whole City fhould feeke to feare him, to bring him to worke like other beafts, he would not regard it. So it is translated Noise. Am. 5. 23 Dealts, newould not regare 11:50 it is translated Notic-Am. 5.23 of the city] Of the Gitzens. The place for the persons, as it is used Prov. 11.10. He is not a fraid of a whole City.

neither regardeth be] Heb. Hearsth. He will not be brought

to labour by any cry or noise of any. For the word see on Ch. 13.17.on the word, hear.

the crying ] Or Noife, as Chap. 26.29 which they make ro drive the beafts to labour.

of the driver Heb of the exallour. Such were the Task-mafters of Egypt, who urged the Ifraelites to their labour. Exod 5.6. So do the drivers call on the beafts to haften them in their worke. But fuch the wilde Affe had none to trouble him. See on Chap 3-18, where it is translated oppressors. Such men use importunate cries to urge poor men to hard labours.

V.8. The range of the mountains is his pafture, and he fearches ha fiet every green thing ] That which he findes by diligent feach; and ranging up and down the mountaines is his food: he looker nor that men should bring him hay in Winter, as ne tooke nattrakt men mouto oring ditti may in witter; as it they do to tame beaftsbur finde green graffe all the year long, and varietie on the hills. And it is a marvellous thing, that this wild Affe being no tamping beaft, that lives on field has Lyona and Wolves doe, can finde graffe to live on in the deferrs, and escape the rage of those ravenous creatures, and not be devoured by them.

the range | Some understand it of the choicest things, that grow in the mountaines. Others of things that grow in unknown places that none can finde out but himselfe. It comes from a word that figuifies to fearch, and intimates that hee ranges up and down the hills, and feeds on what he likes

of the inountaines] There are many mountaines in deferts, as well as low grounds. It may be the wild Affekeeps there for fear of Lyons, and other beafts of prey, left while he feeke food below he be devoured himfelf.

is his pasture Affords him food as the pastures do the tame

and he fearchesh ofter every greene thirg He feekes for green

and ne jearents of the every greens thing the teeks torgicen herbess and grafter ears and lives altogether upon it.

V. 9. Will the unicorne be willing to ferve theeser abide by the crib.] As before the fir dome of the wild afterwas fer our in opposition to the service of the tame ase, so here the liberty of the unicome in opposition to the service nature of the oxe: God here brings in man as it were hiring the unicorne to ferve him about the ground, as the oxe doth, which he can by no means bring him to because he wil not be tamed. Yet God provides for him, and man may fee his fin in the refufall of fervice by these great creatures that have strength enough to doe it, and were subject to him before the fall. The service he propounds is, I Set downe in generall in this v. 2 In particular v. 10. II. 12. And that I in fowing the ground v. 10, II. 2 In

bringing home the crop v. 12.

Will the unicovat | This must be a wild beast that will not be tamed, nor brought to ferve man. Many conceive there is on fich creature, as an unicorne, that hath but one home, and that growing in the midft of his forehead. because it appeares not certainly, that ever any man faw furth a creature, Alfo this creature hath more horses then one, Deut. 33: 17. where the homes of an unicome are mentioned in the origi-nall, though it be unicomes in the translation. Some would have it to be the Rhinoceros here meant which is an enemy to the Elephant. But that hath a trunke or fnour rather then an horne, or, if an horne on the from t, but a finall one. And the naturalists write, that it may be tamed, and therefore it is not likely to be the beatt here meant. It is more like to be the wift bull , for oxen are joyned to this beaft elle where Deut 33 x 17. Pfal. 19. 6. Ifa. 34. 6. Such creatures also are flrong, and neile and Arabia nave born of mem their names from the 13, 1741 19, 6 Mas 34 to . ourn creatures and act mong and fame root in Hebrew. Other read it, 180 plains as it is were have great homes. And very likely there were foun facth in opposed to will gearts, that live on hills and cocks were r. , those parts, as untameable, as wild affes. And this is the more opposed to will gearts, the live on hills and cocks were r. , those parts, as untameable, as wild affes. And this is the more opposed to will be consistent of the contract of the co probable , because the wild affe was before opposed to the probable, because the wild alte was before opposed to the tame; and so here the wild bull may be to the tame oxe. It hath his name from a word, that signifies height, for it is an high creature in respect of many other wild beasts, and the horns are long.

Be willing to ferve thee ] Can he be tamed, that he may readily goe to cart and plow as tame oxen will.

or abide by the crib | When he hark done thy drudgry all day, will he come to thy yardar night to eate what thou haft provided for him, and lie there all night to be at thy fervice next day againe. So the word fignifies to lodge all night. See on Chap. 29. 19.

V. 10. Canft thou bind the unicorne with his band in the furowfor will be barrow the vallies after thee

Haft thou power to bind bim as thou doft thy exen, with his bands to draw the plow before thee to make way for the feed, or to follow thee with the harrow to lay the ground even, and canft thou bind the unicorne ] The word formetimes fignifies

binding men together in a conspiracy, as 1. Sam. 22. 8. but ordinarily it fignifies the binding of one thing to another, as of cartell with cords to keepe them from being unruly and tie them to their labour. So here, For the word fee on Chap 38.

them to the ratiour. So here, we have we do easily 34.

31. For the uniconne fee on v.9.

with bit band The word fignifies a twifted thick rope are
ble to hold the firongel beath. And it is called his band, because it is used to bind him.

caule it is used to bind time.
in the furrow Or, For the furrow Or, IT a the furrow. That
is, to plo w, and make furrows. And the cartell are bound, that
they may goe right, as they are guided by the driver, to make
frair furrows. So. I is used Chapa. 24.5. They goe forth to

their worke. For the word fee on Chap. 31. 38.

or will be barrow ] Will be doe any kind of husbandry work for thee? Harrowing is to breake the clods, that the come may be cherified in the earth, and come forth the more eafily.

Ha.28. 24. Hof. 10. 11. the vallier The furrowes, as before, though fome conceive the ridges betweene the furrows here, which lie as vallies betweene them, yet vallies may here be meant properly, for they are most commonly used for corne, and hills for passure, because more difficult to plow. It hath its name in the originall from deepneffe , because it lies lower then the moun-

anter thee] Though thou goe before to guide him, yet he will not follow. The plow-man puts the horse before, the harrower leads him after.

V.11 Will theat right him because his strength ingreat? Or with

thou leave thy labour to him Wilt thou be confident, that he will doe thy worke, as the rame oxe, because he is as strong, or stronger rather? or wilt thou leave that which thou hast so long laboured for to be brought home by him. Surethou darest not confide in himwilt thou truft him To plow and harrow thy ground, as v.

to.or to bring home thy crop, as v. 12:

because his frength is great ] Much strength is required for plow and carr. Therefore the strongest men and beats are imployed in that labour. He hath strength enough to doe it, | well for want of fea hers on her belly, but God tells the true

but will not. For Great fee on Chap. 22. 5.

or with thou leave thy labour to him Men where leave things to be done with fuch as they truft, but he will faile thee, if thou thinke to employ him in bringing home thy har-veit. So labour is put for that which is got by labour Chap. 28.

V. 12 VVilt thou believe bim, that he will bring home thy v. 12. FVIII then betteve bim, that he will bring home to lead and gather is not by barne [God broughtin (v. 9.) lob as hiring the unicorne to doe his country worke. Now he tells him, that if that beaft could, and should say, he would under the country worke to be the country worke with under the country worker. I have been to be the country worker had been to be the country would be the country when the country would be the country when the country we would be the country when the c bring home the crop that comes of his feed into the barne, no more then he wou'd plow or harrow. Some understand the former part of carrying the feed into the field, but that is but a small labour, and it seems to be expounded in the end of the and it arour , and it reemes to be expounded in the end of the vo. of carrying it home. Others un-leftand it of plowing and harrowing the field (6, as that the feed may yeeld fuch plen ty that the barne be filled, which is done by the labour of the oxe, but cannot by the unicomes, who hash neither will,

one skill to delive bim] See on Chap. 15. 22.

that bost believe bim] See on Chap. 15. 13. on the word

Turnell, and on Chap. 20. 10. on the word Restore.

the fred lit is taken 1 For the feed of trees and hearbets and corne, Gen. 1, 29, 2. feed of living creatures Gen. 38.9.3 Posterity, which comes; of mans seed Psal. 22. 23. 4 For ripe come, that comes of the seed come. Hag. 2. 19. So here, for it is ready to be brought home, and earried into the barne-And fo was labour pur for that which comes of labour v. II. and gather it That is, when it is gathered out of the field,

carry it into their barne, And one verbe included in another See on Chap. 18. 8. For the word fee on Chap. 27. 19.

into thy barnel Or gather the corne in, which ufero lie in thy

barne : for fo the fame word translated Floore Deut. 15. 14 is vied for the corne.

V. 13. Gavest thou the goodly wings unto the peacoks? or wings and feathers unto the Ostrich] God now sees out his excellency in the adorning and providing for fome ftately birds, although very foolish. Two are named in this v. and the latter largely spoken of in the following verses.

gaveft the | The e words are not in the originall, but added to make up the fense: which are expressed in the like case.

the goodly] The word fignifies rejoycing or delighting in in a things, as chap. 20, 18. Prov. 7. 18. The peacocke takes great pleasure in his feathers.

wings ] Or Feathers. For the beauty of the peacock is in his taile, which hath feathers in it, as well as the wing. For the word fee on Chap. 37. 30 on the word ends-unto the Peacocks | It hath the name in Heb. from the great

noife ir makes, which may be heard affar off. or wings It comes from a word, that fignifies Strong : and

fuch are the wings of offriches-and feathers It hath his name from flying, for they are the inftruments thereof. Some make a diffinit bird of it, and take it for the offrich : but it is commonly used for the fea-

thers of a bird. Ezek. 17. 3. 7.

unto the offrich ] This word is elfe where translated the florke, which shewes pirry to the aged parents, according to the derivation of the word in the Heb. but here it is taken for the derivation of the word in the field but intelligrated for the offrich, by the contrary, for the thews no pinty to her young, v. 16, it cannot be the Storke here, for it hath no fuch beautifull feathers, as the Peacocke, nor doth not fo carry lit felfe to the young ones, as is described in the verses following: neither doth it lay egs on the ground , but in nefts in hiel

trees Pfal. 104. 17.
V. 14. Which leaveth her egges in the earth, and warmeth them in the duft ] The blockilinesse and unnatural nesse of the Offrichis now fet out in this, and fome vetfes following, that whereas other birds carefully lay their egges in nefts out of danger, and fit on them to hatch them, the clean contrary covers them in the fand, and flies away, leaving them to the hot fun to hatch them. This fets out Gods providence in bringing them forth in this fo ftrange a manner, which none else could

which leaveth | Takes no further care of them after thee her egges Out of which the might expett young ones.

in the tarth | See on Chap. 15.19.

in the tarth | See on Chap. 15.19.

and mornath bern | Laves them for the fun and hot fand to warm his they may bring forth young ones, which is no until thing never hor contribution, never his contribution was proportionally and the seed of the properties of the seed o

cause, her unnatural stelle and blockiffnesse. Men make her wife and provident, but God fets her out as foolifh and careleffe, that confiders not how eafily they may be utterly fooyled by the foot of any beaft passing that way.

and forgetteth | I hat is, when the leaves them there, the doth not confider the danger of it. She carries her felfe, as one that had forgot it. For fine cannot in property of speech bee faid to forget what the never knew.

that the foot That the foot of fome beaft; as followes, for men feldome came that way unleffe on horfeback to hunt wild

may cruft them May break them, before they be ready to bring forth young. Heb. May cruft it. That is each egge. See

the like, chap. 38.20-33. ives not about honfes as tame beafts doe but in the defett. For Beaft fee on Chap 37.8.

May break them Heb. May thresh them. That is, breake

them all to peeces.
V. 16. She is hardned against her young one 1, 18 though they

were not here: her labour is in value without [care] Contrary to the nature of other lowles the hath a hard heart, that can to leave her egges, as if thee had no relation to the young ones that fhould come out of them 3 and had laboured to no pure pole in laying them, that feares not any hurt that may be full them nor takes any care for the hatching of them.

fbe is bardned Others read. it, God bath hardned her. Because the word is the Masculine gender, and signifies actively, If.63.17. And God is expressed in the like case in the ver sol-

against her young ones. ] Against her egges, out of which she might look for young ones. So feed is put for the corne that comes out of its, 12, Heb. Her children. See on chap. 14, 21. As though they were not hers \ Heb. For that they were not

bers. She counts them none of hers and therefore is hard hear-

her labour Her pains in laying the egs.

is in vaine | Empty, and to no purpole No good comes of it. As good no egges, as no hope of young, for ought the knows. without fear | Because the hath no care what becomes of her egges, the feares no evill that might come to them. For the word fee on Chap, 15, 21, on the word, Dreadfull.

V. 17. Because God hash deprived her of wisdome, neither hath he imparted to her understanding God hath given some fmall knowledge to other birds and beafts, at least fo much as might reach them how to take care of their egges, and young ones, hath not given her fo much knowledge. And no wonder then if the be to unparturall.

because Here is the reason of her carelesnes set down because God hath not communicated that wife care to her. The creature can have no more good then God please to bestow on it.

God] See on Chap 5.17. & 11.5.

hath deprived her of wifdome] Heb hath made her to forget wirdome. That is, hath not given it to her. Now that a man hath not bee receives not, doth no more good by or with it. then if he had forgotten it. So forgetfulness is used Chap. 8.13. Neither hath be imparted to her of understanding He hath not given her any the least part of that forecast that is in other fowles. For the word Imparted, fee on Ch-27. 17. on the word

V. 18. What time she lifteeth up her self on high, she scorneth
the hosse and his rider. Here is an answer to a secret objection,
If the Offrich which is so heavy of body bees do dult of wir,
then it may easily be taken. No saith God, I have provided for then it may eatily exacts, Notatin Goost rate provides for that also. As foon as the fees the hunter commings the lifts up her felfe, and though the cannot fly up very high, yet partly with fluttering her wings, which are like falles driven with the winde, and partly with the help of her feet fleetwines for fait, a that the fwirfeth horie cannot overtake her. The Naturalitis write of her, that when fhe thus stretches out her felfe in her flight, he is higher then horse and rider both, and runs so fast, that the swiftest horses give over pursuing her; for siee is as swift as a bird that sies. And that the Arabians use to try their horses swiftnesse by overtaking them. See Ælian and Oppian 3 and Xenophon in Cyrus his expedition, 1 Booksin Arabia.

what thing ] Some knit these words to what went before-

As foon as the hath hid her egs in the fand, the hafts away But the time is rather intimated in the words following, to wit, when the is purfued by the hunter on horseback, the liftesth up her felfe on high. She liftesth up her felfe on high. She lifts up her neck on high, that the may run the fwifter.

fireng h and courage which is fo useful to man in time of war-As if he had faid to Job, Thou feet the horfe is a ftrong beaft. As the had faid to job, I houteen the horie it a mong beats but how came he by his great fitength; and that terrible pow-er of nighing, that dyth as it were cloath his neck, and terri-fie the enemies in war? Sure thou didft nor give it him. Hee must needs have it from me.

haff thou given | For this word fee on Chap. 26. 14. on the

word Bring.

the borfe his strength | The horse is a very strong creature;
and very utefull in war. See on Ch. 26. 14 on the word. Power. boff thou clothed his neck with thunder? ] Haft thou given him fuctra ffrength in his necks that he can neigh till his eyes fparkle, as if hee did both thunder and lighten. So men are faid to be clothed with honour and fhame, which yet do not cover their bodies. Others understand it of his mane, which is cover their bodies. Others understand it of its mane, which is an ornament of his neck, and a flagge, as it were of a trogance. Or, it may be a token of indignation, when shaking his mane he goes surfounly into the battel. For it comes from a word, that fignifies to be moved with indignation, as well as to

that nightles to be inoversively incorporation, a strength bunder. See on Chap. 26. 144:

V. 20. Canft thow make him afraid, as a graftshopper?
The glory of his nofirills is verible? Canft thouwith noise make him afraid, and cause him to fly from thee like a grafhopper : N'y he will make fuch a noife with his noftr ills, that

he will rather terrifie thee. Canft this make him afraid Or, quake, as Broughton reades it, o hers read, Canft thou make him to move. The reades it, others read. Canst 100k mage ounto move. The horfe is an heavy body, yet runs into the battel as nimbly, as a grashtopper leaps: But that is not by any strength from thee. The former is better, because the originall word carries feare

as a graffiopper Make him fo afraid, that he shall run away as nimbty as a grathopper. It hath his name from a word of multitude, for grashoppers goe introops to devour the fruits of the earth. They are part of Gods great army. Ioel. 2.25.

other earth. They are part or cous great army. 10c. 2.29.
the glory of his nosfirilis in terrible. His inorting and finezing makes men afraid. For glory fee on Chap 37. 22. on the
word Majefly. Heb. Terrours. That its very terrible. For the word fee on ch.9.34.& 13.21.on the words, Fear and Dread.

V.21: He paweth in the valley, and rejoiceth in his strength: he gotth on to meet the armed men ] When the Army comes into the valley to fight, seeft thou notshow the wanton horse into the valley to 19ht, seek thou notshow the wanton horfe cannot filind fill, but is making holes in the ground with his feet. Judg. 5.22. And is 60 proud of his fitength, that the ri-der can hardly keep him in till the enemy come, but he will run forth to meet him, and is no whit afraid of his terrible

Hepaweth | Heb. They digge. That is, his feet digge. It may be read, When they digge in the valley he rejoyceth, &c. That is, when the Army go to entrench themselves, as if they durft not fight, his courage failes not. The horfe would faign be in the battell. The word fignifies, 1. To dig, as Chap. 11.
18. 2. To feek by digging for to that end men dig, that they 18. 2. To teek by diggingstor to that end men digsthat they may feek for mines, or tome good thing, Ch. 3 21. 3 To bee afhamed, because when finde not what they dig and feek for, they are ashamed. If a. 1.29 Here it is taken in the first sence.

in the valley ] For there battels use to be fought, especially of horfmen, that cannot fo well fight on hils. For the word fee

and rejoyceth in his firength Is fo confident of his ftrength that he cheerfully goes on to the battell, Pfal, 19.5.

he goeth on to meet the armed men ] Heb. The armour. He is fo flour, that without feare he runnes upon the pikes. For Goeth on, fee on Chap 14.2. on the word, Cometh forth. Or it may be meant of comming out of the trenches, when men dare not. As before in this ver. The last word fignifies, first, Battell, as Pfal. 140.7. 2 Armour. 1 King. 10.25. But here it must be armes rather than armour. Offenfive weapons, as Pikes and Speares, which gall the horses rather than defenfive, which are to preferve men from wounds, and fhields and bucklers.

V. 22. He mocketh at feare, and is not affrighted, neither turneth heback from the sword He counts that a sport and play whereof others are assaid. Here is not daunted at the noise of armes or trumpets : neither is he afraid of the glit-

He mocketh He is as little afraid as men are of those things at which they laugh. See on ver. 8. on the word, Scorneth.

at feare At those terrible things that men are affraid of. See on Chap. 15. 21. on the word, Dreadfull. Here is meant

fuch things as fright men in hattell.

and is not affrighted ] Neither noise, nor enemies abate

ought of his courage. neither turneth he back | As fearfull cowards use to doe that they may fly from danger. For the word fee on Ch. 14. 13. on the word Paft.

from the [word] Heb. From the face of the [word. Or, Be-

to their wherein this creature excels the Offrich, to wit, in his | cause of the sword. That is, for fear of the sword For the

cause of the provide 11 to 18 to the death word fee on Chap. 27 - 14 V. 23. To quier raileth against him, the glittering speare and the shell Though arrows, speares and datts rating about his eares yet he is not a friid.

The quiver tarleth grainft bim I he arrows out of the qui-The general rather against time in the carrows out of the eyer being form with great force, come fingings it we eagainst him: for the firing drawne home caufest a great notic, and wee the to fay, when the arrow comes with great force, it fings, others read-The gainer rather over him. That is the arrows in the riders quiver that rides on him might scare him with their noise. Horsemen then used arrows as well as foot-

men, for they had no guns,
the glutering speare The brightnesse whereof, as well as
sharpnesse might make him afraid Heb. The stamma speare.

For it fines like a flame. Gen. 3. 24.
and the fired | Rather the jayelin, or fome such offensive wespon, that might push the horses, or be flung at them: for horses need not feare shields. It is translated a speate. Chap 41. 29. Iofh. 8. and joined to offensive weapons here.

v 24. He (walloweth the ground with fiercenesse, and rage: neither believeth he that it is the found of the trumper He tuns fo (wiftly and and fiercely, as if he would not onely overcome men, but destroy even the whole earth: and whereas the enemies thinke to feare him with the found of their trumpets . he regards it as little, as men doe things they doe not believe to

He (wallowerb the ground ) Some understand it of digging holes in the ground, as v. 21. But it is rather to be underflood of his fwift course, whereby he runs over the ground as fast, a if he did (wallow it up at a draught. For ground fee on

with fierceneffe and rage Or, with commotion and un-uiemelle. As 2. Sam. 22. 8 Plat. 77. 18. Ifa. 13. 13. & 14. 16. Ioel. 2, 10.

neither believeth be , that it is the found of the trumpet ] Some understand it; He is so glad to heare it out of his defire of the bartell, that he cannot believe it for joy. Luk. 24, 41. So far is he from any feare of the battel. Others read. Neither flands he fill, when the voice of the trumpet is heard. That is, he can hardly be kept back by the rider, when the figne is given to begin the battell. For the word, Believeth fee on Chap. 15: 21. The trumpet was of old, as now it is, founded in the beginning of the battell, as a figne when to give the onfet. Numb. 10. 9. & Chron. 13. 12.

V. 25. He faith among the \*\*timpett; Ha, Ha; and be smel-leth the battell afar off, the thunder of the coptaints , and the showing Be telegraph when by the loud found of the trumpets and the noise of the captaines to encourage the fouldiers, and their shouting, he perceives hit e approaching battell,

as if he cried out for joy, and triumph. as the cried out for jey, and triumph.

he faith among the triumpers. Has Has! He is a joyfull as
menthat flive wheir joy by fuch exprefitions. And is ready to
flive vie in his kind by neighing Some read it, in the fifticiancy
of her number. That it, when it blows, followd, and cleare,
that all may take notice of a call to the battell has ha. A note

of rejoycing, as Pfal 35.21.25.& 40.15.
and he finelieth the battle afar off ] He knows, when he heares the trumpers that the battell is at hand. By fmelling hears the trumpers that the parter is at time. By their nights meant perceiving. So finelling is translated rouching, that is perceiving the force of fire. Judg. 16.9. See more on lob. 14.9. On the word. Sent. Afar off is long before sometimes

as. If a. 22. 11. & 2. Kings 19. 25.
the thunder of the captaines, and the flouting | The great
noisethe captaines make to encourage their fouldiers to fight, and the acclamations of the fou diers intoken of forwardneffe. Thefe also are tokens to the horse of the approaching battell. For thunder fee on Chap. 25. 14. For flouring fee on Chap.

33. 26. On the word, loy.

V. 26. Doth the hanke fir by the wisdom, and stretch her wings somard the South | God now instances in certaine birds f prey, and flews his power and providence in the (wiftneffe of their flight, and a naturall forecast given them for their good, which no man could beflow upon them. The fum of this v. is, could thy understanding reach fo far, as to make wings for the hauke to fly withall, or to teach her low to use them, or direct her course Southward toward the warme Sun to cherifh her new feathers, when the hath cast her old, or against winter to leave colder countries to fly to warmer ?

"Both the hauke fly by thy wifedeme | Doth thou teach her how to fly ? Others read it. Doth tho hauke get her feathers by thy wifedeme ? To wit, at fifth, or when she hath cast them.

See on v. 13. on the word wings.
and fireich her wings toward the South. That is , Doft thou direct her to fly that way? For wings fee on Chap 37. 3. on the word Ends. The fourth in the original is taken from a word that fignifies the right hand, because when a man turnes his face to the rising sun, the South is on his right hand. See on Chap. 9. 5.

Chap, xl. v. 27, 13300 to estage mount up at the command, and make the ring to mit, in The Land here begins to fet out his powerfull providence in guiding the Eagle, which is accounted the Prince of foults as the linn of wild beath. And that I in the height of the flight in this v. 2 of her nell in this verice and height of her flight in this v. 2 of het neit in this verte and the next. 3 in her quick fight to diferent her prey afar off v. 29.4 in finelling out dead carcains a far off , that the and her yong ones may feed on them. She flies higher then other birds; yongones may feed on them. She flies higher then other birds, that the may the beare undifferenced, and with greater force ruth downe poon her pery. She builds her nels on high for the faftey of her youngones. Io beaver taught these things, dath the Engle' | Some take it for the vulture. because the conceived him tone things here forces fin nor the Engle' more up | Fly right up, till the be quite out of Engle at the command | titch. As it promated. | title | t

ec 15: 2.

and make her neft on high ] On the top of high rockes in in places inaccefible. v. 28. Ier 49. 16. Obad. v.4. It may be read, And thus the make her neft on high-la it at thy command that the doth to?

mang that the down to ?

V. 28. She dwellath, and abidath on the rock, upon the crag of the rocks, and the firong place ] As the Engle can fly up to the highest rockes, so there the pickes our a dwelling and lodging, and makes her nest in the clear on the very craggy tops of the rockes, which are to her, and hers, as an

craggy top of the rockes, which are to net; and mers as invincible called made by nature, not by att.

the dwallets, and abidate on the rock. I there file remained day and night, untiled former into, the fly abroad for the pleafune, or to get food for her feller, on the young. The word bidling is arraying all night. See Chap. 39. 59. when the crag of the rock, the happen to a fall for the rock when the chapter of the rock are the greater as the large ways.

roe crags of rockets are like great teeth in 12000, and litting teeffe. For the word fee on Chap. 16, 9 on the word, Teeth-and the frings place! It is derived from a word, that figuifies to hunt, because menthat are hunted like wilde beafts.

fly to fuch firing places for refuge. And fuch places feekes the

magic for the lateguard of her terte, and her young.

V. 20. From those fibes (leaks) the pray, and her eyes behold a far off.] In this v. is fet our the quick fight, and nimble
indultry of the Eagle to provide foods for her felle and hersShe fples it afar off, and quickly feizent on it.

From thence | From the very top of the rocks, where her

first 15.

first feeketb ] Heb. Shee diggeth. See on v. 21. Men feeke by digging, and the Eagle by flying,
the pro ] Heb. Meane, For her felle, and hers.

and | Or, which. For thee fees it first and then feekes it. And neither word being in the originall, the one may be added, as well as the other.

well as the other.

ber eyes ] See on Chap. 15. 15: on the word Sight.

behold afar off ] Heb. That which is afar off. This notes
the curious fight of the Eagle, that can at a great diffance dif-

cerne her prey V. 30. Her young ones also Juck up blood: and where the flaine are, shere is she; Whereas other birds drinke water, the young Eagles doe not, but eat the fielh of men, and beats newly killed, and feeke their blood. The carcafes are brought to them by the old ones, which can fine'l dead corps afar off yea as some natural ists report, before the barrell be soughts Neither can any carcase be any where, but they soone resort to it,

to get food for themselves, and theirs.

Her young ones also Not she alone but her young ones also live on fielh and blood. It comes from a word, that signifies

live on fieth and blood. It consist from a word s, that tignifies to put forth, and fuch young ones are meant, as guiting forth feathers, and cannot yet fly to this for themselves. Just's paled; I they link: it out of the dead carcates till they leave none. For blood fee on Chap. 16.18.

and where I theb, And in the Place in which. I they are with the part of the pale of the paled of the paled in the paled of the pale

where fore of dead corps lye neglected, & unburied. See on ch.
24-12- on the word wounded: for the fame word fignifies boththere is fire Thinker presently flies the old Eagle to provide for her, and hers. See how our Saviour applies this Math 25.28.Luk.17.37.

### CHAP XL.

V. I. Moreover the Lord answered lob, and Jaid] When the Lord had flood a while, that lob might have space to answer, if he would, God feeing that he held his peace spake againe and calls upon him for an answer.

V. 27. Dith the eagle mount up at thy command . and make I think thy felfe able to teach God, how to guide the world . that thou frandest our against him thus to censure his actions? Is it not more fit, that thou fhouldeft be called to ac-

with the Almighty] See on Ch.8.3.5.
inftud him Teach him to guide the world betters or do greater things then I have told thee. Others read, Is it wiftome to consend with the Almighty ? Others thut, flould he be infrutted that contends with the Almighty? He delerves not to be reasoned with but censured.

He that reproveth ] See on Chap. 1 5.3. on the word, Reafon.

God | See on Chap 5.17. & 11.5. Ist him answer it | Let him answer for so doing. Or, Let hith answer any one of those things which I have said before numaniver any one or more things which is have take being either can, the initiatives to job, that he thould either answer, or yield the cause. For the word see on Chap. 16.1.

1. That 30 answerd the Lrd and say 1) to being now convinced by so many arguments, and so plainly called upon

by God for an answer humbly confesseth his fault.

Then See on Chap. 1. 1.

Job See on Chap. 1. 1.

Answered See on Chap. 1. 1.

The Lord See on Chap. 38. 1.

me nora jace un cutap. 50. 11
v. 4. Behold I am viles what fail I answer thee? I will
lap mise hand upon my month] Joh now shows his repentance,
and defires pardon for his executies, acknowledges his owne and derives pardon for his executes, acknowledges his owner meannefle, and that hee is to overcome by arguments, that he hath nothing more to (ay againff God, or for him felfe, and therefore refolves to be for ever filent in that argument. Yet feeing he doth not make fo full an acknowledgment of his fin, and repentance as was fit, God fets on him again, ver. 6. and brings him to it, Chap. 42.1.

Bebold ] See on Chap. 1. 12.

Ism vile | I am light and have no substance or weight in me; and therefore am worthy to be contemned So much the

word in the originall imports.

what that I answer thee Thou hast shewed thy greatness, was just 1 stjøet thee 1 a non natt newed thy greatnefs, and goodnefs by 60 many demonstrations that I have nothing to oppose. For the word fee on Chap. 20. 10. & 15. 13. on the words, Reftore, Tutneft.

I will lay mine hand upon my month ] See on Chap. 21. 4. where all these words are handled-

water as these words are handled.

V. 5. Once how I flocks, but I will not answer; yet twice,
but I will proceed no further. My finne already is too great,
that I have divers times flocken prelimproundly againtfoot
proceedings, but I will to order my felie for time to come, that I will offend in that kind no more.

uset I will oriend in that kind on more-ence have I fookmyee I will not defend what I have un-advitedly faid. For the word fee on Chap 16.1.

But I will proceed no further ] Heb. I will not adde. I will not onely not defend what I faid before, but also not say so

41. All these words were expounded on Ch.38.1. See there.

41 All thele words were exponued on Ginson and the same of thes and declare the union [1]. This year, was all expounded on Chap, 83, 3. The words are all there. So that this is a fecond challenge to Johand thewes, that God had not yet received full datisfaction from him.

V. 8. With two alfold famill my judgement? milt thou con-demn meshas thou may fi be rightent? It is into enough that thou defended thine owne innocency, but that thou mid-ie by accompane of injuttice. Either I have wronged thee by affiding the without a just cause, or thou haft wronged me by affiding the without a just cause, or thou haft wronged me by accuring me, hat I have done fo. One of the must need be granted, for there is no mean between them. Now therefore tay after thy passions and judge in thine own conficience whether it be more likely that I have wronged thee,

or thou me. Wilt thou alfo] Wilt thou not only clear thy felfe, but alfo

againe and calls upon him for an aniwer.

Moreover [Heb-Lad.]

Moreover

may be effeemed just? For the word, fee on Chap. 0-20. V.c. Haft thou a serme like God! or canft thou shunder with a voice like h m? Or if thou shouldest confesse, that thou canft not deale with me by right, doft thou thinke thou canft do it by the might of thme arme or terrour of thy voyce. In both the c.thou must fall far shore of me-

DOUT Free extrool must tall star more of me-Heft tokes [] sites 0.0 beft sites 2 if throat thinkeft thou canft not prevaile one way, hast chool any hope to prevaile the o-ther 280 4 is transfaced Or, Exod 2.1.15, 17. Some read/and if those date a name & C. Than deek by left, ver 1.0. Show what power thou hast. But the first reading is more emphati-

anarme] See on Chap.22.8.on the word, Mighty.

fike God ] See on Chap. 8.3.5.
or canft thou thunder with a voice tike him? ] That the thunder is Gods voice fee on Chap.37.2.5. And for the words, fee

V. to Deck the felf now with majeft and excellency, and areas the felfs with gloss and beauty ] If thou that fuch a power, and thundering voice as God, then cloath the felfe with flare, such as becomes God, and mount up, and speak our of a whirlewinde as I doe, that we may be on could termes. and try out the matter in controversie between us.

Dek thy felfe now ] As Kings on high dayes put on their Crowns and Robes to shew their state, so doe thou, appeare as elorious as thou canft. From this word in the originall comes another that fignifies ornaments. Thus God decks him-

comes another trat figures ornaments. I may do a decas min-feli, Pali-9, 21, 86 of. 68. Pot-1. 2 for 89, 14. with maj-th.] Such flate, as proud men use to set out themselves with all. For the word figurifies Pride also. and a teeffency.] The word figurifies beight and pride, which often go together. Set out thy selle in the best manner, as

men highly advanced used to do.

and array thy self \( \) Be covered all over with it as with a

garment let no ragge of infamy bee feen upon thee. See on Chap. 20, 10.on the word, Clothed.

with glary | See on chap. 37.22. on the word, Majefly.
and beauty | So many words are used to the same purpose
to secout the greatness of that state that hee had need of.

that would contend with God, that Job might the more bee humbled, who was fready brought to low.

V. 11 Caff abread the rage of thy wrath, and behold every one that it preat, and abole thm ] Let thine enemies that are proid, and lift up themselves against thee, see what thou carft doe in the height of thine anger, that with a look only thou canst in a momen share their pride, and abse their pride, and abse their pompe and greatmelle. This must needs humble Job much that was so much contemed by others, and could not help the same that the same that was so much contemed by others, and could not help the same that was so much contemed by others, and could not help the same that was so much contemed by others, and could not help the same that was so much contemed by others, and could not help the same that was so much contemed by others, and could not help the same that was so when the same that was so

Caft abroad | Scatter the effects of thine anger in thunder

lightning and whirlewindes as I doe-the rege] Heb. The reges. Shew what thou canft do in thine utmost anger. For the word see on Chap. 21. 30. on the word.

of thy wrath ] See on chap.4.9.8. 9.5.13.8. 14.13.
and behold ] Look angerly upon him. See on Ch.19.27.
every one ] Or, any one, be he as great as may be. See on

that is proud | See on v. 10.00 the word Majesty. and abase bim Lay him as low as a valley, that lookes high as a mountain. That is the force of the Heb. word.

V. 12. Look on every one that is proud, and bring him low ; and tread down the wicked in their place ] The fame thing in effect with the former ver, to affect ] ob the more. Only it is enlarged by the overthrow not of proud men only but of all ungodly men allo. A work worthy of God, and too great for

Obto doc.

Look on every one that is proud ] See on the former ver, and bring him low? Cast him down from his greatnesse, and tread down? Not only lay him low, but also tread up. on him, which is a great difgrace. Josh 10.24.

the wicked] See on Chap. 3.17. Bring downe all trouble fome persons and oppressions.

in their place] Heb. under them. Bring them very low.

V. 13. Hide them in the duft together and hind their faces in feeret] All that rebell against thee, and all the ungodly of the earth, kill them, and bury them in the ground, that they may appear no more in this world to trouble thee or others. Hide them ] Lay them in the grave where they may not be

in the daff] in the bowels of the earth bury them. Pf 22.16
segutor Mot at one time, or in one place, but alike, or in
the fame condition that one may appeare no more than a-

and binde their faces in fecreet ] Some rake irro be a metaphor taken from men condemned to dye, whose faces were covered, to flew that they were not worthy to fee the light.

men, whose faces use to be bound up and covered Marke them 6. Joh. 11. 44. 20. 7. For face fee on Chap 14.20. on the word,

V. 14. Then will I allo confesse unto thee, that thine owns right hand can fave thee ] If thou can't doe all these things, then I will ack owledge, that thou art frong enough to up-hold thy selfe, and has some colour to contend with me. Eut if thou canft not doe them ( as thou knowest thou canft not ) then fibmit thy felfe to me, and be content, that I should deale

then moment my terretorms, and to contention with these, as it thinke fit.

thm | When thou haft done all things mentioned v. 9. &c.

thm | Whon don'the one fo | will acknowledge the other. See on Chap. 16. 4. Gonfuffe unto thes. Or Give praise un-

that thine owne right hend | See on Chap. 23. 9.

can feve ibee] Can keepe thee our of all danger.

V. 15. Behold now Behemoth, which I made with thee, he V. 15. Benote now Bebeneth, which I made with these, we easily griff or an ow I That/thou may it learne hereafter to measure thy felfe by the length of thine owne foot, and to keepe thy felfe within thy bounds, behold I fet before thee two great beafts, the one on earth, the other in the fea-both my creatures that thou are utterly mable to content with me. The former is looken of in this Chap, the latter in the next.

beheld now Good ftys lob up to confider well of this huge

beaft, as if he had faid, if then doft not yet understand how weake a man thou art, and how unfit to grapple with me, fee how thou can't deale with this great beaft. For Behold fee on

Behemorh ]in Heb. Beafts It is plurall , as fome conceive , to flew that it is fo great, that it is, as it were, compounded of many brafts, or in firrngth is equal to many. Others fet the fingular before it, and read. The brafts of beafts. That is , the the principall bealt; as wifedomes. Prov. 9, 1. That is, the wifedome of wifedomes, or chiefe wifedome. Like that title of the Canticles. The long of longs, that is the most excellent long. I o find out this heast what it is, this may be taken for a ground, that God having shewed his power in divers ordinary creatures before, now would from up all in two of the greatefts which are the Elerhant, and the Whale. The Elephant is an high beaft, and being but one may fland for many to fet God: power &c. It is the greatest beaft on earth. He is called, the chiefe of Gods wayes v. 19. Some would have it under-flord of beafts in generall but that camou be 1 Because he spake of particular beasts and birds before 2 Because the Leipake of particular beafs, and birds before 2 Because the Le-viathan is a particular fish spoken of in the next Chap. 3 be-cause there is a particular description of this beafs, many parts whereof will not agree with many other beafts. It being Paris winerou win untagree watt many once oceans. A soung them a particular beaft, it is not likely to be the Elepharu.

Eecaule, that is the grearest beast. 2 Becaule all the parts of the following defeription agree well with it. And because the Elephant is not named any where in feripture, therefore hegives unto him the common name of Beaths by way of excellency, as Christ is called the Sonne of man. This great beath is described 1 By his making and preserving This great beath is determed 1 Bv his making and preterving caufe inthis v. a By his parts as his loines, and navell. v. 16.
3 By his taile, and ftones, v. 17. 4 By his hones.v. 18. 5
By the power God ha h over him. v. 19. 6 By the place of his feeding v. 10. 7 Of his shiding v. 21. 22 By his huge fivallow v. 23. 9 Bv his fearlefineffe of being taken v. 24. For the word fee on Chap. 18. 3.

which I made with thee Though he be fo great, yet he is my

creature, se well as thou. Or , I made him the fame day with man. Or, to live with man on earth, not with fiftes in the Sea, as the Leviathan doth. Or to excell other creatures, as thou doft. For the Elephant is faid to come nearest to man in his fences. So God is faid to advance (Heb, to make.) Moles and Argon, that is to make them more excellent, then others 1. Sam-12 6. Others , whom I have made to ferve thee. For Elephants are used in war. But it is a great question, whether so anciently men knew how to take them more, then how to take whales. And God to convince lob inflances for themost part in creatures not rained. For the word fee on Chap 14.9. upon the. word, Bringforth

he eateth graffe like an oxe ] Thorgh he be fo huge a beaft, yet is he not ravenous. He feeds not upon other catttell , as lions, and wolves doe. but on graffe, as doe the oxen, that labour for man. If he should feed on flesh, so great a beast must needs destroy a multitude of lesser. For earth see on Chap.

V-16. Lo now his firength is in his loines, and his force is in the savell of his helly ] He now begins to fet out the great strength of the Elephant in this v, in his loines and in his navell, which as they are greater, to ftronger then in other

Lo now As in the former ver, he had called on John view See on Chap.9.24.1ast 7, 8. But it is rather taken from dead this great heast, in generall, so he repeats the note of admiraChap. xl. tion here to draw him downe to the confideration of the parti- noceros, to be his fword, which wheth to finite the Elephant in For Loe fee on Chap. 1. 12. on the word, Behold.

his strength in his loines These are counted the seat of strength in living creatures, and therefore are girded up when men goe to war or labour. Pfal. 69. 23. Nah. 2. I. Eph. 6.

14. Prov. 31. 17.
and his force is in the navell of his belly The navell is the center of the body, where the principall chanells of the veines and atteries meet, and from whence they paffe into feverall pars of the body, and therefore it is effected another feat of frength. Heb. Navels, in the plural number; it may be because of the feverall folds of it, or parts that meet there. For the words

of the terration of the parts in the acceptance of the February of the V. 17. He mouth bit tails like a cedar: the farm of the flower are wrapt rogether ] Some understand this of the Elephants moving of his taile which way he will. Others of his yard, when he goes to generation, because mention is made of his stones afterwards. But neither of these are like a Cedar, but his thore-afterwards But neither of thefe ure like a Cedar, but are biferred by the naturalist to be leffer, shen andwers to the proportion of log get a bedd. Beza reads it thus. He mostel he premium part, which he is the cledar, the flessor of the terrible through are wropped tegether. That his, though his flowable very greaty ethe turneth is about hither and thinkers at he pleafe: which is wholly compad of finers, wrapped, and he pleafe: which is wholly compad of finers, wrapped, as it were twifted together, able to terrifie any man, feeme he

never fo ftout and couragious.

He mouth He turneth it, which way he pleases for the original word hath fomething of will and pleafure in it. Or, He fitterb up. He makes it to fland firaight or upright.

bis raile It being small, it is more likely to be meant of his not which is like a taile, and the taile fonetimes is used for the end of a thingas 16.7.4. Nother is it likly fo great a member, and usuall as the trunke would be omitted, and so small an one, and unprofitable, as the taile mentioned.

and unpromate, as the calle mentioned.

like a celar ] As the Cata is moved and flaken with the wind. Or, which is as a Cedar, great and high. The word fignifies I a Cedar tree I. King 4, 33, 2 Boords of Cedar I. King 6, 18,3 Great men, which are higher then others as Cedars are taller then other trees. Zech. 11, 2 Here it is taken

In the intitience.

the flaws of his flowes are wrapt tegether ] They hang not downess in other creatures, but are hidden in, or carryed clofe to the belly by nerves and finews. As the taile or yand, of note is compared to the Cedar, for the finews are compared to branches planted one within another. For increase feon Chap. 10.

11. The word for flones is not to used else where but for Feares, and may translated, his terrible finews.

and may translated, but terribut jumps.

V. 18. His boars are at firms pieces of braffe, a bit bones are like bars of iron.] He further fets out the fixength of this beast by the folidaeffe of his bones, which are farther then the bones of other creamers, and therefore compared to the hardeltraffe and iron. Some thinke it to be an intimation, that he cannot bow like other creatures.

his bones | See on Chap. 20. 11. are as ftrong pieces Ot,as conduit pipes of braffe. See on Ch.

6.114. bit besser] A different word in the originall, yet the thing is the fame. His bones I fay are harder then braile, they are like ione. Some on make a difference understand by one word the hollow ones like braile pipes; and by the other the fold ones like iron bars. Others make it a diffined too between greater bones, and letfer. Others between the pines and lower, to the hody, and then had be go. Others between the retth and and other bones in the body.

and once cones in the body.

\*\*ar like bars of irm ] Very firon, and very hard. The word
Bar in the original may come from a word, that fignifies to
caft, or throw. Those iron bars, which then fling to like wheir
friength were hard and heavy. So are the Elephant bones. For
Iron lee on Chap. 28. 22.

V. 19. He is the chiefe of the water of God: he that made V. 19. He is the chiefe of the water of 300f. he that made him, can make his front of a payroach but of him! This creature is the greatest and strongest of all the beasts on earth, that 60d mades and accordingly 50d hath armed him with an excellent front it owis, his trunke, wherewith he defends himselfe, and

founds to with his tranke, wherewith he defends himselfte, and delixoys his meminis.

He is the leiffe | Some understand it of a beginning in time, as the wood is used Gen. 10. to. They conceive that God made the Elephant before any other beath. But that being uncertaine, it may better be taken for the first in diging; it that is the chiefe, for the Elephane excells other beath in strengthing; that is the chiefe, for the Elephane excells other beath in strengthing file. and double-offic. 30 the works is used: 1.5 may 15.5 4 1. a. file leading if Ged? Of the works of the Leave of the Leave within the hast made. For God feet on the 15.5 4 1. a. file treatment. which he hast made. For God feet on the 15.5 4 1. a. file treatment.

he that made him, can make his sword to approach unto him | Some understand it thus, None can kill him but God. But

culars, wherein the great strength of this great beast consists: the belly and so to kill him. But it may be read thus, He that made him made his fword to be neare him. That is God hath given him a trunk ready at hand to fight for him(elf, which is as a fword to him. For Made fee on chap, 14.0, on the word, Bring

twoid to him. For Mide tee on cruip. 14,9,00 me word, Bring Orth-For Swordsec on chap. 27, 14. V.20. Surely the mountaints thing him forth food; where all the beafth of the feld play ] Two things are fer cru in this ver. The one, that though the Elephan to a great beaft, and need much food, yet God makes the mountaines to afford him plenty without mans help. The other is, that he is to milde of nacy without mans nelp. Int other is, that he is to be need in a ture, that he lets the lefter beafts four by him, and, yet de-voures them nor, is Lyons and Wolves do. Hee hath a fword, yet God curbs him, that he ufe't not to defroy other beafts. Swaty 3 So this particle is translated, Chap. 28.1. The Inter-

preters translate it so, because it gives no reason of what went before. Yet it may be read with reference to what wast went before. Yet it may be read with reference to what follows, Beesigh the manutate brigh bin for fib foodsher for sail the besslive it be fish ships there. So it yeelds a reason of the fearing of the bestle, because God hattp provided the Elephant other food. So its translated Therefore. Ch. 35, 16. Or. Surely the manutane brigh bin for the food, shough all the besslip of the field ship there. And then it is a proofe of Gods abundant pro-vision there in those defere places, to faithle the huge Ele-phant, and a multimed of other beath.

press, and a mustume of other death.

the meastant bring him found (see the like provision
for the wilde Affe, Chap. 39 8, and for other beath, Pl. 104 14.

8. 147. 8. For Bring forth, fee on Chap. 21.3. on the word Suffer. Him. For him to eat. Pool, That which grows naturally our
of the earth, se grafte, and such like.

where ] Hcb and there.

where J Heb and there.

All J Or. Asy. And beaft may sport by him, he haves none. So
this word is translated, Chap. 8. 12.

The buff! I Heb. Keep for fig. The the Verbe following is plarallso there, that any beaft, though never to small, may be seture there. For the word see no. Chap 39. 8.

of has field ] The wilde beafts. So it is rendered, chap. 39. 15.

of the field | The wilde beauts, o its rendered, Chip. 39-15-fej | Not only feed quiety without danges, but shide the with delight, notwithfluiding the great fitength of the Ele-phant. For the word fee on Ch. 29. 24.0 nd be word, Lughed-Y. 21. He link water the fluid press, in the covert of the reed

v. 21. He nutb Mader Ibe pady Irees, ni or court of the tead and frus I Though the Elephant feed on the mountaines, yet being an hot creature, and living in hot Southerly countries, he teresteeds, and fens to the liter him from the foorthing beams treestreeds, and fens to theliter him from the foorthing beams. of the fun and water plentie to wash, and coole him in, and

ornkins 111.

The liet b] Or rather, Sleepeth. For the Elephant useft not to
lye down, becauseth he knoweth not how to get up again, but
leanes against a great tree when he sleepe, as the Naturalists write. For the word fee on ch 30.17.on the words, Take no reft

wite. For the word tee on ch 30.17.on the words, are we rep-suder the flad riter? Where the fun may not annoy him, in the cover of the reed and fen 1 in close places, and moilt, For Covert, fee on Chap-22.14. on the word, Coverings and on Chap-24.15. on the word, Difguileth. For Reed fee on chap-31.22.on the word Bone.

V. 22. The Bady eress cover him with their fhadow the wil-lows of the brooks compafe him about 1 it feems there are great trees in those parts, that may serve to be a shadow to so great a

trees in more partisinal may leve to be a mass of the creature as an Elephant.

the fledy trees ] See on ver. 2t.

cover him with their fledow ] Heb. With his fle dow] That

is, Each tree can flade an Elephant, they are lo great Or, which are his fhadow.

at his fladow.

the millower of the brooke] That grow by the rivers fide.

Plal. 13, The word fignifies vallies allo. See on then 30.6.

compless board 3 the high trees hide him over head
from the heat of the fun, so the willowes compasse him about
underneath to sheker him from the winde and cold-

underneam to merce num from the winde and cold.

1,23. Behold be drinkely up a river and bafelb no; be truffeth that bee can draw up forden into bis most b] An hyperbolicall speech to expelle the greatness of the Elephans draught proportionable to his bignesse. He drinks as greedily when hee comes to the water, as if hee would swallow up the whole river. Yet he drinks when he will, and as much as hee will, and fears not that any should disturb him, as the dogs doe that drink in Nilus, and hast away left a Crocodile should hurt him. And though Jordan be a very great river, yet he is fo dry and fo great, that he conceives that he could, and enters in as boldly as if he would drink it up at a draught.

Behold See on Chap I. 12. be drinkerb up a river He drinks very much at a time. Heb. He oppression, or, robbesh a river. Hee takes away the water of the river violently by drinking, as theeves take mens goods se

way by ftealing.
and bafterb nor ] Drinkes much, but takes his own leifure. orm 3 some uncertainty it times better can kin in our count, our case with some states must not race in some states, there are wates now found to kill klephann, Othern thus, I can not any diffusioner. The word lightest to belt way for None date felly with him but fuch as dee kill them, doe it by None date felly with him but fuch as dee kill them, doe it by feare. Others read, He hindren but river that it buffeth nat. High and counting, Others thus, Good has appointed the Rhi-His body is fo bigge, that it flops the counse of the fitrame. the rruffinh He thinkes he ean doe is, because he is fo great twing or bustness and so carry-them away. So could not Johdo and throng.

that he can draw up Jordan have bis month That he can swalthat he can fixe any Janda has his month Thus he can fixed how the whole fives at one diradily. He canakise it by force or violence, For Draw op, fee on Chap-28.3, on the word Brake forth, Jordan was a great river notice for, in such knowse in those parts, the called a fonce conceive, because it came out of the rube of Dan. And others connective that here is an ablishen to the Draddes, into which Jordan falls, yet it fwells not.

to the Deaders, into which justed states yet it which followers from most fine on Chapt. 5-5.

V. 24. He taken it with his open is his nofe pleasant his rough famer? He looks upon the tiver as if he would drink it all open and puts in his trunck fo violently, that he breakes through finate set for him in the water. Others would think Will any take. inares fet for him in the water. Others read thus | Will any take him in his fight? or bore hit mole with a gin? Intirnating that none dare to come to take him openly by force, or so lead him away by the nofe. This agrees well with what is spoken of the

away of the note. In a guest a transfer of the words, "any, away, be taken it ] See on Chap. 15.15. on the words, "any, away, with his part] See on Chap. 15.15. on the words, Sight. his safe] See on chap. 4.9. 8.9.5. 13. 8. 14.13. on the words,

Pierceth through faster ] Escapen them. For the word, Snares, see on chap 34, 30. on the word, Enfaster.

### CHAP. XLI.

Ver.1. C Auft thou draw out Levisthan with an booke? or his tongue with a cord, which thou lettest downs? ] The Lord passeth now from the land to the fea, and sets out his power in the great Leviathan, which is farregreater than the Elephann This is ordinarily conceived to be the whale; but reverend Beza opposeth ir, and would have it to bee the Crorevered Beza oppofeth is, and would have it to be the Cro-odile. I Bezaule Gomething Doden in the defeription of this fifth agree nor to the Whale. The contrary will appear is the application of particulars. The Whales were unknown in I-domes, as being far off in the wide featand never comming in-to the Anthian Gulf. To which it is east to ansfers, that good Authous report that great Whale have been feen in the Anbian gulf, and that the parts neere did daily ofe divers parts of the Whale. Neither was the Mediactrranean fea far off, where Whales were. And many things are heard of, that are never feen in fome parts of the world. It may be Elephants were Now that it flould be the While, and not the Grocodile ap-pears, I, Because as God did instance in the greatest beast, to thew his power, to it is fuitable to inflance in the greatest fish-2 Because this fish is in the sea, and not in the river Nilus, v. 31, 32,33. But the Crocodile is in the river, and in the day time often on the land. 3 The Whale refifts men, and cannot be taoften on the land. 3 The Whale relifamens, and cannot be tamely, etc. 3.6 in the Coccodific lifes, and yeelds to be rode on. 4 This fifth can like on flaring flories, ver. 3.0. But the Crocodific lands to the cannot. 4 This fifth halt a tongue, ver. 5. The Crocodific hards none. See Coccein on this ver. God freaks of the Leviathan none. See Coccein on this ver. God freaks of the Leviathan notes, as of a literial fifth, that might be reaken with an booke, or plaid withall by his power, though he be tertible to men. The mor of this vera, 2. That thou O John swift feet by predumption in pleading with me, look upon the Whale, and deet if whan he had to deal with the force. These, how sent the noneared when reasons and the processing the processing that the control of the control able to deale with it by force. If not, how canft thou contend with me, that made that great creature, and can deftroy it when

I will? Confl then dram out Levinibas mith an books? ] Smaller fiftees may bee taken with an booke, but the Whale will breake all hookes. It is translated by way of interrogation, though there be no interrogative fign in the Heb. For we finde the next ver. ne no interrogative. And it is not true otherwife; for the Whale can-interrogative, And it is not true otherwife; for the Whale can-not be taken with an hooke. For the future Englished, GanSec chap. 8.11. Draw out. Of the fea, as lefter fifthes are by an Angle drawn out of the river. Leviathan. The Whale, as before. It hath his name from addition. Either because of the greatnes

It hash his name from addition. Einter becute of any greater of the members, becausing person than any other bring creater of the members, becausing person than any other bring creater of the person of the person

fometimes on other parts of the fifth. The Whalestongue being fo great, an hooke might quickly lay hold on it, yet not draw out the Whale. For the word fee on Chap. 18.10. on the

which thou letteff down Into the waters to catch fifth, Heb

which some accounty.

V.1. Can't from put an booke into his nofe? or hore his jaw
through with a thirst? Some take this ver-to be an exposition
of the former, and no! intend the taking of the fifth. But it may
rather be an allotion to the cuttome of Fishermen, who when

with a whale, if he had taken him.

Cash thus put an hook suto his maje. Either to take him, on to carry him home when thou hast taken him. The Elebrew 

Orners mentitune is a name.

V. 3: Will be under many fuppilications unto these Will bee
Which for words mans these Will bee like a prilioner taken in
war interest there not to hust or kill himson pary then to fer him
ar liketty, or flesske gestile words to thee, an Elasana alfe did
to him, Numb. 11.20. No, his flornack is too great, hee will relift to death.

Will be make many flap theateur man thee] Will bee often and enturefly interest thee to fpare him a as the Gibconites did Johns, John pp. 8c. Spoken of heats after the manner of ness. See the like, Ch. 93.18.

Will he freak foft words unto thee] Will hee flatter, or but mour thee that he may get loofe again. For speak, see on Chap.

13: 48. V.4. Will homeke a comment with these with thou take him for a fervant for ever 1 It by gentle words he cannot get look from thee, will he ever be brought to fubmit to thee as a flave, to ferre thee all his life long? His funnack is too great to floop

Will be make a covenant with thee ] Heb. Will be cut a coven near with thee? For the leade of these words, see on Ch. 32. I. near write tone; rot une sende of ancie superior (ce on Ch. 31. is, with thou gated bits for a fewtom for early. Haft thou power to keep him in perpetual/lubedition, or make him do thy dradgery fo long as the sirve? (7. Than show should finde him for fore for your, Nils like is his ever, hee bath no being after leath. For take fee on Cha. 14. 12. on the word, carry away. The word, for ever, comes from a word that ignifies to bee

hidden. For effecther is to taken for extently, or for a long time, no map know when it will send.

V. 5. With the play with bitm at with a bird? or with the fifth him for it handlers! If thou can't not bring down his flubbon four to do thy work each thou make sport with him as little hird/or, each thou the hom with a firing for the little giftes to play withall, as thou doft young birds? So great a filt as press for tachible.

Will thou play with him as with a bird] He meanes playing With the play with him as with a bud, I be meanes playing with him not a with a comprosion, but as making him as ob-ick of their (poor, as the Phildlins did Sampton, Judg. 16-25, for play, fee noth, a p.a. 40 mt word, laughed. The word for hird, fignifics any intal hird, but more especially a [parton, which is not convertion with mean and fitted to make (port withs)]. So its translated, P. 8-4, 2:
in a living that thim for thy maxima.] Wit thou tie him in a living that thy maid-dereases may make sport with himsfor

themselves, or for thy little daughters, who take great delight in little birds to tied, that they may not escape till they be fa-

V. 4. Shallthy companions make a banquet of bim, shall they part him arong the merchants ] Fifthermen ufe to goe out in part his among the survivast j Filhermen use to goe our us companies, elecially for taking greater filher. But it feemes the taking of the whale, which now is very perillons, was not then known. For neither could the Filhermen make a feak with the whale among themfelves, not fell him to the Merchautis, as now, to divide among them for their profit, as they did with other filhers, because they knew nor how to carch or did with other filhers, because they knew nor how to carch or

Shall the compenious Those that joyn together to take the

whate. Suggest of him? Or, for him. Can they catch him, that they may feed on him, or make merry became they have taken him? One verb included in another; fee on Ch. 51, 8. K 16, 12, R 18, 8. The word for making a banger fignifies alfo to dig, as Ch. 6. 27. But that fignification fits not

fall they purt bim] Shall they fell him to divers merchants, that they may divide him among themselves? among the marchants] The fame word figuifies Cansanites

affo. it feemes they were great merchans, and well might they be so, living near the Mediterranean sea. Neither could their little land maintain so many hundred thousands without the help of the fee.

1 Drange with a tennet; Dome cake that were too be an exportation of the former, and to insend the tailing of the fifth. But it may rather be an allerfine to the curricum of Filhesmen, who when they have taken fifths: with a sample, or to that my thereon a like of by an angle, careft thou from them price to be an allerfine to the sample, or to that my thereon a like of by an angle, careft thou from the price to be an aller of the my them the price to the sample.

Chap. xli. take him with an Eele-speare? It seemes they knew not any have. For prevented, see on Ch. 20-27. For repay, see on ch.

way then to rake the whale.

Canft thou fill It must bee many, iron darts cast upon him that must kill him, he must be pierced in many places. bis skin | Inferens that is hard that iron will fcarce pierce it.

with barbed irons | Heb. with thornes. That is, with iron datts fhare like thornes.

or his head]: It is not one fish-speare can doe it, it must bee many, more than thou canst come to strike into his head. For with fift hosks | An inftrument wherewith they fmite fifth

in the water, to catch, or kill them, like our Eel-spears. V. S. Lay thine hand upon him, remember the battell, doe n

more I If when thou canft not take him by fleight, or any of the former wayes whereby fish are taken, thou will adventure to doe it by force, thou wilt foone be weary of that combate, and glad to shift for thy felf by flight, and not dare to adventure on him any more. Others understand it of laying hold On him when he is fleeping near fome rock, yet he cannot fo be taken, v. 9. Neither dare any awake him, v. 10.
Las thine band upon him] Use violence to take him. For

hand, (ee on Ch: 29. 9. cremember the battell] Thou wilt have came to think all thy

life long what fierce encounter thou haft had, and how hardly thou haft escaped.

doe no mote | Thou wilt have no maw to meddle with him any more:

N. 9. Behald the hope of him is in vaine, shall not one be cast down even at the fight of him If none of these meanes can take him, then there is no hope of it, for if a man do, but look at fuch a terrible creature, it is enough to makehim faint, and fall flat on his face for fear. Behold \ See on Ch. 1.12.

the hope of him ] The expectation of him that would take the whale. In ordinary speech it should have been thy hope for hee spake to Job before. But the person is changed, to, thew, that not only Job, but no man elfe, though much ftron-

news, tract not only Job, but no man ene, strough much itron-ger then he, could take the whale.

is invaine] Heb. is bing. It will deceive him if he make account to take this great filt. For the wordsfee on Ch. 24.25.

Abulton one bi capt down even at the fight of htm.]. How little hope a man may have to take him his terrible countenance fliewes, which will make him give over for very feare. Others | a garment to cover him. Others understand it of slaying off read it thus, will be be caft down even at the fight of bim? It may be thou thinkeft that though thou canft take him none of the former waves, yet he will lie down for fear as foon as hee face thee, and then thou may those with him what thou will; thut off from him that is feetine at garment about him, and but thous are much deceived. Others has, if his hop be to in the great part of him? That is the Gat. Who can take that was a great part of him? That is the face of the great part of him? That is the great part of him? The is the great part of him? The is the great part of him? The is the great part of him that is for the great part of him that is the great part of him that is for the whale be to wearied that hee have no hope to escape, yet he will never yield, but stand it out to the death. For even, see on Ch. 18.5. on the word, yea. For not omitted in a queftion fee Ch. 20 4.

V. 10. None is fo fierce that dare firre bim up , who then is able to fland before me] In this verie God fitty applies to the prefent disputation, what he had faid before of this great fifth. Yee would wonder to fee the floutest of men date to awake the whale which he is affect or provoke him to fight with him when he is awake. How then canff thou O lob, or any man elfe contend with me, who gave him that great strength, and

have much thore frength my felf in . None is the french or, bold. Heb cruell. For cruelty makes

that dare ffir him up] Heb. That he fhould dare to ffir him up. He will foon forget his fiercenesse, and be daunted a the fight terrible teeth, as good Authors affirme. See Pineda on the of fo great an adversary, if he provoke the whale to fight with him. This is the battell mentioned v. 8. The particle 13 ordinarily fignifies for, or because, but sometimes that, as here,

and Ch. 36:15.24. For the my fee on Ch. 31.29.

who then it able to fland before me. I if I will mine any man, how can be help it, that cannot fland before a whale? Heb. now can ne neip us that cannot trand defore a whate? Heb, and white he that can fland before me? So its traillated then, and infers we conclusion upon a former reason. 2 King. 18, 24. For fland 1 fee on Chap 33.51 on the word, let in or.

der. v. 17 Pobibut prevented mee ebae I foould sepay bim? Whatforour is shifter the whold Hawen is mine ! Some include the latter pare of the former vers and all this ver, in a parenme stater parco vine to met ver, and all mis ver, in a paren then; because in the ze verific food goes on againe to focake of the Levistflat. The fense is, who did mee a good time first, that I flought be forced to required? Yeal I am to far from receiving countries, that I have given being and all strings they have to all treasures much world; and therefore that y dipote

34.1 1, on the word, render.

What he words sender the whole Heaven is mine | The airsicas and earth, and all that is in them belongs to God, fo dosh the heaven alfo: But he mentions things below, because hee had to doe with one on earth. See Exed. 19.5. Deute 10:14. Pfa. 24.1. & 50. 12. 1 Cor. 10. 26. 28. For heaven, fee on Chap.

V. 12. I will not conceale his parts, nor his power , nor his omely proportion A transition from the general description of him to the particulars of his members in the following verfer, which containe as it were a picture of this terrible beaft, That thou O Job mayst know what little lopethere is to overcome this great fifth, and may't fee my great power in making to huse a creature. I will give thee a foeciall character of him. I will not conceale | I will speak largely of it. A Mciosis. See

the like Ch. 14.11. & 15.18. his parts ] His feverall and large members, wherein his ftrength confifts. The word figuifies boughs of trees, and fo members, which are to the body, as boughs to the tree. It fignifies also doore bars, which are made of boughs of trees. See

more on Ch. 18.12. on the word, ftrength.

nor his power Heb. The matter, or, The word of his power. I will speake of his great strength, as well as of his great members, for great members without firength are but bur-dens to the body. The word firength is plurall in the origi-nall, either to fee out the greatnesse of his firengths or to inti-

nall, either to fet out the greamette of this tirengtin up to our materiate his firong in every member. ...
nor his comely proportion] Heb. nor ibegrace of his difficultion. That his, the lovely proportion of his parts, that are not fome great fome little, but all fittable one to another. Others understand it of his mustering of his members in battell atray, when men come to take him; for the word fignifies fome-times fetting an Army of fouldiers in battell array, that they may be ready for to fight. But the former interpretation agrees better with the particular definition follow-

V. 13. Who can discover the face of his garment, or who can come to him with his double bridle No man dates approach to this terrible fish as to an horse in the stable, to take off his cloth, and bring a bridle to put into his mouth, that he might ride on him. No man can draw him out of the fea, which is as the fkin of the whale when he is taken but that agrees not well

with the following v.

Who can discover the face of his garment | Who can take that off from him that is feen as a garment about him, and hides a great part of him? That is the fea. Who can take that

or who can come to him with his double bridle ] Or, within Who dare come nigh him to bring him forth to any service? For come, fee on Ch. 14. 14.

V. 14. Who can open the doores of his face? His teeth are terrible round about He goes on with the similitude of an horse. If any man durst come near him , yet his jawes being ike two great doors and armed with tage teeth within, he would be afraid to open them to put in a bridle. All this flowes how dangerous it is for a man to meddle with a whale. It is objected that whales have no teeth, therefore the whale cannot be meant here. It is answered, 1. That they have long things in their mouths like rods, with a kinde of haire in the end, wherewith they feed on the froth of the fea. 2. That here are divers kinds of whales, fome whereof have huge and,

Who can open the doores of his face ] Who can force him to gape that he may bridle him? For open, fee on Chap. 12.18. on the word, loofeth. For face, fee on Chap. 15. 15. on the word, fight.

His teeth are terrible round about ] They are all fo large round about his mouth, that they make men afraid to look on them. For teeth, see on Chap. 16. 9. For terrible, Beb. terrible, and the works for the round for the service for the round. rour, fee on Chap. 9. 34. & 13.21. on the words, feare, and dread.

V. 14. His feales are his pride, that up together as with a closesfeale | In this verse is set out the hardneile of his scales, they are like fo many brass bucklers, and the closeness of them, that nothing may come between to burt him, which is fet out by the fimilitude of a thing close sealed up. It is objected that whales have no fcales. It is answered 1: That some kinds have great and thick ones like fhields. See Cocceius on the Text. 2. That it may be read otherwife. His height is the frength havis on all téchtiures in the wolfdi, and therefore thay dispoie them at Fully and who cartie that have any collect not plead relating that which will will work out them have any collect not plead relating that which will be a full field. The will be a full field from the field that will be a full field from the field

flakes of fleft the Whale may have with a thicke covering See mouth ) Here the Whale's compared to agreet wind, or a paire v. 23-Heb. His firong pieces of shields. For thields fee on Chap.
15. 26 on the word, Bucklers.

are his pride ] He is fo proud of them, that he thinkes none can pietce through them to hurt him. Or, His height. That is,

parted Heb. A fraight feale.

V. 16. One is for neare to another, that no dire can come be-tweine them] These scales or flakes are so close joyned, and in for good order, that the fearching wind that finds out all cran-nies cannot enter between them, much leffe any weapon to hurt the Whale.

One is fo neare to another Heb. One come fo neare to one. That is each to other.

that no aire can come betweene them For aire fee on Chap. 15.

that no airs can come between them from atte teepen compa-ter, on vaine knowledge. For come fee on Ghap. 4-14. 4, V.1.7. They are joyned one to another, they flicks together that high cannot be fondered law no wind can combe beweene the's feater on flakes, from force can feparate them. Either they knew nor then the law way of raking Whales by wounding them in from empder parts, or elsewher the wholes had harder feates or skins then ours.

g'er are joyned one to another | Heb. A man to bis brother. A of the state of th

19. 13.
they flick together ] Like captives taken in war, and fenered one to another. So much the word imports.
that they cannot be fundred ] No force or art can make a fepa-

ration between them

ration between them. Vis. B. pl. has been fairness this eyes are like the yeld of pl. amounts plk needing carle much water to fly updated of the months plk needing carle much water to fly updated of the months infining clear tooks as if the bus were it ling one of the Sea, and has eyes are very bright and thining, and that after fit in regard of their grannelle, as the nonbing flyinguistic types at tells over the earth.

by his neefings a light doth fhine] Like the light of the Sun-

oy or menner a agos acts penny same the eight of the one See on Chap 17, 12, 82, 31,25. and his eyes jello of the morning 18ec on Chap, 3, 9. on Pawning of the day. The words are the fame in the original. nawing of the day. The words are the latter in the original?. The thorning light coming fuddenly affects men more therefore nome fight, which is far greater, but comes by degrees. This lets of the great brighments of the eyes of the Whale.

v. 19. Out of his mountage burning lampersmill parker of fire V. 19. Out of his mountage burning lampersmill parker of fire leape out Here God goes on to fet out the great heat that is with-in this great fillness in a great kirchensto diget his meat, breaking in this given fifth, as in a great kitchenge digeth in meast-breaking off the six were in freed trade, and freely about some firstly about and freely fifth as the first first and about ance by him as if he first first v. 19. 20 st. Their firthing and many other agree one with the Creoditie which Bera's would have no be meant here.

The six would have no be meant here.

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The six would have to be meant here.

and Sec on than 1.4, 20. on the word, Palleth, thing largery 150 on than 1.25. '.'
and Janke of fire tape and Ten free free chap. 15: '94.
20. 26. They largerous or feel themselves use, and were our of a pillon. Sec on Chap 19: 18. on Staped.
V. 20. 20. of the place of the middle of themselves use, a six were our of a pillon. Sec on Chap 19: 18. on Staped.
V. 20. 20. of plit in philipse, and finely on an of a firsthing pat or caldron. It has been coming from the Whale by a mother findlished state of themselves our of finely large themselves our of the stape in the state of the stape in the state of the stape in the stape

nienof fire. How hor then with him warms were one within my will not ferve to ven the heat of it? It fends fire one of the mouth and motake our of the note. For good see on Chaptic, so on, cometh forth. The word Smoake is used I ligerally for a on, comera torus. In two ord alloware as once a larger with a dark wabur arting from heats Gen. 15, 47, 2 To Rechit; a great, and devouring fire. Ha. 34, 10. dor fire brings fineake; 3 A darke e loud like finoake. Ha. 4, 3; 4 wake, compre, weake helpleffe thing like. Sunde. Plat. 68, a. 5, Worle our mouble, for finoake is very moublesome to the eyes. Ha.

14-31.

The sur of a freehing per little As cut of a per diame. For blowing makes the port boile quickty, and fancely, fan. 1. 35. See on Claps 2. 56. where it is trenshed Blowne, or a Canthon 1 it is supported to be a great brazen kerter which which they fine three colour closes we bould -3 this word prompt for which which gives by pounds. And 231 has when it is described with the colour close to the second in the consideration for the colour closes the second in the consideration of the colour closes are the colour closes as the colour closes are colour than the colour closes are colour closes as the colour closes are colour closes. a bond, which when it boiles doth the like. So a great veffell used in the temple is called a sea. 2. Chron. 4.2. See on v. 2. on

V.24. With breath & inclient couter, and a flame poeth mat of his

of finishs bellows, that blowing the coalestalleth a mighty flame. No furth thing in the Crox odile.

His breath Heb. His fouts. See on Chap, 14, 22. The foule is the cause of breath, and when it serves the body, the breath

Kindleth coales ] Or, Would kindle coales. It is fo hot, that it might doe it; for there are no coales in the fea to kindle. The word fignifies forsetimes a live, or burning coale; and forsetimes dead one not kindled, as here. See Prov. J. 28. Ha. 44. 10. 2. Sam. 22.9. Pfal. 18.8.

and a flame goeth our of his mouth ] A bright beame like a flame of fire. For goeth our fee on Chap. 14.2 on the word.com

ch forch. For Mouth feet on Chap. 15, 5.

V. 2.3 to his mext remainsh length, and favores is turned into Jay before him] His head and other parts are fitroughly layered regeliter by his neck, and those feet likes wares, or formers, that aftight pelficegen are a pleafure to him.

in his neck, I thin the conjunction of the based on the members as forme would have its that conceive, no fifthes have beets, a chees in thick that Whiteleagan Dolphins, and great efficies that breath have necks and florag ones too. I which cannot wall be towlers, like Capital and the conceive of the chees the control of the v.of his ficth,v.29. of his beart v. 84.

remainsth firength Heb, Lodgeth, or, abideth all mate. His firength makes him chertfull, and feareleffe, as appeares by the opposition in the end of the v.

organization in sue emous time v. and forms is sumed imojor before thim. Heb. And forrow re-joyeth before him ] Some understand it of the unweartable, nelle of the Whate. Though he be in the fea in all stormes and tempets, yet he is never out of heat, nor fearefull, nor grieved with any thing, that can befall him. Others underfund it of when any utungs that come in his way, and putting them to griefe; and read thus, shall before him descent feare. He makes such a combastion in the sea by thirring the waters before him, that none date come neare him.

must none care come neare turn.

V-32. The factor of this fifth are joined tagether, story are firme in themsfelves, they cannot be moved. There is to firme and contaction of all the parts of his body, and the field he had not the list like a moutie pillar, so part whereof can be taken

trom amorner.

The flaker ] Heb. The fellings. All is faft and hard about him,
even those parm that hang loose in other filtres. Or, the refuse,
or vile ft parts as the word is stranslated Ann. 8. 6. Some take is for flakes of flesh diffinguished by veines like branches of eke

of his fleft. There is a kind of fleft in fift, diffinit from the bones, Lev. 11. 12. & 1. Gor. 15. 39. For fleft fee on Ch.

are joyned together ] Cleave fast one to another See v. 17. ary open a greeney. Joseph can there to souther See v. 17; they are firms in themselves! Levely one is firms; and lost their knowing experient. On their spream in thoughts. That is the whole Whate is to. The word in the original h, Montelow. Bell merally, while it is calling is tofe and pools, but when it is call it is hard and firmse.

can; n: n marcam muse; ship camerbe moved [One pare caunot be taken from snother. Or, He came to moved. The Whate is fo firong, that co man can make him give place, undefiche will himselfe.

can cance came give punce, successes with managete.

V. 2.4. His bearts as if time as a floor, year as bord as a piece,
if the activity milifone? Nicisher is his beart say, thing inferious
to the might of this body, but, as frong, as any rocke, and ass,
hard and memorrochic so abode all transas, as the entires

His bears | See on Chap. 15. 12.

His bears | Sec on Chap. 15.11.
is us firms | das hard. Secongs. 25.
as a flow | Sec on Chap. 86. 19.
ye | If any flow be harder shenothers, the Whales heart is,
so this particle is translated Chap.

as han or some all. So they seem of the solution of the solution of the solution will see . The eacher millione is a place of the solution millione is a place of the solution millione is a place of the solution of the solu

the mighty see afraid Not timerous people, or meane men

Chap, xli. onely, but the ftrongeft and greatest are struck into a great fright. For Afraid see on Chap. 19.29. It signifies such a sear, as strangers have in a forraine country, where they are exposed to many dangers, and have no fuccour. For the word fignifies to bee

pilgrime, and to feare. by reason of breaking ] By reason of the waves, which are as eleavings of the Sea raised by the Whales motion. Broughton

reads of shiverings, they purifie themselves ] They cry to God as dying men doe they purifie themselves ! They cry to Gon as dying men over for mercy, and pardon of fin. So leass marines did in a tem-ped: John 1. J. others understand it of a bodily loofenesse brought on them for scare. Others of wanding up-and downe like men distracted that know not what they doe. Pfal. 107-

V. 26. The fword of him that layerh at him, cannot hold t she feeres the dart, nor the habergeon | Here it feems also, that the way of taking the Whale was nor then known. Which is showway or tisting the Whale was not then known. Whild is livery and by the unprofitablendie of from feerall awaponsham night be used to this ends in this verde: to ver, 30. If any man date be hold as to come nears him to finite him with a found, it is no ho purpole; if or it will breake before it can wound the Whale. And if he be fished to come earshim and call fiperesi, durtoes; juvelins at him share off, neither will they pierce or wound blom.

onna mun.
The friend ] See on Chap. 27. 14.

of him that layeth at him ] That striketh at him to wound or

cannot hold Heb. well not fland, or, abide,or, rife. It will be seamor nota ; tree. was not jiena, or; notation; 1190 at will be broken, and not be taken off whole at it was before. See on Ghap. 14.12 on the word, Rifeth.

1the [prime] It comes from a word that fignifies to pitch a tent,

because they were weapons used in wat and as some write, pit-ched mund about their tents in stead of a trench, for defence

com rutind about men rems in near or a creation in detacted.

The Monreyer is in offenfive weapon. See on Chap-19.22.

the dari ] A seeapon used after off to caff authersomy. Some would have it to be a fling; but that is mentioned ver. 20. Others joys it too the former, and tead, The speare that goeth forthnot the habergeos] Or, Breeft plate. As his offenfive weapons will not hire the Whale, to his defentive ones will not fafeguard

him. Yet it may well be an offensive weapon, as a javelin, so fuch are mentioned before and after it. V. 27. He efteemeth Iron at ftram, and Braffe at rotten wood

He makes as little account of, and is as little hurr with weapon of iron or braffe, as if one caft a firaw, or a peece of rotten wood

at time.

It is filenment He flights it and fears no hurt from it, as if the hid reafon, and knew it could not wound him,

ir in Secon Chap. 8: 2.

at firm N Heb. First from An hurtlelle thing,
and brasses Secon Chap. 6: 14.

m rotten mood Heb. For votten mood. For Wood fee on Ch 14.7. on the word, Tree. For Romen on Chap. 13.28.

V. 28. The arrow cannot make him flee ! fling flones are tur and with him into flubble Before guns were invented, arrowes and flings were much in ule, and went together in the banel li But the Whale seared neither of both no more then if men had flung

Stabble at him.

she arrow] Reb. The forms of the bow] Arrowes are flot our
of hours, as children come our of their parents: They are called fonnes of the quiver. Lam. 3. 23.

cannot make him fice ] He is not to afraid as to runne awa

trous it.

[fing flower] Such as me fluog out of a fling. For Stones fee

One Chap. 14.59

ere numed with birm tots flubble] He blows them away as one

would blow flubble away. ... Darts are looking of ... be laugherh at the flaking of

fpeare He addes here other warlike weapons, peradventure un known to us, to flew that then they could not take the Whale

with any weapons.

Dars 1 ht dar was mentioned before, as also a forare, ver. 26Burs of they were other worlds in the originals slovery likely
they were other weapons anknown to us, and therefore want

sames in our language.

are counted you un'er. Apara an antistance of the part of the part

Mocketh.

"Abe Buding See on Chapaga: 28 on the word Fireceselle.

of a foor | See on Chap. 29-33. on the word Shield.

"Y 30. Sharp Amer are under him: he spreadesh there points.

V. 30. Story flower are under flow the foresteels flowed pointed things spon the order is his selection for hards when the can cell time. Given the flower house of motion then if the layou the following.

Story flower are under him! 18th. Shory pieces of the potflower flower to made him! 18th. Shory pieces of the potflower flower to made him! 18th. Shory pieces of the potflower flower to made him! 18th. Shory pieces of the potflower flower to made him.

broken parthord yet he feeles them not.

He /preadeth flore phinted things spenthe mire ] The White is here compared so fowe hardy man forming so the foft on the mire, but alying as it were that if those upon its to thew what be can endour without hust. The word in the original to that pointed things figs fies, x Decision. Joel 3. 14, 2 A thing broken Lev. 12. 22. 3 Gold. Prov. 3. 14. 4 An harrow. 2 Sam. 12. 31. 4 A wall, or breach, or dirch. Dan. 9. 25. 6 A sharp. piercing thing like an harrow, as he eathers understand it of stones and darts cast at him to kill him, which are so farre from burning him, that he lies downe upon them, as on fofe mire, without any huer, and fo fhower all their weapons and labour to

oe in vaine.

31. He make the the deep to be pla like a per : be make the the like a per of oint ment ] And what is all this to the Crocodite who comes not in the leasor what fifth can dop all this, but naue who centes not in the tealur with that one at utility out an huge While? The Lord now fero out the great firength of this 6th by the thiring of the fea from 100 to bottome by his wallowing in it, as if it were too narrow for him, such by calling the waters in abundance, and making (sich a foatte, as an Apothecary doth when he boiles his ointments.

He maketh the deeps to botte like a per | As the water in the pot fee over the fire rifeth up, to doth the fea by the bluffring of the Whale By the deep is meant the (ca. which is the deepeft of all waters, Chan. 28, 14, Exed. 15:5. For Boile, ice on chap-

30.27.

he maketh the fea like a pot of ciniment As the Apothecaty
putting many spices in the pot railes a great feature on the top
of the water, so doth the Whale in the Sea. For Sea. see on ch.

V. 32. He maketh a pathyordine after him ; one would think the deep to be houry ] As he trouble he fee before him, to he leaves a bright path behind him, that men may fee where hee wore. Hee makes it fo white, that it lookes like an old mans head, whose haire is tutned all white. How powerfull is this creature, that raises such this before and behind him in the grea-

Sea H maketh a path to (bine after bim) By fwinning in the fea and violent moving of the waters, he leaves a white foame behind him, like a path, wherein men walk. So doe fitips also, and much move Whales, which are faire bigger. For Path see on chap. 18. 10. on the word, Way.
one would shinks the deep to be hoary It feemes this path is

ms mall thinks the deeps to be four) It feetness this path is were wish according to the greater of the whales and therefore God freakes as if the whole few were made white by him. For Thinking feetness were ... 27, on the word, Effectedt. So a may would think that feet the whale path. Some read in the shinker. The whale coming fourt, and looking behind him, thinks the lath mode all the less white. So ver. 27, its effective that the day 1] The feet. See over. 27, its effective that the day 1] The feet. See over. 27 its effective that the day 1 feet. See over. 27 its effective that the day 1 feet. See over. 27 its effective that the day 1 feet. See over. 27 its effective that the day 1 feet. See over. 27 its effective that the feet were for feared, that the colour week findam's street.

colour were fuddenly aftered.

V. 33. Upon earth there is not his like, who is made without V. 33. Unnearth there is not his tisk, whose made without face | Here is the occultion of all concerning the Whale is this yea, and the near. In this yea. One dies out the whole, and prefers him before other creature for greamfile and fittength. And not oned by before all the fillus in the face, where hee hash command without common effects by a glo before all beast on carried to love if of which are more fearefull, and eafter to be earth the flowerf of which are more fearefull, and eafter to be fehdped, then he.

upon earth Heb. upon the duft. See on Chap. 14. 8. on the word, Ground.

There is not his like Heb. There is no comparison of him. who is made without feare Or, Who behave themselves without feare. There is not any one creature on earth so fearewithout fare. There is not any one creature on earth fo fear-elfe, let fears noone and all are affaid of him. For Made fee on Chap. 14.9. on the word bring forth. Broughton reads it thus, this like areas way to the jada, which do a fear without fater. No creature certica it elle fo faterly so floutly, a suf-fact of the control of the control of the control of the fater without face, it is a fear of the control of the con-trol of the control of the control of the control of the fater without face, it is the fat him on the land, and given him for the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the control of the con-trol of the control members like the wild beafts he would have deftroyed all living

W. 33. He habolie b all high things: he is a King over all the children of pride 1 He duth with a kinde of contempt look down upon the talleft and greated recatures. as farte below him. And to maryel, for as he is greater, so is he prouder then the prou-

deft of them.

he beholdeth he feeth it as it were far below him he despiseth gand contement is and lookes upon it without fear. For looking on one contempt, fee Canticles, 1. 6. For the word feeon

Chip, 10, 27, and high Jon Any high thing be it never to high. The word is readland Executory, Chap 40, 10, the meaning is, The highest and rather of the living creature. He is a sing cost all the children of prince He received the prouded occamies in greateffic and freight, and certife is himfelf as facility at the command. For ebildren of a facility at the provided receives himfelf as facility as if they were all at his command. For ebildren of

pride fee on Chap. 28.8 shough there is be meant of the young lions which are proud creatures. Here it is meant over all the wild-creatures, which are proud, and inful rover the tame ones, which are weaker then they. Cocceins reads it thus, He that beholdeth all high things is king over all the children of pride. Though allings tongs is tag over all togets are op priat. I tought the Whate be the greatest creature, yet some are so proud, they will not stoop: to him, but all must stoop to God, and so must thou O lob. And this lob doth in the beginning of the next Ch.

CHAP. XLII. V. 1. Then tob answered the Lord, and faid This chapter containes the conclusion of the whole businesse where containes the conclution of the white bulines's where in feet downs, those repentance to the fewer that v. 2 Gods femence upon his three firends to the tenth v. 3 Jobs reflexation to the end of the Chapter. For the t. This is a more full profeffician of repentance them that in the beginning of Chap. 40. See there on v. 4. Note: I The writers perface v. 1. 2 Jobs confedition of Gods great power and wireform v. 2. 3 a confedition of Gods great power and wireform v. 2. 3 a confedition of the momental function concerning Gods proceedings v. 2. 4 His define to be further influenced by God v. 14.5 A handfull acknowledgement of Gods further revealing himsfulfe on him. v. 5. 4 manifestation of his reportance, and followiff and to quarant flewary. and (hmiffion by ourward fignes v.6.

Then When God had so powerfully manifested his majesty to lob in the manner, and matter of his speech, then lob yields.

For the particle fleet is to translated Chap. 16, 1.

Job See on Chap 1. 1.

answered See on Chap. 16.1the Lord | See on Chap. 38. 1.

and faid Sec on Chap. 16. 1. V. 2: I know that thou confidor every thing, and that no thought can be witholden from thee I doe now acknowledge, that there is nothing, which thou art notable to doe, and that as the counfells are wife and just so thou wantest not power to bring to passe, whitsoever thou hast decreed. A thing that no norm to passe, with mover thou man career. A timing mat no man and nos for the greated; and wifelt, are often croiled in their defignes. A fhort confession, but accepted of God, who lookes nor for many words, but for much faith.

I known 1 bit know this before, but his troubles had so difficult of him, that for want of consideration he spake sometimes.

and a majorar to want of confident on he fpake functions as if her than it, other Me, but now being better infruded by God, he acknowledges his error ingenuoully and freely that thou can't doe whatever thou wile, or hall determined, on any doe whatever thou wile, or hall determined.

and that no thought can be withholden from thee | Ot , An that no the wabt of thing can be hindred. That is, that thou canft

that no it right of thom can be hister? I the in, that thou can't no be indiced from doing any things the thoi instructed to doe. I not be indiced from doing any things the thoi instructed to doe. I have not been a single property of the control of the confederation of the confeder

full for me, which I knew not Here it appeares that I ob marked Gods words well, Chap. [8 2, and was affected with him For he confessent, that God had met with him in those words, for he had by imskillfull speeches cast a cloud upon Gods proceedings with him, and had spoken more then was fitting in things far above his capacity.

Who is he Or, what manner of man is this ? As if he ftroake

worthe constraints at the instance of the confidence of the confid

can no more be feene; then things hidden nor it confesses the therefore have furtered, that fundefied nor it confesses the man that have done so by passing my verdist on things in which I was not verted. Such unwise speeches come from him ch-19. 6. 7. and elfewhere Broughton reads, Therefore I tellahat I

19. 0.7. and clewinger Broughton reads Therefore I tillabut I that intermined may Than is a Georgia of the world. To leak unwise-bly then-for unread fee on Chap. 15. 18. on the word. Toldi-things to some offer file me, which I bearmal I took upon me to peaked things in above my reach; and therefore and won'ver if I peake unadvisely, and foolibly, 19th, 40. 5 141. 1.139. 6. The whole were may more plinity be read thus. Thus half glob who is the that belief compile myine That'is, that has a qualitated me with mine errour, which I taw not be-fore See the life addition 16th, 2.7. 8.

fo e. See the like addition Vfal. 27.8.
V. 4. Heare, I befeech thee, and I will speake, I will demand of thee, and declare thou unto me] He suspenses there is more yet amille in him and desires to be further informed by God in those thines, that are too high for him I have formerly defired to contend with thee Chap. 13.22 and thou haft justly cast it in my teeth Chap. 38. 3. Chap. 40: 2. as if I thought Leonld reach thee thur now I fulmit and defire to be infrudted by thee. FortHeare fee on Chap. 13. 17.

and I will freak 1 I will feek refolution of thee in what I am gnorant of as follows in the v. For the word fee on ch. 13.22. I will demand of thee | I will not difpute with thee, but de-

Twill demand of thee.

and declare then unto me Heb. make me to know.

V. S. I have heard of thee by the hearing of the eare-but now mine eye [ceth thee] I have been religiously bred in the knowledge of God, and heard many things of thy infinite wifedome and power by tradition from my Ancestors, but never had that honour to fee a visible demonstration of thy presence in a cloudy tempelt, and to heare thee foeaking to me immediate ly till now. Thus God fometimes did appeare, and speake to fome eminent men in some weighty buliness in the old Testament, that they might be confirmed, and teach others, Gen. 32. to Num. 12.8. & 14.14. I Kin. 22.19. Job 38.1 & 41. 6.

I have heard of the by the hearing of the ears. I have heard others (peak highly of thee. For heard, see on Ch. 13.17. For eare, fee on Ch. 13. 17. alfo.

but now mine eye feeth thee ] Job could nor fee Gods effence. which is invitible, but faw fome cloud, out of which God frake to him, which was an extraordinary favour. For eye, fee on Ch. 15. 15. on the word, fight. For feeth, fee Chi. 19. 27. on the word, behold.

the word, behald.

V. 6. Wherefore I abbor my felfer and repent in duff and affer.

2) This familiar and powerfull revelation of thy felfs, and of thy will toward me, makes mee not onely to dillike thy former. impatient carriage, but even to loath my felfe, and to repent monfiration hereof. I will throw any felfe downe in doft and after remembring that I am no better by name and therefore have very much forgotten my felf, in speaking so indiscreetly

Wherefore Because thou hast so graciously, manifested thy elfe to me and thewed mee mine errour, Here ends the Hebrew metre , which begun at the 1. v. of Ch. 3. The reft is in profe. Some historicall partia in profe, the conferences in verse, and very likely so composed by the writer, rather then

fo fpoken fuddenly by the parties.

I abbormy [elf] See on Ch. 7 16; on the word loath.

and repeat. The word fignifies fometimes to grieve for a mans fins here, and fometimes to take comfort, as Eze. 32,316 For comfort alwayes followes true repentance.

in dust and ashes Throwing my felf down upon the ground. Jer. 6. 26. 25. 34. 2 Sam. 12.16. Or fitting on the ground in dust or ashes. Ch. 2. 8. 16. 58. 5. Jon. 3. 6. Or casting dust and ashes on his head. Ch. 2. 12. These things were in those dayes fignes of great fortow and hearty repentance. For duft fee on ch.14.8. on the word eround. For affective on Ch.2.8.8:12.12.

V. 7. And it was fo, that after the Lord had fooken thefe V. 7. And it was so, that gigar the Lord had spoken hele words untel Jobbe Lord date to Ellibert the Temanitie, my wrath it kindled against these and against thy two friends for ye have not spoken of me the thing that its right, a saw servant to beath. Here begins the second part of the Chapter. Wherein is first. Gods acculation of Jobs 3 friends in this v. 2. The way of re-conciliation prefcribed by God; v.B. 3. Practifed by them, v. 9. Elihu is not here blamed, for he did not condemn Job for an hypocrite or wicked man, as they did a neither meddles with his former life, but onely checked him for flanding too much upon his own innocenty, and by reason of his paine cathing form afperfions upon Gods dealing with him in his paffier, on, and fo made way for Gods freech. Yet God commends not him neither, for he did not alwaise make right confundition of Jobs word. Now God paffechiateness on Jobs fideshat (24though he had fooken Goldfish) forectimes in his paffion. So: (although he had spoken too) they forest men in my patinator:
which God had formerly reproved, him.) year hee was in the
right for the substance of the disputation, and this friends in
the wrong; and therefore God was well pleased with him, but angry with them.

And it was fo It came fo to paffe. And it was [6] It came to to patte.

that after the Lord had plokenthely words unto [36]. It is
likely that Jobs friends that to hear both Elihu's speech, and
Gods, and that prefertly after God had done, and Job had
fubnitted, he patten this fenence on them-for, Jobs generecomfort, For the Lord, see on Ch. 38.2. For spokes, see on Ch. 13.22. For words-fee on Ch. 10.28. on the word, matter. For Job, fee on Ch. 1.1.

The Lord faid to Eliphar the Temanite ] God directs his speech to him, as to the chiefe, who tooke upon him first to peak to Job Ch. 2.11 & 4 s. For the Lord fee on Ch 38.1. For faid, fee on Ch. 16.1. For Eliphaz the Temanite fee on ch. 2, 11. my wrath is kindled againff thee ] I am very angly with thee. See on Ch. 32.2.

and against thy two friends Bildad and Zophar, ch. 2.11. who were indeed Eliphaz his fr'nds, rather then Jobs, for they joi-ned with him in condemning Job. For friends, see on ch. 16.20. sy teeth (Jap. 38. 3. Chap. 40. 2. 331 1 monget (2001).

gach theebin not flown and defice to be influided by thee

for see have not flown on the bits in the it right a surformer flown for the bits. The it right a surflown for the bits. The it right a surflown for the bits. The it right a surflown for the bits. The surflown for the bits flown to flow it right a surflown for the bits. The surflown for the bits flown to flow it right a surflown flown to flow it right a sur
flown flown to flow it righ Chap, xlii. p. xlij.

Affilications of the about 6.3 you.

been enough to make Job despaire, and did drive himro many map he a digrase same you.

For deale, see on Chap. 14.9. on my passionate speeches. But he recovered himselfe, and main-my passionate speeches. But he recovered himselfe, and main-my been that 1 did sometimes a still timine | ly, as fin oftentimes for the punishment of sin, 1 Kings 13.34. owne fervants heavily to try their graces, as now I have done to him at Strans infligation. And therefore he shall now find comfort, for he hath done me right, and overcome Satan, and you, whom he hath used as instruments to discourage him. For you, whom me name used as mirruments to uncourage num, ror ploten, fee on Ch. 13, 22. Cf me, that is, concerning me, and my proceedings. So TR is used for of, Gen. 20.2. Others read, To m. Ye would have mee to judge between you and Job, and to have directed your speeches to mee, Chap. 11. I pronounce that yee have not maintained the truth in this controverse. The word for right signifies sometimes established. a. Ch. 21.8. Somerimes ready at hand, as Ch. 15.23. Some times right, as here job is called Gods fervant, a great honour times rights as here you is caused Good servaning great fronting and it may be an hinter them, that they in their wrath had ferved Satan againft God and Job, Eph. 4.27. For Job/see on Ch. 1.1. Some understand it this, Job hath spoken unadvifedly of me, ye have fooken worfe; but he hath confessed his fault, yee have not done to. But it is not likely that God
would object this into him for he had thewed Tob his errours.

V. 8. Therefore take unto you now feven bullocks, and feven V. B. Therefore take unto you now foun outdooks, and your name, and, oot on my forward for, and offer up for your fives a barnt offering, and my ferount foo fall pray for you for him will I accept, the I deale with you after your follys in that yee have not fooken of me the thing which is right, like my ferount 360] Now God in mercy flewes unso them the way of reconciliation. Two things God requires of them. First, that as they had greatly finned, so they should provide a great sacrifice. Secondly, that they flould bring it to Job, whom God makes the Prieft to offer, and pray for them. The Lord withall insimates that he will then be reconciled to them, and threatens that if they doe not so, he will punish them for their foo-lish carriage in disparaging him in their former conference.

Therefore | Because we have provoked me to anger by your

take unto you now feven bullocks , and feven rams ] A great facrifice to put them in minde of the greatnesse of their fin. Some conceive that each of them was to offer fo many . and that had been a very great facrifice. But that appeares not in the Text. For take, see on Ch. 15.12. on the word, carry a-way. Seven bullocks. Seven was a number much used, both in factifices and other things. Ch. 2.13. Num. 23.1. 1 Chron, 15.26. Neither was there any greater factifice ordinarily of-fered, not fo great enjoyned in the Law for the greateft finne, or person, whether ye look at the number, or greatefile of the cattell. It is likely also that they were rich, for God did accept of meaner factifices from poorer men. And feven rams A ram hath his name from ftrength in the original!

and goe to my fervant 306] God was pleased to fend them to Job. 1. Because they had wronged him, and therefore must Job. 7. Because they had wronged him, and therefore must a supermovers or resonant an unsurence or more reconcile themselves to him, before they offer a factifice to linewed that he liked so well of his charity, that he was fully re-conciled both to him and his fitelide. Offers read, when he had vants, that he will not be reconciled where they are wronged, till they be righted. God would have them by this meanes to acknowledge Job for a good man, whom they had condemned for an hypocrite, and to imreat him to speak for them, whom they had lately used so scornfully. So we read in the book of Martyrs, in Cranmer's life; that King Hen. 8. would not bee reconciled to Sir John Goffwick for accuring the Arthbifhop failly, till he came to fpeak for him. Thus God tryes their modely and submission 2. Because God would have them to know that Job was reconciled to them as well as he. For goe, fee on Ch. 14.20.' on the word, paffeth. For fervant, fee on v. 7. For Job, fee on Ch. r. r.

7. For you see on Ch. 1.4.7.

and offer upfor your fetoes aburnt offering ] Let Job doe it
for you, doe ye bring it to him, and he shall offer it to me for
your good. For the straelites did not offer their owne sterifiyour good. For the inferience and not offer owner with the ces, but the Prieft. Thus God honours Job, making him a Prieft to offer facrifice for them, and three times in this verie calls him his fervant. For the words, fee on Ch. 1-5. There was

calls him his fervant For the words, fee on Ch. 1.5. There was inferwards (non difference between in offerings and burnt offerings, but very likely that was not known in Jobs time.

and to fervant 3th Bull pray frows. He filtal too onely offere up your factifiee, but he final fallo by prayer obtaine part don of your fine committeed againft me and him. See the fille of Abraham, Gen. 20.7. For fervant, fee on v. 7. For Job. on Ch. t. t.

gives a reason of what went before So this word is rendred, dred, Chi 35.16. Prev. 22.18. For him will I accept. Heb. his face will I accaps. See on Ch. 32. 21. Though the phrase be there used in a bad sense, and here in a good. As also Gen. 19. 21.

left I deale with you after your folly ] Or, left I do that which female. For brethron, fee on Ch. 19.13.

ly, as in ofcentimes for the puntument of the, a kings 13. 3ain that se have not spoken of me the thing which is right-like
my servan Yoo] See on v.7. Where all these words are which
are repeated here to show that God was very angry with them.

are repeated here, to there that God was very agety with them, V. 9. So Ellipar the Transition and Biskelith Schönin, and Zophar the Theatmentite ware, and titll uncertaint are role. Lord commanded them is the Lord algorized following are role. Lord commanded them is the Lord algorized following and thinke Ellina to all these named, left any flouid militare, and thinke Ellina to be one of them with whom God was angry. And as thefe? flement their ready obedience in doing what was required, and Johnis readinelle to be reconciled, 6 food directed his and Johnis readinelle to be reconciled, 6 food firewed his one.

and Joh his readinelle to bee reconciled, 10 God fliewed his infinite mercy in forgiving for peechity.

So Elipher the Immires and Billed the Shattle, and Zophar the Namahaly). See On Lo. 2.1.

went | See on Ch. 14, 20. on the word, palleth.

according as the Lord commanded | v.8. They brought their ferrifers on the facrifices to Job, and intreated him to pray for them. For the Lord, fee on Ch. 28, 1. For commanded, fee on Ch. 12, 22.

Lords (see on Ch. 32.1. For commanded, fee on Un. 13.2.2. on the word, feeds.

10th Lord affor accepted Job [See on v. 8.18th. the face of Job. V. 10. And the Lord merit the captivity of Job Warba the projector in friends: affor the Lord green Job Tarles as much the hatch project. Here begins the left part of this Chapter, and book, the retituration of Job Stifter all his milety, which it cours. In generally, in this verifie. 4. In particular, to the end of the Chapter. And that I, In the accessive, and project the chapter of the Chapter. end of the Chapter. And that 1, In the accelle, and gifts of his friendly. 11: 2. In wealth, 1: 2. J. In children, 1: 3. 14-15. 4. In long lifts, and numerous posteriory. 16. 5. Instances confortable death. 1: 7. The Interest that Joh had made for his friends that dealt to hardly with him. God cook in 6s good part, that her turned all hisforrows white-thirth Stant-lad as it were held him captive into joy, and gave him twice for much as he had when from him.

And the Lord turned the caption of Job] Some understand it of restoring againe those riches to him which were taken from him before. But it is ruther to bee understood of taking away Satana commission, who by Gods permission held Job hitherto as a prisoner, and bound him with bands of povercy, and fores, which now God frees him from; but whether imand fores, which now God free, him from tur whether immedistily, or by degrees, in one recorded. Thus Joh fryelss of
hiddleft as of a priloner, Ch. 19,27. And David, Pf. 69,52,
see the like phase(ch. 19,48. For the Londy-tee on ch. 38. 1. For
turned/see on ch. 19,13 on the word paft. Capirity mult bee
interpreted as before, for Joh was never lead away into capitvity. For Job, fee on Chu. 1.

when hy praylef or his friends! Some underfland chis of the
aft of his prayer. While he was praying for them, God either
by the from heven to decoure the factificacy by induch healing his fores, or fending althis friends to him list inflam,
heved that he fleed of well of his Capirity, has be so filly reheved that he fleed of well of his Capirity, has be so filly re-

Proted. Intimating, that after the end of his prayer God did either prefently, or by degrees give him health and riches again. For prayed, fee on. 3. The Heb. word for friends is fingular, and may intimate, that Job prayed for each of them reversily. For the word, fee on Ch. 162.0.

verally. For the words, con Ch. 16.20.

alfe the Land gave 1 the twice summed as the hall before! God not only reflored, but doubled John fiches; a sppears by comparing Ch. 12, with v. 12. of the Ch. Chap. Onely his children were not doubled, as is manifelf by comparing Ch. 12. with v. 12, of thin Ch. And it appears that God Mended the doubling of his wealth by the particulars mentioned v. 11. 12. And the gother has a many children as before, and wide for much weather to chipy while he lived, and have his children when he died. Rech. Ackled all the hall before 1 to 16 west he haddle. Fed cleak. Rech. Ackled all the hall before 1 to 16 west the haddle. Fed the Lord, fee on Ch. 38.1. For Jobson Ch. 1.1.

V. 11. Then came there unto him all his brethren , and all his Afters, and all they that had been of his acquaintance before, and did eat bread with him in his houle, and they bemoaned him, and comforted him over all she evill that the Lord had brought upon compressions over a to be existent in a Lord coast require upon bins; and every man also gave bin sopiece of money, and every one an externing of gold! This ver. containes the beginning of the refluention of Jobs conflors, bonour, and wealth, by the accelle and gifts of his friends.

Then I after God had accepted Johand he had prayed for his friends. So this particle is ulied, Ch. 16.1. Others read it,

on Ch. 1.1.

for bim will lacept ] I am fo offended at you, that I will for a giving a realon of his future prosperity from the gift of neither receive offering not prayer from you, but I will take his friends. So it is rendered Ch. 11.4. Other enterplaces to both from him in your behalf, found do Jacept of his person and faithfull fervice. The word translated for a commonly friends cannot as thin in his niltery; but when God made fignifies but yether the friends requires the founders because I him profest against the time they would come him. So It is ren. came there unto bim To vifit him. It is likely that God

changed their minds to come to Job for his comfort.

all his breshren, and all his filters | All his kindred male and

and all they that had been of his acquaintance before All his neighbours and friends that converted familiarly with him before his affilitions, but then left him, as he complaines bixer-

ly, Ch. 19. 13. &c. Heb. all that knew him.
and did eat bread with him] Feafted with him. So this phrase is tried Gen. 21.54. For eat, see on Chap. 21.25. For

parate is then compared to the state of the

For all these words, see on Gh. 2. 11.

For all these words, see on Gh. 2. 11, that the Lord had brought upon him] So Job acknowledges, ch. 1. 21. Neither could Saran doe any thing to him without commission from God, ch. 1. 12.6. For the Lord, see on ch. 26. 3. commission from foods, th. 18.0. For the Lord, lee on the 20.3.

severy man allowed bim apiece of money ] This they did as a
pledge of their renewed friendling, and toward the recovery
of his follow. Heb. A men. That is every man. For gave, fee on Ch. 14.4.0n the word, bring. Some conceive they gave him each of them a lamb to ftock him again. But it appears to be a piece of money (Peradventure with a lamb ftamped on it) by the of money (peracoremer with a jamb tramped on it) by the use of the same word, Gen. 33.19. John 24.32. So Angels are called with us from the stamp of the coine. And that was a greater gift then a lamb, and more suitable to the golden earring. So Steven interprets Moles, Acts 7. 16.

and every one an ear-ring of gold.] In way of congratulation of his recovery out of his malady. This gift is conceived to be a gold ring with some jewell hanging on it worne in the eare, or note or hanging down from the forehead.

V.12. So the Lord bleffed the latter end of lob more then his v.12. So the Lora olejica the satter eas of too more them he beginning. For he had fourteent abuland flore, and fix thousand cameli, and a thousand yoke of occusiond a abuland she after J God not only gave plenty of cattell to Johant wire. In many, See on v.10. Thus, Bildad proves a true prophets, Ch.8.7,

So the Lord | Sec on Ch.38. 1.

So for Low 1 Section unique. I wonderfully to increase.

the latter end of 760 more than his baginning ] See on Ch. 8.

7. And for Job, see on Ch. 1. 3.

for ] The words following prove the former to be true by a particular enumeration of his cartell. Thus this particle is

be had fourteen shouland freep, and fix thousand camels, and a thousand yoke of exen, and a shouland she after for these

a thoughand yole of szars, and a thoughan the after ] words from v. 10. and on this 12. V. 13. He had also flowed for same and three daughters] Had John on hildren to have left this great clare muson his comiont had been the lefs, Gen. 15. A and children are a greater befing then catted. Therefore God gave John may children after, his refluention, to them that he was fully reconciled to him and to comfort him for the lost of his former children. It is not mentioned by what wife he had them , but it is likely by the fame, because neither her death, nor any other wife of his is mentioned. For the words (see on v. 10. and on ch. 1.2. There they are put before his effate, here after it, for no doubt God

they are put before his clare, here after it, for no doubt God are him this riche before here could have fo many children. V. 4. And he called the name of the fifth. Itenims, and the same of the fired, Keris, and he name of the first he name of the first he name of the doubt and pharts are feet downe in this value has been as the state of the name as are feet downe i To flow the routh of the history. 2 To ask occasion to commendately betway 2 Beautie their names are fed in marrisee, whereas the names of fonces remaine lence the male 270 lath his name from tremenbance in the originall. The fenales EPU21 from forgetfullnesse. Their amen imposed by lob, may have relation to the beauty of his daughters, which being one of the excellencts of nature, and fonce part of Gods innye, and a thing much looked upon in cames imposes on the may take general out extending that daughters which being one of the excellenction of nature; and a fome part of Gods image, and a thing much holder being in women and accounted. The best has the reason from the day in the control of the best has the reason from the day in the control of the best has the control of the best of the control of t faire) of which he complaines. Chap 16. 16. Thus Godly men used to put themselves in mind of their miseries, and Gods mer dies by the names of their children. So did Lamech. Gen. 5. 29. And lofeph. Gen. 41. 51. 52.

And be I lob gave the names. This was done fometimes by

the father, as Gen. 5. 8. 29. Sometimes by the mother, as Gen 29. 22. 33. & 1. Sam. 1. 20.

called the name ] imposed that name upon her. F or called see on Chap. 14. 15.

of the first ] Heb. Of the one. For the first is the one, and on ly one, rill there come a ferond.

Iem ma . See before in this v for the fignification of it.

and the name of the fecond, Keznih See also before.

and the name of the third Keznih babbuch The horse of beauv. See before. The word horne fets our abundance or excellency, See on Chap. 16. 15. The other word is translated fone-times painting and fonetimes gliftering, and faire colours Sec 2.King 9. 30. ter. 4-30. & 1. Chron 29. 2.Ma 54-11. All these

laces point at rare beauty. the daughters of leb; and their father gave them inheritance a-mong their brethen letere is an exposition of what went before. Those names were not given to lobe daughters without a cause, because there were none in all the country to be compared with them in beauty, and comlinelle. Here is also an addition of an unufuall favour, and a great token of their fathers love, that he equalled them to his formes in portions.

and in all the land Not in all the Earth, but in all that

Country, where they dwelt. Chap. 1. I. For the word feeon Chap. 14, 10, on the word, Earth-

Chap. 15. 19. on the word, scarting were no women found ] The verbe is fingular joyned with a nowne plurall, to fluew. that not one woman was to beautifull, as any one of lobs daughters in all that country. For women fee on v. 14. Broughton reads. No woman-kind. Found for Being fee Mal. 2. 6. 2. Chron. 19.3. For Finding fee on Chap. 17. 10.

fofarrs ] So beautifull, and comely.

as the daughters | Sec on Chap. 1. 2.

of Iob | See on Chap. 1. 1.
and their father | See on Chap. 15. 10. Iob is here intended,
though not named.

Gau-them inheritance emong their breimen ] This was a great favour, and unufuall, arguing much love in lob, and done to that end that he might the better prefet them in marriage, or. as others thinke, to keep them from marrying, id-late. a ha-ving sufficie: t meanes to live plentifully of themselves. The verbe found is masculine: so are the affixes in the originall, for lob counted them as his formes in the division of his effare. The like is observed in Gods building houses for the Egyptian mid-

nice is observed in Gods buttaking notice for the Egyptian infa-wives. Exod. 1.21. For gave fee on Ch. 14-4 on the word bring, among their brathern [Heb. In the midfl of their brathern This not onely fees out the place but also an equal portion. For

Brethren fee On Chap. 19. 13. V.16, After this lived lob an bundred and forty yeares, and faw V.i.é. After this lived to be a budwird and forty starts, and few bis founces for fount Panarsees fearure starts and Till be length to the live which allow as a bleffing that he might the longer entry the condition of this posts and children in few or in this view of the lives of the lives of the lives of the lives and in feeing a great policity. The lews conceive that he lives write for long after his mobe as before, and of hould be as ged feverny years, when his mobiles began, because God doubled what he had before. A weak a agament: for why floud this years he doubled more than his children? It is like, he was in the frength of his years, for the hallst can distinct he will be the start of the start and the read was the greater. It is those that the start of brought contour to others, moute bring to much trouble upon him. That God might heapeall manner of bleftings upon this his vidorious champion, he lived after this confi.d., and trial an hundred, and forty yeares, and that in continuall health, and profeerity, in 6 much, that he faw his childrens

children unto a fourth generation.

and after this ] So it is in the original! Some conceive that lobs whole life is fer downe here: but that is against the letter of the text, which mentions onely the time of his life after his reflauration, to flew Gods great mercy, who gave him fo long time of comfort afterwards. But how long lob lived in all is uncertaine, becaule the feripture mentions not his age, when his

oubles began.

lived lob | He continued here in this world.

lived leb | He construed here in this world.

as bandred and forty server. A large time of prosperity after his mislery. For lob (ee on Chap. 1. 1.

and faw | This was a great delight to him in his old age. For the word fee on Chap. 19. 29. On; Behold.

bit i mean, and bit feasure formed | He had a faccefficat of young ones coming out of himselfer or last pelastive in al that long time.

ones connig out or minette to take pirature in a tract torg time of his life. For Sonnes fee on Chap. 14, 21 i even four generation 3 Something more, then tokeph Lawsfor he lived to fee but the third generation Gen. 50, 23, V· 17, So lob did being old-and full of days Jan happy conclusion of a podly life. So thus it is translated v. 12. Iob See on Chap. 1.1.

died See on Chap. 3.11.

are jee of chap. 3.11.
bring old [See on Chap. 12. 20. on the word, Aged, and full of dairs] [leb. Satisfied with dairs] He lived to a very old age. till he was weary of the world, and willing to go to keaven. See the like of Abraham Gen. 25. 8. whom I ob had very is likely did equall in age, if not exceed. And it is likely, that he ived about "face's length of years, of whom as much is faid Gen. 35.28.29. Herein Eliphaz was a true prophet. Chap. 5. 26. For Full fee on Chap. 14. 1 See there also for daies.



# F F A

CONCERNING

The Argument, Vie, and Division, of the Book of PSALMES.

His Book, ( fo cited by Christ himself, Luke 20.42. and by Peter, AC: 1.20. which as is confirmes the ana tiquity of this inscription so to prevent scrupulouness in titles and quotations, Luke 24.44. We find it in the Plalmes, barely ; nos, the book of Plalmes, as before: ) hash of ancient times, both by Jewes and Chrithe Plasmes, barely 1 uns, the book of Plasmes, as before: ) bank of encient times, both by jetters and Christians, here so labeled into so we shock; The soft in consing at the 42 Plain: The second at the 72. The third, at the 89. The fourth hat the 106. The soft comprehending the rest unto the end. The reason of this subdivision is by most given; the concluding words in those left Plasme: Micro, amon, in the three sight pooker: a single amon in the sourch: and ask alleligh hat the last. Other reasons are given into, but not any very probable of mission amon in the source upon Plasm 41.73.14st words. However, this division being account; should not be unknown to them that read ancient booker. Other divisions according to the order of reading or singing, anded (notificated) eaths similar to the constitution of the source of the sou of the Book into 150 Pfalms, fee upon Pfalm firft.

The Book of Plalmes ; according to the Original, properly, of peailes : fo flyled from the greater part, which contain the praises of God, in several respects, and upon several occasions. Penitential Plaims also. Which contain contain the prayes of von, in several respectious a upon several occasions. Fensional Platons also, which contain consessions of this Acoptain photological contains the member of the cashed prayes, because when we freely and ingeneuously confisse we reposely called hymnes. And again, Visiones are fuel hymnes properly as we fitted for some unifical information. And again, Visiones are fuel hymnes properly as we fitted for some unifical information. However, in common life, what Visiones are sound in other books of Scripture besides this, we commonly call hymnes, and so dissinguish them from these therein comprehended.

call hymnes, and so distinguing sergit prior note acress compressess.

The Author of this book (the immediate and scondary the mean, besides the original and general of all true
Scripture, the Haly Goost: See of the Platines particularly, Mat. 12,36.ACt. 1. 16. & 4. 25.) though anneach is
fome other places of Scripture, David, as Luke 20.42 and elsowhere; is not here in the title of the book expressed.

The trust is, they are not all David Platines some having been made before, and some long after him; is shall be Record in due place. Neither is that to be trusted to, as a general rule, that those onely are Davids, that bear his name in the title or beginning, fince (besides other reasons) we find some in other places of Scripture directly asname is he the beginning price name prefixed , as PNL-2 ACT 4.25, However, to make good this title and in-feribation, it is enough that the greater part were made by David, and others by him (as is generally believed) colle-Hed into one, and appointed or fitted for publick use.

Of the excellencie of this book by a divine hand, nay by the immediate hand of God himself, as we may say, so The Executance of the booker's a wear some many by the immossion tomes of God monitor, as we may just job Wounderfully contrived and fitted for all most excellent Wheelter adverfully or profession, for the degree or condition force in the feature for knowledged by all that have made any irral We fall not need to if feat; But never use greater injury of one to any looks, derepture, then that bear to take, you be Dankstutter, Who falls But never was greater uspay done to any book of Scripture, then had been to thus, by one Bonaventure, Who indificinting the word Maryor Lady, in flead of Lord, or God, in most places; Who is most enterations, (in the most elife) hat be made a hard appliable or rather hath all nally applied and transferred them to the Virgin Mary. As for example, he makes the first Platm to begin. Bleffed is the man that loves your name, o Virgin Mary, your grace thail confort him. The fewenth, O glorious Lady, I have put my truth in your 1 before your deliver my foul from the hands of mine enemies. Castander, a moderate Papili, speakes of is with much indignation ; Quid, quod totum Pfalterium sublato ubique Domini nomine, in nomen Domina commutatum legitut ? Neverthelesse, the book is in credit among the vulgar; and that it might be of more vulgar use, is tran-Stated into volgar tongues. What hath been here cited, is taken out of the French translation, printed at Paris; 1607. The Original Latine is extant in Kemnitius his Examen.

The use of the Psalmes (common and practical) is twofold: Either for a daily exercise of devotion, and divine Woorlish, whether private or publick, or for particular occasions and occurrences, whether private or publick, ac-cording to the subject and argument of every Psalm.

For the first ; that the Pfalmes (not to speak of boly fongs and hymnes, long before David used upon extraordinary occasions, as we find recorded in the Scriptures;) as they were partly composed, and partly collected and put sogether by David to that end ; so were ever fince Davids time used as part of Gods publick service among the Tewer, is not questioned by any. And that this wife of them did consinute among Christians since the first Planta-

Pfal. i.

tion of Christianity in the world, may appear by the most ancient records and moniments of those times that remain unto this day. As for private devotions, though we will not condemn the use of other late books and helps, knowing what variety there is of spiritual as well as sensual palats and appetites tyet we must be allowed both for profit and delight, to give the preeminencie to this Divine Book far above and beyond what joever, that hath been fince, or shall ever be invented and devised by humane wit. And as we give the preeminence to the Psalmes; so after the Psalms to those Books of private Devotions, above all others, that are grounded upon the Psalms especially, and go along with them, or take them along; as I have feen some. Now for this use, whether publick or private, the reading of nanomer meg senon memg, son a nave premjeme. At om for this suferible publick or private, the reading of the Pfalmes in order, at commonly displitably certain portions, as "is most ordinary", so, except there be extraordi-nary occasion; is most profitable.

The seconduse, we said, was upon especial occasions and occurrences, such as this life doth afford many, both publich and private, according to the particular subject and argument of every Psalm. Now because such occasions, as we faid but now are very frequent, and that all men are not so well versed in the Psalmes; or, though well versed, have not that indement, at to discern of themselves what Psalm is fit and proper for every particular occasion. wherein neverthelesse the chief ase of the P salmet doth mainly coulds: many divisions have been made by divers. both ancient and late, and disort: Tables fet out to that purpose, representing the Psalms digested according to their several subjects and arguments. The most ancient Table now extant in that kind is that of Athanasius, an ancient Greek Father; and though divers have been set out by others since hims, yet I know not any that hath been more copieus and accurate in that kind, then he, as may appear to them that shall peruse him. But of all those Tables in veneral it milt be considered; First, that difference of translations, as it must needs breed diversity of Expositions. To some diversity of applications too to particular occasions. Neither is this diversity observable in ancient translations onely, compared with modern; but even in and among later translations also. So, for example, in some Tables
of that kind, that have been set out by some learned men, We are sent to the 41 Psalm, to learn that we should not judge rafuly and uncharitably of the just and righteous, when he falleth into troubles and adversities. There indeed, according to the translation and exposition which we embrace in these Notes, we shall find a notable lesson to that purpose, as may be seen there: but according to some other both translations and expositions (Blessed is he that considereth the poor co which feemes to import relief and succour onely: ) little or nothing to that purpose. Secondition must be confidered that the Argument of many Pfalmer is mixt and various, fo that the fame Pfalm may be reduced to feveral titles according to its feveral parts; at Petitorie Deprecatorie, Imprecatorie, Eucharitical, mother like: So that it is no Wonder if all I ables do not agree in their indications. For the feveral parts, and capacities, some men are more taken with some change that according to variety of tempers phantasses, and capacities, some men are more taken with some change that according to variety of tempers phantasses. there, it were better for every man that is able, with diligent reading and digesting of the said Psalms, there being Bore to sit all to make to himself such a Table sor his own particular we to which he may have recourse upon occafion, and not be diceived of his expectation, as haply he may sometimes, if he trust to common Tables. However, for the help and direction of thems that are not so able of themselves, we have here set down some few generals of most common use, to which divers Psalms may be referred. They that desire a larger direction may have recourse to Athanasius, in his Episte ad Marcellinum, mei sie Equi e , &c. where they find stauble Table, very copiess and accurace both and both tending to one effect. The first begins, Oi which I sympaces 1825 across &c. The fecond, 'Arbirov managious liva Senis, &c. The same have been translated not in Latine onely, and often so printed. but in English also, if I be not mistaken.

As for imprecatory Pfalmes, which are many, how to be read, and applyed, fee upon Pfal. 35.4. Let them be

confounded, &c and spon P/al. 143.3. For the enemy hath perfecuted my foul, &c. The feven fo commonly called Penitential Pfalms : The 6. O Lord rebuke me not, &c. 32 Bleffed is he. 8cc. 38 O Lord rebuke me not, &c. 51 Have mercy upon me O God, &c. 102 Hear my prayer, O Lord, &c. 130 Ont of the depths &c. 143 Hear my prayer, O Lord, &c.

To these may be added, for remission of sins, increase of Grace, and deliverance from sicknesse, and other pressing calamities ; the 25 Unto thee, O Lord co. 39 I faid I will take heed, c. 88 O Lord God of my falvation, &c. 90 Lord thou haft been our dwelling place, &c. and divers others; as partice-

Interpret 2. My God, my God, e.e. though principlely intended of Christi.

For the Church in extremity of milery and alfolation: the 44 We have heard with our eares, etc., et

mp prayer, O Lord, &c. 137 By the Rivers of Babylon, &c.

Of zeal for Gode boule, and public to glembles, &c. the 26 Judge me, O Lord, &c. 27 The Lord is my
glet, &c. 42 As the Hart paneeth, &c. 43 Judge me, O God, &c. 65 Praile waiteth, &c.

84 How amiable, &c. to which fem of the former, O fith Church, &c. 41 D2 Heat my prayer,

O Lord, &cc, may be added.

For the Supreme, the 20 The Lord hear thee, &c. 21 The King shall joy, &c. 61 Hear my cry, O God; &c. 63 O God, thou art my God, &cc. and in time of great diffresse and adversity, 89 I will

fing of the mercies of the Lord &c.

To praise God for his goodness, and his wonderful workes in general, with reference to man in most particulars; the 8 O Lord our God, &c. 19 The Heavens declare, &c. 29 Give unto the Lord, &c. 65 Praise waiteth for thee,&c. 104 Blefs the Lord, O my foul,&c. 107 O give thanks unto the Lord, &c. 111 Praise ye the Lord,&c. 136 O give thankes unto the Lord,&c. 139 O Lord thou haft fearched me,&c. 145 I will extoll thee my God,&c. 146 Praife ye the Lord,&c. 147 Praife ye the Lord, for it is good, &c.

Concerning Christ, these especially; the 2 Why do the Heathen rage,&c. 22 My God,my God,&c. 40 I waited patiently,&c. 45 My heart is inditing,&c. 72 Give the King thy judgments,&c.

TIO The Lord faid unto my Lord, &c.

To praife god for deliverance; as from filefundfe, or any ourward evil and calamity; as all for remiffion of finish and fibritual affiltions; the 30 I will extoll thee, O Lord, &c. 31 In thee O Lord, do I put my retil, &c. 32 I he life is he whole transfigettion, &c. 34 I will blefs the Lord at all times, &c.

102 Blefe the Lord O my foul, &c. 116 I love the Lord, &c. 118 O givet finker unto the Lord

e Against offence, becam e of the properity of the wicked, the 37 Fret not thy lelf &c. 49 Hear this all ye people, (where fee the Annotations) &c. 73 Truly God is good to Ifrael, &c. 92 It is a good

For more particular applications, we must refer the Reader to the Annotations themselves, where the argument of several Psalmes, where any don's or obscurity did appears se secued.

# PSALM I.



Salm fielt | That this diftribution or division of Pfalms into first, fecond, &c.is ancient nav authentick may ap-SC.1. Section, any authentics, may appear by AG.1.3. 33. as it is a flow intenin the fecond Pfalm: though iome quetion be made by the most learned
(whereof bee in Beza upon the place)
of the right reading of that place. However, that the whole Book is, and hath been of old divided into 150.

Pfalms, the learned, both lewes and others, do agree; but of the division of every particular Pfalm, to make up this number, there is not like agreement. The first and second Pfalms are by most Ancients reckoned but for one, to wir, the first; who also in that place of the Act, 13.33, had it in their copies, in the fif; not as it is now, in the fecond Pfalm. Some of the learned Rabbins also would have it so, and give some reasons why these two (as we reckon them) should be but one Psalm. Again, the two (as we recton them) month of the more plant, negative minth Palam with us, in the Greek and viligar Latine make ewo, the ninth and the tenth: So that from that place, to Plaim 147, where we agree again) their account exceeds ourseon family by one. Other differences there he in fome other Palams of lefs moment. As therefore we hold it fafeft and fureft to follow our ordinary division; so we need not press it upon others too rigidly, or to build upon it as canonical, fince for much can be faid on the other fide. See more upon Pfalm 96

at the beginning.
This first Plaim, according to our division, is by divers of the Ancients rather taken as a Preface or Introduction to the whole Book, then as one barely; to wit the first of the number: by which (whether Pfalm, or Preface) the happiness of man, what it is and wherein it consistently declared. Indeed it hath alwayes been accounted the part of a prudent wife man before he betake himfelf to any ferious work, to confider first of the end, and what reference it hath unto it, that accordingly he may be flow his pains more or less, as he fees it more nearly and immediatly, or otherwife, to tend unto the end. Now the main and general end of all men, is happiness, or blessednisse. And therefore the wifest and most renowned of all ancient Philosophers, his two best pieces, (both for use and accuratences) his Ethicks and his Politicks, he begins with this very confideration of the end, laying this for a foundation. That all men defire to be happy. Now that is it that we are here taught by this first Pfalm, what is true (though not according to ordi nary judgments perchance) and real happinelle, and what i not: a way of this happinesse being also shewed and proposed to them that thall make a right use of this Book.

Vers. 1. Bleffed] The original is plural; which neverthe-be joyned (and so rendred) with either plural or fingular. But be joyned (and to rendred) with either plural or fingular. But whether a fublinative, or adjective, is controverted. Most take it for an adjective, is a fit were billietanglist: whereupon some infer the multiplicity; Others, the perfettion of that happinesse there intended. But this being the common use of the word, therecan be no great folidity in this conceit,
the man | 201817 | Some observe the emphasis of the article,

as fet of purpose, in opposition to common humane judg-ment; as if he said, Bleffed is, not whom the world doth ordinarily bleffe, and count happy; but truly bleffed he,&c. The word may alfo (as often) be rendred, quilibet, whoever; Bleffed is be, whoever be be, (what ever others think and judge)

soup.ccc.
malleth not in the counfell, Scc.] Most observe a gradation
in these several words; 1 to walk to fland to sit: 2 counfell, may,
scat: 3 ungody, sinuers, scornful. The beginning of ungoddiness, fay they is to company with the ungodly, to keep correspondency, and to communicate counfels with them. For it cannot be but their example will infect in some measure, and cast us into some inconveniences, though against our wills and purpofes. But to fland, argues fome purpose and resolution : 25, to fet, the extremity of wickedness, when we make a practice of it without any remorfe or reluctancie. So, complet, we may take the palm tree, named Plal. 32.12. The right complaid flouriff of intention; mory of action; but feat, of profession; wherein like a palm tree; because divers things are written of the palm

is the height of wickedness gavinen what we have done wickedly,we dare boalt of and are ready, yea defirous (as mafters of the chair) to teach others. So far the moft, and moft fober; as Calvin, and fome others; but at the third and laft gradation a probable gradation between thele two words also that are fluck at, may without much difficulty be found and fliewed, as it is here by some others. And these gradations admit of seit is nere by fome outers. And these granations amm to ac-yveral interpretations, a may be feen in variety of interpre-ters; the most literal and probable, have been set down. New vertheless, if any like better of their opinion, who think all these words promissionally to be heaped and put cagether, the meter words promissionary to one naraped and put together, the more emphatically and fully to expertife the care, and duty of a godly man, in wording the company, as much as he can; but eleptically, the example of whicked and profine men; all wick-chnelle, for the most part, proceeding from bad examples, and initiation; this, allowithout any alteration of the mini feope,

V. 2. in the law of the Lord ] To the wicked and ungodly, V. 2. In 1802 1809 (100 L Mag.) I a time wiceco a sin unigously, he doth opposition of the gold mid religious simply) but those, whose godliness is grounded upon the law, or Word of God. Many are very religious (or rather imperititions) in their own way, or led by others whom they have addicted themselves unto: but those onely ruly religious, whose re-

ligion is well grounded. See 2 Tim. 3.15,16,17.

meditate day and night] Many do receive the Word of God in general, but take no thought or care to understand it. (160 general, but take no thought or care to undershindir. ( they bear a earl of God but not texterill to showthey, from, to x.). Others, receive it with joy, but their joy continued not a sin the parable of the feed, Mart. To meditate there, is to, take care that we may understand: a day and night, imprinted nonflancy and perfeverance. By meditating alls may be understood an enderstour to diget; that is, to reduce into practice; without which bare knowledge profrient new. North selections of bettedness in the two vertex, how it do in the selections of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the two vertex has been also as the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex, how it do in the selection of bettedness in the two vertex has been also selected as the selection of bettedness in the two vertex has been also selected as the selection of bettedness in the two vertex has been also selected as the selection of bettedness in the selection of better as the selection of better agree with that, Pfal. 32.1,2. and St. Pauls inference or obfer-

vation upon it, Rom. 4.6,7,8. see more upon that Pfalen.
V. 3. And be shall be like a tree The happiness and prosperity of the godly is here fet forth by a fimilitude : which although according to the measure of knowledge in those dayes, and the promises of the Law, ( subject nevertheless to many limitations, as we shall have occasion to shew afterwards) may admit of a literal interpretation alfo; that is, may be under-flood of temporal prosperity, according to that of the Apostle, That Godlinesse is profitable unto all things, having the promises both of this life and of that which it to come, I Tim. 4.8. Yet is not this the happiness or prosperity principally here intended; but that which is permanent and eternal. To which also, not reason onely, but the very words, if well pondered and exa-mined, do lead us. For what is the greatest prosperity that this world doth afford, or the longest life of man, or what account to be made of it, bur, according to the Scripture, as of graffe, and the flower of the field, Ela. 40.6. which in the morning flourished and growth up; in the evening is cut down and withereth, Pfal, 90.6. See also Pfal. 103, 115, 16. And what account David himself made of it appeareth Pfal. 29, 56, & Pfal. 62, 9. which even they, who hereafte they are the second to be a control to the control t they, who because they had no certain knowledge of any better after this, had most reason to make the most of this present world, and the goods of ir, have freely acknowledged and expreffed in many pithy fentences and speeches, comparing all humane felicity to a shadow, to a dream, to a bubble, &c. So anoted and incurrent into the cycs of all with men hath this truth ever been. This fenfe therefore, as principally intended, and most proper to the place, we shall heaceforth insist upon, in the following words.

a tree | See Jer. 17.8. & Ezek. 47.13. where it is apparent that the fruits and waters spoken of, cannot be understood of others, but spiritual and celestial. Some very learned Inter-preters would have the tree here spoken of, particularly to be

Pfal. iii.

the which form to agree well to his deferition; a state it is a subject of the policy and the po slaviye grein, keiten alwayes, &c. So they gather from Pliny, Ban I doubt they will factor make that good; that it growes and thrirech both by rivers. The under of the Geoponchety as temmenhe; Jain it growers has none but dry lidd gatumds; Lenom nor how truly. Pliny faith in light and fandy, which must describe the averaged by the property of the friends of the top of the company of the friends of the truly of the friends futex, which he diffinguishes from the tree; non in arborem fed in fruticem; the manner of growing whereof is also different from the growing of the tree. It is not necessary therefore that we hould and eithand it of any restain tree really extant thes we should understand it edanly extrain cree 'pauly trains' an the model, no more them in the passage of Excisio, before quoted. Such a rece may be enecived, and from things merely conceivable, smill those are often taken, patental, New growings of it els. Seep plant which my them the party of water. Those water that filled one of the Sanctuny, or of water. Those water that filled one of the Sanctuny. Each of 12 and which Child Physics, John, 42 the water that I finally give him, shall be in him a well of water, friending into e-

verlaging life.

his fruit in due feason ] Every branch in me that beareth not

but four in due forfus I Kury bratch in me that search may like teached many John 5.5.

final no when many John 5.5.

final no when I shall not sh

in its invitagably) and in general many the second of the

Jacob, and all the Proposites in the Linguam of was, and was you fleets sharl may Linke 13.38.

V. 6. beameth the way of her right was 1 Preferenth the way of the Saints, Prov. 3.8. He leaven the way that I stale; when he half in its anist, Prov. 3.8. He leaven the half is an its least one way of the more of the way of the more of links of the way of the more of links of the way of the more for the way of a fast by Prov. 4.4.1.3.10, when those analysis, (see there) thou shall define their image, Ph.1.73.10.

# PSAL II.

Verf. 1. VV Hj do the Heather Throughout the Pfalm, David is fet our as a type of Christ, Whatfoever is here spoken of David, though it was fulfilled in him more senere poseen or Davia, though it was tuitiled in him more immediately, yet by the principal sim and infiltration of the Holy Ghod; to belongs to Chriff (as fhall appear) more effectally and properly. The Apolles therefore apply these words or Chriff immediately, Act. 4.25,26. As also verse 7.06 this Pfalm : fee there.

Plaim: fee there, regy Or, summitteely affemble, regy Or, summitteely affemble, imagin; I tech meditate, a quies thing! I That in grounded on reason, nor can produce any good effect.

V.a. The King the earth.] It was prophessed of Christs Vingdom by 1647 493; And Kings [seek he tip sunfine factoring and their Queent by marging methors: they plaid how down to take with their fact tomords the earth, and their plain to the with the sunface of the factoring the summitteely of the sum and Emperours to the Christian faith, whereof we read in Ec clefiaftical Hiftory. However, this hapned nor prefently, but after many bloudy perfecutions; many plots and projects con-trived with all poffible humane fubrilty, for the destruction of trived with all politone humane lubrity, for the activation of Christians. As for David the type, what oppositions and afficulties he met with, both before and fince he was come to his Crown, the History of Samuel doth shew. But nothing there that can make the application of these words so prope to him, as to Chrift.

to him, as to Christ.

V. 3 Let us break their bands a funder] By bands and cords
total subjection and first obedience, such as theirs must be
that are utuly converted unto Christ, must be understood Much like unto this is that expredion, Exch. 28. 4. 1998 par books fato the charge. Many Kings and Kingdoms, fince their fifth convertion and fubmission to the Gospel of Christ, have

V. 4. that just in it to nearons 1 code companionally, in op-position to Rings of the earth before, verif. a. findl laugh) Prov. 1.6. Plal 37-13. & 59-8. V. 5. Then field be fleet unto them in this writh ] Gods plagues will declare, that in refuling David and Christ, men ought against God.

in his wrath] Sec upon Pfal. go. II. Even according to the fear, fo is thy wrath. vex ] Or, trouble.

V. 6. Tet have I fet my King ] Or, Even I. It is in vain for you to feek to pull him down, whom I have fet up.

fer] Heb. anomied.

speem play but of Liney Tetter, appa tone, to the or you want, pella 1,21.

my half bill of Ziney Spoken of with for much refpect and love by God himfelf. Pella 78. & 133. a 'type of the Churchs to which belongs that promife of Christ, Marth. 16. 13. The tive gatts of hell lined me provide against it. See more upon Pella. 83. 16. Test be and will dwall in it for ever.

V. 7. I will declare the decree In the Hebrew Part 78, which word hath troubled Interpreters, and is differently translated, whereof variety of interpretations of the whole paf-fage have iffued. But I hope we shall so clear it, as no further doubt thall need to be made. This word then Din the Scripture, besides some other uses, is many rimes used to ex-Scipune, bedder fome other tifes, is many times tided to expert that her mot order, which God hath fer to natural things; those particularly, that are generally accounted most immunible are on the Sea, tifus in thall not overflow the earth, lett, 5, 25, to Sun and Moon, that they fluilleyer their light, Jerga 15,356 to the vicifitude of night and day, Jerg 21,356 to the vicifitude of night and day, Jerg 21,356 to the vicifitude of night and day, Jerg 23, 25, and all which places (as elsewhere also, Pf. 148,6 &c.), the word on is used; translated fomerimes decree; and fomerimes ordin same. And this to be the force and scope of the word in this name. And this to be the total and roope of the word this place also may further appear by Jer. 23, vers 10,211, and vers. 25,26, where the Prophet speaking of this very thing, the promises of God unto David, he doth not enely use the word PM(or another equivalent M)" ], translated covenant ) but allo fets out the immutability of these promises, that decree, by likning it to those immutable ordinances of night & day, &c. insuring it to those immunous organizates; or tagine ee any, oct-thus faith be Lead, if you can break my Covenant of the day, and my Covenant of the night, and that there flowed not be day and night in their fessor. Then may also my Covenant be broken may David my fervant, &c. and in the 2x, vers.—and if I have not appointed the ordinance of heaven and earth, &c. By all which appendix no commerce of recover and carris, exc. by an which may clearly appear, that P71 here doth imply an immutable decree, in effect as irrevocable (so much to be collected out of the propriety of the word) as those things are, that are most irrevocable in the course of nature.

irrevocable in the courfe of nature.

thou art my Sun Jof David, the type, as Pal. 89. 26, 27, He Built

cry natume, Thou art my father, 2c. But of Christ, so whom is
more preperly belongs, and to whom it is speplyed, Act. 13, 33.
Heb. 1. 5. 8. 5.5, whether it is fopcher of his divine nature, as
he is the Son of God from all eternity; or as God and man, either conceived at fuch a time as fome; or publikely declared by a voice from heaven to be the Son of God, at his Baptifine; by a voice from neaven to be the Son of God, at his Baptimes, as others. Or lastly, constituted King after his refurredion; is not agreed among Interpreters. Those that understand to this Divine and eternal Generation, observe the propriety otus Livine and eternal. Generation, obleve the propriety of the word, This day, which they fay notes the perpetuity of the 28 without any variation, or riciflicude of time. But not to frend sime needlefs in refuting of others, it is certain from which that been obferred before of the propriety of the word 171, that this Generation (whatever it be otherwise) must be PTh. that this Generation (whatever it be otherwise) must be a thing promised, and (when his was writers) of firmer and respected accomplishment; an ortherefore that the innovable (see Section of the Son of God. Nor This Generation of the Son of God. Nor This Generation of the Son of God. Nor This Generation of the summer therefore, who interpret this generation of the unaniforation, and public demonstration of Christin his Deiry, by his Returcation; upon which (as here also followsh) prefently followed his insuperstance and follows and was used and the contraction of the second his insuperstance and follows the rule and rection; upon which (as here alfo followeth) prefennty followed his inauguration, or followen admittion; into the rule and government of the world, as God and man: whereof hintleff feeketch, Marth, 84;8. All gones is given um or as between and in earth. And thus was the Plaintit interspressed and interface and the was the Plaintit interspressed aftering, Publishintiff, Act, 13,4,3,4 and we contain the Parties of the Company of the Compan 

that it may be otherwise interpreted also (as for example, Act, to devise mysteries, where there is no need, and to impose our this it may be concernic interpreted anotas for example. Act. to device mylector, where there is no need, and to impose our sale finely sate this railed any to be taken in a more general fenders if this dependant conflitured and appointed; or, but fitted up. But as there was no need at this divis, finely that the word described is more usually taken in the New Te-flament of the refurrection; for they had thought of another diagne of the follows. But with other new flament of the refurrection. For they had thought of another diagne of the follows. But with other new flament of the refurrection. For the flament of the refurrection is of their pulse flowers. The flament of the refurrection is not to the flament of the refurrection of the refurrection of the refurrection. The flament of the refurrection is not provided in the flament of the refurrection of the refurrection is not provided in the refurrection of the r Attances of the refuserction: for they had thought of another palage of the fame Paul, which don not adm of this eval-on, they had certainly forborn. And that is, Rom. 1, 14. where the most are concerning it in my ling. Unifly, so Leady, which was made of the feel of David secondary to the fifth; And declared to the test found of on with power according to the Spirit of buildies, if the refuser of some the dead. If my filed as this expection, I have declared our manifeld these to be be interlogated from the dead. have begotten, for . I have declared, or manifelted thee to be be-gotten: let them confider of thole . Immundabit & mulcalar in facerdor, Lev. 13: be shall (if we may so speak of the confidence and elem, as it is in the Hebrew, often repeated in that Chapter; for he shall pronounce clean or unclean, as it is there rendred and Jer. 1.10.to rout, and to pull dann, &c. for to prophefie of rooting, and pulling down, &c.

rooting, and pulling down, Sec.
this day) is a certain and appointed time 3 the better and
more complatically softer out the certainty of the promific. Or,
its day, part culty to be underflood, of the day of Chrish sefurnetion; a shole words also, [Fil.188.2.a. This is the day
within the Land Anto made, we will keep loss of the day
with the Land Anto made, we will keep loss of the day
with the Chrish of the Chrish of the Chrish
with the Chrish of the Chrish
with the Chrish of the Chrish
with the Chrish
man and the Chrish
with the Chri

his Son , according to that voice from heaven, Match. 3.17.
This à my beloved Son, in whom I am well pleafed. It was a fa-This is my setores soes, in neuma and new presention. It mas a wind into in former dayes among great Princes, when they would have their great setferies, or extraordinary good liking, tobid she pariers and what they would, promiting they should have their defire. Besides what examples common Histories do as ford, see Esther 5. & 7. & Marth. 14.6,7. To this custome is here alluded. Such allusions are frequent in the Soripture. Some take the words literally and timply, and refer to this that Some case the words averany and map map and there to must wan prayer of Christ, recorded John 17.5. And now, O Faber, go-vife than ne with this sam felf, with the glory which y had with the before the mortal was. It doth not from to me to pro-

and the uttermost parts of the earth for thy possession Not onely the Jewes, but the Geneiles alfo. V. o. Thou halt break them with a rad of iron Revel, 2, 27

like a potters veffel] So as they can never be restored, Isai

V. 10. Be wife now therefore, O ye hings ] He exhorteth all rulers to repent in time, and leave conspiring against him, or

Uses. Kiffe the 5ps] In token of homage, according to the cultome of those days and places. So Gen. 41.40. These shall be sever my longs, and according to the cultome of the day my copie for extend loud all my people for successful to the Coriginal, page 1: shall all my people fell; (ofculabitur,) as fome interpretors there.

(gleudantur,) as tome interpretors there, and ye perify from she way! When the wicked shall say Peace and reft, seeming yer to be but in the mid-way of their purpo see, them shall destruction suddenly come, 1 These, 3. bteffed are allebey that put their truft in him] Proy, 16, 21 Ifai, 30.18. Jer.17.7. Rom.9.33. and 10.11. 1 Per.2.6.

# PSAL: 141.

when he fled from Abfolom his fan] a Sam. 15,14.

Verf. 1, How are they increased that trauble me? ] This was bles he had his recourse to God.

tides the hald his recourt to God.

'V. 2. Stids! There be variety of opinions, whit prof many have been collected at old by old jet one, concerning the ultraditum (grindless on of his word. 'Hoir to one (and they are of the learneded of their learnings) from self grounded, who make it a hare maked now, whether for radings of the vaying, repetation, or the like. The vallage opinions, that produced in the control of the profession of the like. The vallage opinions, that produced is not control of the profession of the like. The vallage opinions, that produced is not control of the profession of the like. The vallage opinions, that has a former to be a support of the profession of mind, or more then ordinary attention. Indeed it is had in the read and learning of the profession tion of mind, or more tien ordinary attenues. Andeen it is hard to fay of any place of Scripture, where left words fome-times afford great myferies, that it is not extraordinary, or needs not elevation of mind. But if a man fhall perufe all those needs not elevation of mind. But if a man fall penule all leads. [a liding ch his trum; but connact or it revery, in your most replaced (one 70 on the Rook of Plants; and force over a three in the Propher Habakuko/where this word infound) he would be pure of it, prechance, to give a reason, why left habes the pure of it, prechance, to give a reason in the wildow the pure of it. Proceedings Plants: and reason in the wildow in the propher of the propher

or unknown word, as many penere.

V. 5. for [07, about.
V, y. 1 laid in a down and [lept | I availed ] Though the
words of themselves, simply taken, afford a good sende as Prov. 3.24. Job 11.18. yer that fense will be more full, if it be ob-3.44, 100 11.10. yet that tente will be more that, it is to ob-ferred, that it was a proverbial speech among the Hebrewes, to set our great confidence and security. As for example, Mark 4.27. (which not understood there, hash troubled some In-4.47. (Which not uncerttood mere, natu troubled some In-terpreters). So it he kingdome of God, as if a man flouid caft feed into the ground; and flouid fleep, and nie uite and day, and the feed flouid firing and grow np, be knowed in to how. Steep and nie night and day; that is, touble himlelf in more about it; take no further thought, but reft himself with all confidence

nd recurry.

V. 6. I mill not be affaid of ten thousands of people] Psal. 27.

When he considered the truth of Gods promise, and tryed the fame, his Faith increased marvellously,

the fame, his Faith increaled marvelloully.

V. 7. upon the check bone! Thou had I laid reproach upon them, Job 16.10. and weakened their power, Pfal. 18.6. thou half taken away all means of hurting me from them

V. 8. Salvation belongeth unto the Lord ] Ila.43:11. Hol.13.4. Be the dangers never fo great, or many, yet God hath ever means to deliver his; and he is the onely author of fafety, Pfal, 60.11, Prov.21,31.

# PSALL IV.

Title.

Title.

To the chief mulician Or, courser. Among them that were appained to fing the Palmes, and to play on the infiruments, one was appointed chief, to fet the tune, and to be.

incting one was appointed catery to let the time, and to begin, who had the charge, because he was most excellent, I Chron. 15.21, & 23.4.

Ye finate! That is, on hand-infruments, which were played on with the hand onely, Ifa. 36.20. Hab. 3.29, as hatps and

Verf.1. La Est Heb. Ansiret.

O my God of rightensiness of the thing of the defender of my righteous; and the defender of my righteous caute, Pfal. 26. 1.

15. 1.

when I was in diffressed Both in mind and body.

bave mercy upon me! Or, he gracious unto me.

my prayer [ Complaint made to thee, as to my Judge; for so

the word fignifies, Pfal. 17.1,2.

V. 2. my glory into fhame] Whether this Pfalm were made by V. 2. mg (nor jinto Jisma) Whether this Pfalm were made by David when he was perfected by Saul, or by his o'm fon Ab-folom, is uncertain; but when under perfection, all agree, and that by mg gird piece, he underflands his Kingdome: as if he had find, How long will ye thus continually plot and prairfel, how you may either keep me out, or defeat and disposition on of this honour and dignity which I have bounded of yand rejoyeed in, as cast upon me by Gods immediate providence; and secured unto me by Divine Promises and Revelations; to and fecured unto me by Divine Promites and Revelations; we make me appear to the world as an usurper; or imposite: ! love wasting, and feek after leafing.] All your endeavours against God and me, are but in vain: though for a while ye prevail; yet in the end, the fruit of all your plots; and daily machinations, will be but wind, and a lye: a mere abortive of your own. phanfies , that shall never come to passereally.

V.3. the Lord hath fee apart 3 Marvellously separated, by some

fign of diffinction and excellency, Exod. 8.22. & 9.4. & 11.7. x 23.16, Pfal.17.7. that is godb] A King that walketh ploufly in his vocation ; not like Saul.

V. 4. Stand in awe; and fin not ] Before, David spake to his enemies; Now, (as some of the most learned here;) to his friends, that were extremely frandalized, and confounded in themselves, at his sufferings; and that God should suffer the wicked to prevail fo much against his own cause. As if he said: Let not your indignation and just referement of these confusons proceed to a wicked murmuring against God, or rash forfishing of his truth; but confider of it wifely, in your most retired sober thoughts. The word 117 translated here Cont.

fit better.

V. . Offer the facifices of righteninesses. If you cannot (in this time of consuson, and being driven from Jerusalem and the Temple) offer legal facrifices, and want the comfort of that the Temple) ofter legal lacrifices, and want the comfort of that folemn fervice; ye may (in any place, and at all times) ofter the facilities of a gody righticous life, and put your trust in the Lord, which is above all legal facilities. The facilities of God Lord, which is above all legal fiscistics. The facilities of God is a broken fifthis - a broken and a christic hearn, O God, then will not adopt? Politics, 11.7. & 19.8. &c. I will not reprove there for the facilities or the hunten officings, &c. Offer mass God handefy triang, and 99 throughts must be some Mit. M. And call wom me to the day of the will force use nigod 3. I the multical feek worldly wealth; but David fervetthis felicity in Gods fa-

wour. Who will show us any good ] We looked for peace; and there is no good; and for the time of healing, and behold trauble, Jer.

14.19. Num. 6.26-lift thou up the light of thy countenance upon us] Num. 6.26-Make us teel the full effects of thy Favour, as the Sun featters his beams at noon.

is Deam's at noon.
the light of thy countenance] For they gate not the land in pof the light of the countenance. For they gate not the tand most office is their own funds, neither did their own am face them. For they fight on the view that the title and the light of the convenience, because then belt of some into them, Fil. 44.1. See also Fil. 80.3,71.9. Turn is seain, O God &c.

V. 7. Thon half put gladuss, &c. I the praise Gody that in

the midft of these temporal troubles and afflictions which God the midst of their emporar, trouuses and a infections which you had laid upon him, fog reat, and fo lating, that many of his fide were ready to fink; yet God had afforded unto his foul facts floritual joyes and conforts; as he valued more then the greatest joyes with smalley fuch as ufects to be among the generated joyes of this world; fuch as ufects to be among the generated joyes of this world; fuch as ufects to be among the generated joyes of this world; nerality of men in time of harvest and vintage. Whence it is, nerality of men in time of harvest and vintage. Whence it is, that the joy of harvest, was amoing the Hebrewes proverbially used for a great extraordinary joy, Eth. 3. & 16.10.

V. 8. I will both lay me down in pane, and steep] Plal. 3.5.

V. 8. 1 work beith ley me down up peace, and livep [ Pall. 3.5 fm<sup>2</sup>] Or, though, as Gen. 8.2 in John. 79.18.8 done gives thou Land outsy makel? me dwell in fafety]. God alone gives him fafety, Deut. 3 CO, God keeps him fafeth he is alone, and helpleffe, that his foes may not hurt him, Num. 23.

9. Pfal 3.8. & 40.17. 1 Sam.30.6.

PSAL. V.

Title. Nebileth] Upon wind-instruments, that have hallownesse in them to blow into.

Vers. 1. Consider my meditation] That is, my wehement prayer, and secret complaint and fighings, proceeding from meditation.

eccuing from medication.

V. 3: Aff wage fluid thou bear in the morning] Plal. 130.6
in the morning. I will pray betimes, and will not cealed till I
be heard, Plal. 88.13. Hab. 1.1.

will I direct my prayer ] Heb. fet in order ; to wit, my petitions, or words, Job 32.14. mill look out; to wit, like a watch-

W. 4. that hath pleasure in wickednesses Seeing that God by nature hareth wickednesse, he must needs punish the wicked,

and fave the godly.

and fave the godly.

mether phale will will with the! Heb. fojourn, or be harboured as a gueff, much lesse dwell constantly, Pfal. 84-10.

evill Or, the evill man. V. 5. The foolish shall not, Sec. ] The Hebrew word 77777 doth more properly fignific mad men; as it is here translated by most Interpreters, roaters, roysterers, riotous persons. The same root in another conjugation signifies to laud and praise fame root/in another conjugation/lignifier to laud and praife; and is often ulcid of them, who were appointed follenmly to praife God in lichturch. Now, in outward appearance, there is fometimes fome affinity of eartigie between thole that are fomad, through excelle of worldly mirth, and jointiny, as they call it; and those that praife God, aloud, with intention of mind and worse. David therefore by this word here, excluding such from the prefence and house of God, mentioned to the praife God and the praife God and the praife God and the praife God and the control of the praife God and the control of God, mentioned the control of the praife God and the control of God and the contr in the 7-verse. Heemeth to allude to those folemn, or any other devout praylers of God, who had a right to his house and

in thy fight] Heb, before thine eyes.
V. 6. the bloody and deceifful man] Pfal. 55.23. Heb, the man of bloods and deceit. and deceitful man ] Secret finners; for bloody men are open,

ann accettuin man a secret minters and mean deceiful ones work privily.

V. 7. I will come into thy bousse] In the deepest of his tentations, he putteth his considence in God.

in thy fear Or, in the fear of thee, as Elay 53.11.

toward thy boy Temple ] When they had not accelle to the confounded, Jeb 6.20, Jer. 48.1,20,

in this place; but this latter (preferred also by Mollerus,) will [ Temple, as in time of perfectation, exile, &c., yet were they, compet, as in time of periceutions, exue, occ. yet were energy, where ever they were, to turn themselves towards it, when they made their prayers, 1 king, 8, 8, Dan, 6, 16. But if this Pfalme, according to the tide and common opinion; when they made they work to the tide and common opinion; according to the tide and common opinion; at Davids; thethe words can have no relation to that cultome; at Davids; their words can have no relation to that cultome; at least, as grounded upon those places before quieted; because the Temple (properly fo called)was not yer built: 'and by the Temple, must here be understood the Talernacle.' But if the Temple, we understand here the immost and holiest part of the Tabernache, into which none had accesse but the High Priest. then even they that were within the Tabernacle, might be faid to pray toward, as it is here. So alfo, Pfalias at toward thy Hely V. 8. Lead me] Leading, is for the directing of the journey,

Pfal. 25.5. & 143.8,10. Prov. 3.6. Making plain the way, is for Prail A. F., & 143.8.10. Frov. 3.6. Making prain the way, is for the eafier walking, Elay 40.24. because of mine exemics] Because thou sirjust, therefore lead me out of danger, for many watch to hurt me, mine enemics! Heb. (both white observe mb.

firaight Or, caven, as Efay 26.7,10.
V. 9. no faithfuintse in their mouth Nothing that one may rruft to ; no ftedfaftneffe.

faithfulnife] Or, fiedfastnife, in their mouth] Heb, in his mouth; that is, in the mouth of any

very wickednesse] Heb. wichednesses.
their throat is an open sepalchre Rom. 3.13. Defires to swallow men like the grave, Prov. 27.20, & 30.16.

open separation | Jer. 5.16.
V. 10. Destroy thou them Or, maje them guilty,
by their open counsels Or, from their counsels. Let their own devices overthrow them.

in Or for. in ] Or, jer. transgressions ] Or, defettions. then have rebelled against thee] Destroy them not for my fake, but for the fake. V. 11. But let all those that put their trust in thee, rejoyce] Thy

fayour toward me shall confirm the Faith of others. thou defendeft them ] Heb. thou covereft our, or protetteft

v. 12. compasse him] Heb. erown him.
as with a shield] So that he shall be safefrom all dangers.

PSAL. VI.

Title.

Arginoth] Pfal. 4. tit.

upon Sheminith] Or, upon the eighth. Upon an instrument
with eight strings; or, in a base-rune, I Chron, 25, 21.

Verf.1. Lord, rebuke me not in thine anger ] Pfal. 31.1. Jer. 10.24. Though I deserve destruction, yer let thy nercy pity my frailty.

V. 2. my bones are vexed] For my whole strength is abated.
V. 3. but thou O Lord, born long? ] I have been long sick, but

thou deferrest to heal me.
V. 4. deliver my [sul ] My life from death, which is night

verfe 5.

V. 5. But in death &c. See Ifa 38.18.19.8 Pfal. 30.9.8 115.

V. 5. But in death &c. See Ifa 38.18.19.8 Pfal. 30.9.8 115.

V. 5. But in delfewhere. All which places must not be understood as though it were intended by fuch expressions positively to death of the death (a thing). as though it wereintended by luch expertitions politively to de-termine any thing concerning the chate of the dead, (a thing in thole infant dayes of the Church not fo fully revealed, nor ordinarily talked of ) but only, the better to fer out the duty of the living, Now God harfield having revealed unto men, that the most acceptable fervice (far above the Legal and Ceremi-stall through december 1000 for the contract of the contract.) the moff acceptable fervise (far above the Legal and Ceremonial) they could do unto him, war to call upon him in time of trouble; and after deliverance, to glorish him: as is more fully experted, pful, so, from verf.8- to, 16. The holy men, being in danger of death through thenefic or otherwife, could not pick upon any other confideration, upon this they might prefit their recovery, or deliverance, with Cod, with more holdenefic or confidence, then this of Cod glory, four the confidence of the bit cown present declaration two were affected. more potentier or connectice, tiene time or Good geory of much intereffed (a to by his own gracious declaration they were afficied) in the thanks and praifes of the living. This therefore they infift upon, and preffe it home; profelling allo at the fame time, that it is the main end, and frope of their lives, so glorific

Sod.

V. 6. all the night] Or severy night.

V. 7. Atime eye is confinence because of grief] It is caren out with grief, as with a moth, because my foes infult over me. V. 8. Depart from me all ye workers of iniquity] Matth. 7.23 & 25.41. Luke 13.27. God fendeth comfort and boldnesse in af-

25.41. Luce 13.57. Von tenneen combert and outsmette in af-fiction, that we may ryunniph over our entermies. V. 10. Let all mine attemit the alpamed] When the wicked think the godly final perils, God delivereth them fuddenly, and deflugyeth their enemies: so they lose their hope and age

PS AL. VII

Pfal. vii.

Title.

Shiggaim The meaning of this word is very uncertain. Some would have it an infirument of mulick: Others, a certain would have rean intrument of muter. Unters, a certain tune, or beginning of Song, or certain kind of verfe. They that have written most of it, profess themselves most irreduced and think it not very material, or necessary to be known what ever it be. Which may be said, and indeed it said by the most learned, of all these triles of Psams (that have any

other inoit learned of all the detailed of Platin Other lives any oblicative) in general, as belonging all the Chicker Market and office, or Poetry, then in the; now altogether under chicker Market and the Chicker Market and the Chicker Market and the Chicker all the Chicker all the Chicker and the Ch been observed by the tearned in divers places of Scripture-See Junius upon 2 King. 2,13 and others there. Neverthe-Iefs, their opinion that would have this Coff rather to have been fome of Sauls softers or courtiers, who had calumniaced David, and incenfed Saul again him, as though he had plotted feeredly to take his life away; if any like better of it, the tenour of the Pfalm will agree well enough with it. But then it will be better to translate this 3727 here in the title, the words, as it is already in the Text; then, the buft. nelle, as in the margin.

Vers.2. Eft be tear my foul live alyon] He desireth God to deliver him from the rage of cruel Saul, his prin-

cipal adverting. Heb.not a deligent,
was to delive? Heb.not a deligent,
Y. 3, if it bow dent this! Wheterish Cush chargeth me, to
whigh have lought to fly Sunl, and feduce the people.
if there is miguous in my heard? That it sim me. But he nameshands, because they are the influments of murder,
mands also must heart here was at seases with

V. 4. If I have rewarded evil unto him that was at peace with me] If I reverenced not Saul as Gods anointed, and preferred his life, t Sam. 26.8,9.

V. 5. and lay mins honour in the duft Let me not onely die but be diffionoured for ever.

but be diffeonoured for ever, diff.] Job.16.15.
V. 6. lift up thy felf.] Set thy felf on thy Judgment feat, Iribunals were high, 1 King. 10.19.

Albumas were night, a mig. 10.19, 1997.
1926] Or, autrager.
10 the judgment that thus half commanded David forms here to challenge that jus regni (as Vatablus here, and fome others) which God had promifed unto him. Now we read of a jus regni, t Sam. 8,9,10,6cc. and Chap. 10.25. where indeed we find the very fame word 2502, as is here; though there translated manner; here judgment. But of that just there, how to be inter-preted, there is much controversie; and it seemeth to have more preteasurers a much controvering and it accument to nave more particular reference unto Saul. The justem challenged here by David was his right and title to the Crown, by Gods promite, and Samuels anointing of him by Gods command, in ante, and Samuels anoming or nin sy woos command, in greater confirmation. The words also may be taken more ge-nerally;That God would do win right, and execute Justice, in his behalf, which God himself hath commanded to be executed smone men

among men, fo flatt the congregation of the people compair the about.] Then fall all men flock unto thee, and glorific thee; then finall religion and piery be in credit among men, when they for the try just Judgments. For the Ludwis featured among the generality of men effectally life the Rudgments which the execution Viol. 9. 18 Sec 2010, PEA1 3. 10. 11.85 649. 3. 10.

for their fates Not onely for mine, but for thy Churches fake alfo, declare thy power.

fake alic, declare thy power.

for their fakes thenefor return tions on high) As before, verf. 6.

Lift my to felf, &c. that is, Betake thy left to thy throne, and high reiband of julice, itom whence by this prevailing of wickedness among men, thou feemed to have been askent of lart. That this word high, that relation to administration of Justices among the Hebreway, appears all by Blech, 3.4 fishes fifth the openful of the par, and valuting providing of Justices.

Fig. 12 for the declare the provinces mortal nat at the watter, this has it. jete in opprejian of use poor, and vascen provering of juagement and Julies in a Province, more to not the native 3 for to that is higher than the higher, regarded it; and there he higher than they it that is, Though men do nor, whom God hash runted, yet there is a superious Judge, that in due time will do Julies, and render unto everyone according to his works. Letit not therefore feem strange unto thee, if, among those inferiour Judges, injustice and extertion do prevail for a while.

V. 8. me] Or, for me ; as Pfal. 43.1. V. 6. mc] Or for me; as Pfal.45.1.

according to my ginetus/mc] Pfal. 18.20. As touching my
behaviour toward Saul, and mine enemies.

V. 9. 06 its the winethmc] of the misched come to an end
Whereby they feek to under me, and other good men.

for the righteness Ged tries the theories and reast 1 Sam. 16.7.

1 Chr. 28.9 Pfal. 139.1. Jc. 11. 20.8 17.10.8 19.11.

1 Chr. 28.9 Pfal. 139.1. Jc. 11. 20.8 17.10.8 19.11.

1 Chr. 28.9 Pfal. 139.1. Jc. 11. 20.8 17.10.8 19.11.

I Chr. 28-9 (Pal. 139.1-)er. II . 20. & 17.10. & 20.12. the vighteous God briefs] As gold is tried in the fire, IIa. 48. 10. Pfal. 66.10. job 23.10. the hearts and reins] Ti choughts and affections. God knows

my innocency, and my accusers hypocrifie.

V. 10. my defence is of God] Heb.my Buckler is upon God, or

with God.

V.II. God judgeth the righteous]Or, God is a righteous Judge, or, God judgeth for the righteous.

God is angry] See upon P[al. 90. II. even according to the

every day] He doth continually call the wicked to repentance by feme judgment or other.

V. 12. If be turn not ] The wicked man, v.9. or, mine enemy,

V.4.13.
Is will whet his frond ] God will plague him,
what his frond ] Deut 31.41,42.
V. 14. Behold, he travelleth with hisquity, &c.] Joh 15.35. Hiz.

V. 15. Hemade a pit and digged it ] Heb. be hath digged a and is fallen into the ditch which he made Pfal. 9.15. & 10. 2.

Prov. 5.22.Effi. 7.10. V. 16. his violent dealing shall come down upon his own pate 1 From heaven shall he be punished by God for his cruelty.

V. 17. according to his righteou fuesse. In keeping faithfully his promise with me, and rewarding mine enemy according to his violence against me.

PSAL. VIII.

Gittith I Some instrument that came from Gath, or, that was used by the sons of Obed-edom the Gittire, 2 Sam. 6. 10. The word Gittern, or Guittern might come from thence. However because Geth fignifieth allo a wine-press, it is not unlikely that this and other like Pfalms that fer out the goodness and providence of God rowards man in this kind. were, in time of harvest and vintage, publickly fung.

Verf.1. W/Ho half fer thy flory above the beavers! Thy throne; the figs of thy glerious majeth; show the heartest [Fal. 13.4, 48.18.13. V. 2. One of the manths of half and facilities!] The common opinion is, that David doth here for our the wonderful providence of God toward Infant, in their birth and full-custion? ofinition against Javata agranter bet out time wonderful provi-cience of God toward Infants, in where bits and suffentation f and particularly in providing such convenient food for them, and particularly in providing such convenient food for them, and the providing such convenient food for them, such as the providing such as the such as the such as which things, such as the such as Java, particularly philosophers, and others, the such as the such as took me sus of the works. See also plant 19.13 to five the such as phemous atheifts, deth not feem to me very probable. The heathens I am fure (whose testimony in this case is very conheathers I am fure (whode terdimony in this cale is very con-deterable) in their writings upon this finished, manniously aci-knowledge the fight and contemplation of the Heavens, Sin and Moon, &c. 60 open and dovious unto every ordinary man, that both any thing of common fense and retains in him, to be the thing, if more the onely, yet the chief and principal, that lath compelled the most obdinate and obdurate to an ac-tivation of the condition of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the con-t that harh compelled the most oblinate and obdurate to an acknowledgment of the Deity. And 6 David himself. Pfall 19.
Whe Heavest declare the few of God, Re. That therefore which
I shall propole to the further condeseration of the learned, is,
whether these words, whate and fuelding they, might not be
alean proverbially, for things that have now might no the
staten proverbially, for things that have now only
forks; it being so proper to, and observable in 1646, and
they do not speak, that from that very thing she have due
anames in the Latine tongue; instan, property signifying one
that cannot speak; and singuist dishally to speak. And is not
this the very thing that David doth in that other Pfalm of the

Al, viii.

Annotations on I man fully de as this, more plainly, in words, but with the fame acutendie of fenfe, infith upon, I hat the hevensh, bough they have no fixeth, not lenguage, nor woise, (for all those words are there, ver.). as full be thereof there) we they have power, enough to fixek and preach their hister all enter when you can only to fixek and preach their hister all enter they have power, enough to fixek and preach their hister all enter the training the state of t appointed, as it were by the Holy Ghoft.

appointed as it were by the Holy Onoit.

ordanted Heb. founded.
the average 7 Of all enemies, those that pursue after vengeanes, use to be the servest and most diligent. Here it is taken for a desperate atheist; one that is very buse and active to oppugn Gods providence: that greedily carcheth at all opportu-nities to blaspheme. Sealso, Plal. 44.16. For the voice of him

that repreacheth,&c. V. 3. the beavens, &c.] There be two faces or aspects of hea-V. 3. the beavent, Re. J. There he two faces or affects of heaven, that are ufusil and ordinary; the one by days, the other, by might. By day, that which is most confpicuous, it the Sun; flow that elle we fee, is rather cloud; and any, then heaven, here therefore included in the word beaven. By might, the Moon and the Stars are feen, mentioned by themselver. This rate to be fulficient and faisificatory is other we faill not need to mention multiplicity of reasons that have been deviated by the mention of all. it is fed by Interpreters, why the Sun, the most glorious of all, is here left out among the works of God, which I conceive to be but their miltake. If they had faid, why not named, they had

the work of thy fingers] A curious divine work. A metaphor

from them that make tapeftry.
the meen and the flare IT hele were Davids night-meditations, for he mentioneth not the fun. So some; but see before.

for he mentioneth not the fin. So some; but see before,

V.4. ##bat is now.Rc.] That is, thou that are the not
the glorious creature, so pure, so begin he had not
can't thou stoop so long is to take care of man, so vise, so ran,
con thou stoop so long is to take care of man, so vise, so ran,
so werehed, in compartion 2 of, which is more; What was,
man unto thee; or what in himself, that thou should be
and provide for his tus, fund spot sources are long to the
use onelyxo easyo hereafter, when transferred that of the
use onelyxo easyo hereafter, when transferred that of
earth, which some would have chiefy increaded ) but on his
use now living, for the contenument of his contemplation, and
of the benefits which he received from thou; no ally, who
the seasons of the year, and the futil of the earth,
which the heavenly influences could produce nothing. And for the benefits which he receives from them; and 1880 one. 
Jybuth the fellows of the year, and the fruits of the earth, which without the heavenly indusence could produce nothing, and the form of the produce of the heathers have a cinnwiledged, and the found them well inferred both the goodnetic of the produce of the control that the produce of the control that the produce of the produce of the produce of the feet of the

thence fetch excellent arguments for a providence. What is man that thou art mindful of him? and the fon of man, er out is man time times are minague of tim? and the fon of man, &c.] Job 7.17. Pfal. 144.3. Heb. 2.6. that thou wifitest bim? ] That thou mindest him more then

other creatures. V. s. Then the Angels] In the Hebrew, , then she Gods properly; or, then God, בּ הְשִׁתְעָי וֹן הַשְּׁהְצֵל פֿבּעי; as fome ancient Greek Versions had it. However, ארהים V. 6. thou haft put all things under his feet ] I Cor. 15.

V. 7. all [heep and oxen] Heb. flocks and oxen all of them.

PSAL IX.

super Muth-labben Heb. 127 F112-79, It may be train-flated (not as it is now; but as it may be pointed) Upon the death of Laben: So the Chaldee Paraphrase indeed; 1712 W Super merte. But then, who this Laben thould be,

First marte. But then, who this Labra should be, is not agreed, Some would have Golfath understood; others, some principal man under Saul. Many again, (of all most improbable) his own son Absolom. There be some very Learned men, who by a metathefis, or transposition of very Learned men, who by a metathets, or transposition of letters; in proper Names, more properly called anagrammatifmus; (of which kinde there be divers examples in Scripture; as of transpositions in general, 778 for 187: "The form of the control of the contro

names, (23) for 23); I Chron. 4. 9. ftbnjathin, for 5tbnjathin, or ftebauar, it now not which: x king, 24, & 25,) read this Lakra, the radicals being the fame in both, Nabal. Some tell us of one Labra, ing the lame in both, Nabal. Some tell us of one Labra, that was a Singer; mentioned, they fay, I Chron. 15. and fo graduath, or galamth, might be taken for an inftrument. But I finde no fuch name there; except they mean Ben, mentioned there, verfe 18. and would have 727 here to be translated for Ben. When all hath been faid that can be faid, the conclusion must be the fame as before; That these Titles are very uncertain things, if not altogether unknown in these dayes.

Ith my whole heart] God is not rightly praised, except the whole heart go along

our prayers.

all thy marvelous works] Hidden works, that pals mans reaan toy marvetous works; raiden works, that pais mans rea-lon, and so make him marvel, Plal. 136.4. V. 2. and reforce in thee]. Thy favour shall be the subject of

my joy, verf. 14. thou moft High] Pfal. 83.18. V. 2. When] Or, Becaufe.

are ] Or, were.

they finall fall and perifold Or, they fall and perifold.

V. 4. then half maintained my right] Heb. then half made my judgment. Howfover the enemy feem for a time to prevail, yet God preferveth the juft, Pfal. 4.1.

vail, yet God preference junganders; right Heb, in rightenoffent, V. s. Theu haft reduced the heathers Job 20, 28. And, by rebusing them, made them to flee. thou haft defroyed the wicked The captain of them; for he

peaks out or one.

show hast put out their name for ever and ever] Wiped out.
It signifies an utter destruction, Deut. 9. 14. and 29. 20. Plat.

109.13 (V. 6. O these enemy, &c. ] Most take these words as a Sar-casine, (or close decision) as if David intended to upbraid them of their bloody thoughts and threats: O cennice, your in-tended and so much threatned defolations have taken offer: tended and 6 much threatened defolations have taken effect; Cries are diverged, and their memory perifield; So you boatfed and threatened indeed; and had done it perchance, but that there is juff God in heaven, whom your rage could not resch, &c. Others make this to be a continued profession of the former verific, experting the venguance of God up; on his censule; and translate the first words; (making on his censule; and translate the first words; (making the continued of the decision of the continued of the continued of the decision of the continued of the continued of the decision of the continued of the continued of the decision of the continued of the continued of the decision of the continued of the continued of the decision of the continued of the continued of the decision of the continued of the continu Dien not a Vocative, but a Genitive) The defelations, or devaltations of the enemie are come to an end, &c. This indeed valitations of the enterin dec control on study. See. This indeed doth cohere better with the former; but not fewell with the Interever! It me that David did not sym here at any particular enterin; but onely intended to fet out the terrors of Way, and also fittings under the control when the control was not distinct to fit; when both that vest, and the triange muces and effects of it; when both tag guilty and the innocent are involved in one ruine, as though all were committed and permitted to the power of the fword, and no fuperiour power to over-rule: which breeds great and no inperiour power to over-rule: which necess greate confusions among men, and great murmurings. To this David, in the next verife, with much confidence, grounded upon his own experience, &c. doth oppofe, Than notwithflanding these confusions, there is a God in Heaven, fill; a righteous God, confident, there is a God in Heisven, fill!, a righteous God, and fuffers the rimphing of the wicked; yet will in due to me, fource of later, in this world or that which is oceane, force of later, in this world or that which is oceane, force of later, in this world or the harmonic of the later, in the later, find the later, has been seen to see the later of the later of the later, and the later, force of the later of later of the later of l preffour, as if be were ready to deftroy : And where is the fury of

901.
V.9. The Lord alfo will be a refuge for the oppressed Pilal. 37. of the wicked the date porfesse.
9. & 46.1. & 91. 2. 20, & 46.1. & 91. 2.

Pfal. ix.

19. & 46.1. & 91. 3.

21. A strong for the oppreffied J Our miferies are means to cause a verying for the oppreffied J Our miseries are means to cause to cled Code T on the control of Code T on the control of Code T on the code T on the Code T of Code T on the Code T of Code T on the Code T on the Code T of Code T on the Code T on knowledg, and acknowledgment of a Desty, have a more per-ticular, knowledg (grounded upon his word, and their own careful observation. See Pfal. 10;, lift verie; and fly li. 8. 5. Eph. 5. 13. &C. Jof his Nature, and Aributes: as Mercy, 13. Eph. 5. 13. &C. Jof his Nature, and Aributes: as Mercy, 13. Eph. 5. 14. Eph. 15. Ep by Name, barely, (and fo in the writing of the Rabines usually)

Three is no God. God is underftood; as Levit. 24. 16. twice the Name; God is understood; as Levit. 24, 16, twice Dept the Name; there rendred; the Name of the Lord; by some others, the Name, onely. So Pial. 75.1. for that thy Name is ner, thy woodous works declare. More of Gods Name, see also upon Pial. 68.4. by his Name f A.H. baff not forfalen them that feel thee 2 Cor. 1. 10. 2 Tim. 4.

17, 18.

17; 18.
V. 12. When he maketh inquisition for blood Gen. 9, 5.
When he maketh inquisition for blood, he remembreth them Though God revenge not suddenly the wrong done to his, yet he fuffereth not the wicked to go alwaies unpunished.

blood] Heb. bloods: That is, blood-fied or murder, Pfal-10. I2.

10. 12.

them] Oe, it.
bumble] Or, afflified.
V. 13. thou that liftest me up] Ot, lifting me up. To wit,

now. if the gates of death] From present and most certain death, Gen.4.7. Judg.5.8.
V. 1.4. in the gates of the daughter of Zion I in the open affembly of the Church. Gates of Zion are opposed to gates

of death, v. 13...
V. 15. The beathen are funk down in the pit that they made]
PAI, 7. 16. & 57.6. For God overthroweth the wicked in their enterprises.

V. 16. by the judgements which he executeth The Lord of Hofts shall be exasted in Judgement: Is 4. 16. But, when sentence against an evil work is not executed speedily, the bearts of the sons of men is fully set in them to do evil. Nothing more workfont of men signifet in immunes execut. Avoiding more worketh upon the generality of men, to make them active activation the generality of men, to make them active signifet of his juft judgements: and hardly
will they believe a fight of his juft judgements: and hardly
will they believe a fight of his juft judgements: and hardly
will study believe a fight of the providence, longer them they te
them. See Prov. 1, 32, Job 19, 16ft verfe.

Higgains Stab] Higgains, taken ordinarily, from 117,

is as much as meditatio; fo ufed (in confirmation, asthey call it) Pfal.19.15. But here what it fignifies, or to what purpofe, knew no man that can tell me certainly: The Greek and vulgar Latine leave it quite out, as no part of the Text; which I think is the fafeft way, except we knew more of it, Of Selah.

I tomk is the laws the system of the state o wife, say they, what man is he, good, or bad, that can escapethe grave. As for the Hebrew word 71ND (whereof so much hath been written) it is certain it signifies both. But besides these two fignifications, TNW (as adus in Greek) doth also fometimes import a bare non-entitie, or annihilation ; as Ifa. 5.14. Therefore bell hat be entered by eight, and open the remains without medier: and their glory, and their multi-like their multi-militude, and their glory, and their multi-like. So here also fome expound it, redigentur in whitim: they shall be reduced from the content of fome capound it, redigents in minitums: they shall be reduced juto nothing: not that they shall be annihilated in very deed by death; (which is the error of many Jewish Interpreters, who teach, that the whiced and ungody shall allogenches be extinds, nor ever rife spain: contrary to Christ, direct doctring, losh, 24,9-an and the Applies, 2 Corp.; to the cause this word fervest well, more fully to fet out the vanish of wordly men to phen of their lives, and of their called the death of the contract of the

on oppressions, and so go on to wrong the poor, yerf. 18. Pfalm 50.22, and these shall be destroyed.

V. 18. for ever] Though God feem to neglect his for time yet he will not do it alwaies, verf. 12.

V. 20. to be but men ] Which they may learn by thy judgements inflicted on them.

the opperfisin? Which works do very much illustrate thefs.

and confirm this interpretation of them. See also upon Phil.

6.3.11. God hats fluiden, &c. at the end there.

V. 8. be fluid fluid flow world in righteen fluid.) Pfal. 96.13. and

Veri. 1. [National of trouble] So foon as we enter into affilicition, we think God fhould help us; but that is not V. 2. The wicked in his pride doth perfecute] Heb. in the pride

V. 4. God is not in all his thoughts ] Or, all his thoughts are.

thoughts ] Pfal, 14.1. & 53.1. V. 5. be puffeth at them. He forms them, as if he could blow them all away with his breach.

them all away with his breath.

V. 6. I shall not be moved The evil shall not touch me, Inc.
28.15, or it may be read, who was never in adversity: That
is, Why should I sear danger, that never was in any? Pfal.

v. 7. His mouth usful of curfing Rom. 3.14. deceit] Heb. deceits.

under his tongue is mischief and vanity ] His words tend to the hurt of others.

vanity] Or, iniquity.
V. 8. are privity] Heb. hide themselves.

V. 9. He lyeth in wait fecretly, as a Lyon in bis den] He fheweth that the wicked have many means to hide their cruelty, and

oth that the wicked have many means to hide their cruelty, and therefore ought the more to be feared. [festill] Heb. in the fearet places. V. 10. He considerabl Heb. he weaken himfelf, that the pow may fall by the firms of may by the fraud and pow-ered great men he poor are devoured. by his finds was! Rother, into his firms; to wie, teeth, or purent. For he continued the fame merphor of a Lyon crouch!

pawes. For he continuent tine tame meraphor of a Lyon crouch; ing and lying in wait. See Job 38, 39, 40. V. 11. God bath fargotten] He hath forgotten the poor, there-fore I may opprefile them, ver., be bideth bis face] Ffal. 89, 7.

V. 12. Arife, O Lord ] P[al, 82.8. Arife to help the afflicted, let oppressionrs, that say, Thou regardest not the poor, ver.11. see that they are deceived.

forget not the humble | Plal.9.12. humble | Or, afflicted. V. 13. Wherefore doth the wicked contemu God? ] Plal.74.10.

Therefore thou must needs punish this their blasphemy, Thou wilt not require it ] To wit, mischief and oppression .

V. 14. the poor committeth himfelf unto thee Leaveth himfelf or his cause to thy fidelity, Gen.39.6. Ifa.10.3. committeth] Heb. leaveth.

committed of the heaveton.

V. 15, Break thou site arm of the wicked Job 38.15.Pfal.37.

17. That is, all the influments of his cruelty:
feet out his wickeds; it is thou find none! Or, then shalt thou
feet out his wickeds, and sha was. They are incorrigible,
therefore rid the world of them and their sins at once, Exek.

23.48.

till thou find none] Make diligent fearch; let not any of his fins paffe unpunished, Or, so break him, that he have no more power to do wickedly.

power to do wiesecuy.

V. 16. The Lord is King for over and ever] Pfal.29.10. & 145.

13. & 146.10. Jet. 10.10. Lam.5.19.
the beathen are profiled out of this land] Such as live like heathen in Canana, Ezek.163. or, God having driven out the Canaanites, Pfal.44.2. hath given a fure token that he will not alwayes bear with ill men.

V. 17. thou wilt prepare their heart | To prayer, that they may know both how, and what to pray for. See Rom. 8: 26.

Jam. 4:3. Of ordinary speech, Prov. 18.1. The preparation of the heart is in man, &c. that is, Man may propose to himself what (upon occasion) he meanes to say; but God will guide his tongue. He must trust God for that. See Pfal. 141.3.

orgue: Ale manten of the property of the property of the property of the fathertesses of the part of t

the man of the earth ] Man, that is, mere clay; duft and afbes. So Esay 51.12. I, even I am he that comfarteth you, who are thou, that thou shouldest be assaid of a man that shall die, and the

Pfal. xiv.

fon of man, which shall be made as graffe? By man of the earth, also, may be understood proud incolorum men; whom the Grecians also call ynyssess, and madysesses. See also Jam. 3.15.

that the man of the earth may no more oppressed Or, that man may no more daunt bim out of the earth. oppreffe] Or, terrifie.

### PSAL. XI.

Verf. 1. In the Lord put I my truft, &c.] As if he faid; God hath passed his promise to me; and my trust is fixed:
Why do you set your hearts so violently to chase and pursue me, (as a Partridge in the Mountains, as himfelf speaks to Saul, 1 Sam. 26.19.) as though you would frustrate the purpose of

bow [ay je to my foul] I Sam. 16. 19. for they have driven me bow faye to my four 1 to am. 10. 19. for they beaucarrows me out this day from abiding in the inheritance of the Lord, faying, 60 ferve other Gods. Not that they fail do in very deed; but the more emphatically to let out their wickednesse and crueky, representing the consequent of their act, as the original aym and purpose of their hearts.

flee] A plural in the Hebrew, flee ye; as to David and his

V. 2. privity shoot] Heb. in darknesse; or, in the darknesse; meaning (as most interpreters) that there was no place so private, or fo dark, left to him, that was free from the perfecution

V. 3. If the foundations be destroyed] Foundations, taken metaphotically, may be applyed to many things: which hath bred taphorically, may be applyed to many things; which hard bred grear divertity of interpretations. Most think by foundations, the Lawes, execution of judice, &c. upon which Common-Weales are chiefly founded, to be meant. Some take fokuda-ions here, and Plal, 8.5.5, to be meant of the same; and refer to that place, for the meaning of this. But the words, though to that place, for the meaning or this. Size the words, though the fame in our translation, are different in the Original) and even of the meaning of the word there, there is fome control vertice also, as we shall fee there. The right meaning here takes to be this? That there is a time of such general constant. take to be this; That there is a time of such general confu-fion, when the very oundations which kept up other fru-ctures, are overthrown: and then no wonder, if the righteous also have hit share of sufferings. So God himself once answered allo have his share of tuitetings. So God himlest once answered Baruch, by his Prophet Jercury, Jer. 45. 45, 18 cheld, that which I have built. I will break down; and that which I have planted I will pluck up, Sc. See also Plat, 32.6. Now at such times when with pure pay, oc., see also kind, 3.6. Now actuch times when weak men begin to fragger, or on numbers, it is the part of a well grounded godly man, to comfort himself; in this considence, that God is in heaven, neverthelesse, and doth see and consider, &c. as David here in the next verses. See before upon Blat.9.6. O thou enemy, &c.

upon sma. 9.6. V pose reney, We.

V. A. The Land is this holy temple! Hab. 2.20. The Lord is
fill where he was, and therefore I will look up to him for juflice, who can and will right me, when men will not.
V. s. crysth) Or, approach, as Jam. 1.12.

tryeth the rightcomy Plat. 7.9.
his foul hateth He hates a wicked man with all his hears.

V. 6. rain frages | Ezek. 38.22. fire and brimftone | As in the destruction of Sodome, Gen.

an borrible tempelt] Or, a borning tempelt.

this shall be the portion of their cup} Which they shall drink. tots pass or the parton of their cup! Which they man attack, even to the dregs, Ezek. 2.3.4. Pfel. 7.5.8.
V. 7. For the righteness Lord lovely nighten field.] Helwighten suffress: That is, all manner of rightenutuelle, to punish the

evil, and preferve the good.

# PSAL. XII.

Title. upon Sheminith] Or, upon the eighth. See Notes on the title of Piake.

Verl. 1. [186] Or, Save.

for the gody mancea [ub] Mic. 7. 2. Which dures defend the truth, and thew merey to the oppressed. V. 2. with flattering lips ] He meaneth the flatterers of the

court, which hast him more with their tongues then with their

wagnan, 1844, 9.

misse admitse heart of etry feest | Heb., an beart and an heart,

Thron. 1.2, 3. that is, a doctiful heart; as a flave and a flave,

fignifies deceitul weights, Deur. 25, 13, 14.

V. 3. proud things ] Heb. great things, Dan 7.8. 4. With our tongue will we prevail ] We are able to per-

fwade to whatforver we take in hand.

our lips are our own We have skill, power and liberty to

are our own! Heb, are with us. who is land over me ? ] Whio shall appoint us what we shall

V. s. For the oppression of the poor ] God is moved with the complaints of the poor, and fers them at liberty for his promise

faith the Lord ] He alludeth to some particular promise which God had made him.

from him that puffetb at him ] Or, that would in mare him : as is in the margine. The Hebrew words 17 1151 may also, with no leffe advantage to the scale, be translated (as indeed with no lefte advantage to the left, or translated as infected they are by more then one) He will [feeth] Jane, have him; or, He will puffe at him; that is, the godly, before opprefied by the mighty, will now date to speak freely, &c. V. 6. The world of the Land war part would. Having spoken before of the treachery of noen, and breach of faith; and of

periore or the treathery of men, and breath of this is, and of his confidence in God, grounded upon the Word of God: he now falls (by way of brief interpolition) upon the commendation of Gods Word, the fintering whereof retrainly believed, es ir much addeth to our confidence; fo it condemneth the

more, the infidelity of men, before spoken of,
pure words] Without drosse of falshood sticking to them, or

mingled with it.

as filver tryed] Some think that the furmace here intended. is the furnace of afflictions and tribulations, by which as the is the turnace or aminions and trioustations, by which as the faithful are ryed 1 fo by those comforts they then receive from the Word of God, they try and prove the truth and excellency of it, more fensibly, then any other time; or by any other way. The Grecians also use the fame similaride, to expecte way. The Greenat also the the same infinitely, to expose the tryal of a friend in time of advertity, saying a kipine place, a superior of a time, and kipone the same upon the same according to the s finilitude of gold is elfewhere ufed, Pfal. 19.10. & 119. 127.)
the pure whiteness also doth well fit to fet out the purity of Gods Word. Campenfis, in his fo much commended Para-phrase, expresses it; Verba & promissiones Domini candidissima

as filver tryed in a furnace of earth] 2 Sam,23.31. Pfal,18.20.

& 119.140. Prov.30.5.
purified feven times That is, many times, I Sam. 2.5. Prov.

4.16. & 26.25. V. 7. Thou [balt keep them] Meaning the poor and needy,

iposen o., ver.).

them I Hob. bim 3 that is, every one of them.

V. 8. when the wilest men are exalted I Vile men in authority,
fet up wicked men, and pull down good men, Prov. 28.12, 28.

& 29.2. villeft men] Heb. 131977, vilitates. The abstract for the concrete, as often.

Title.

# PSAL XIII.

chief mulician] Or, overfeer.

Vers. L 10w long wilt thou forget me, O Lord, for ever? 1 10r, How long, O Lord? wilt thou forget me for ever? Pfal.6.3. Ot, How long, O Lord, wilt thou forget me? for

for ever ? ] He declareth that his afflictions lafted a long time, and yet he fainted not, ver. 7.
wilt thou hide thy face This is contrary to the light of Gods

with those water by med 1 that is contained we see signs to seed as contained to thing on his Pala, 46.

V. 2. How long flast take complet in my faul. Heb. complets that is, change my purpose often, by reading on 6 new troubles, as fick man doth his place. Or, think daily of new wayes of

escaping.
V. 3. lighten mine eyes Free me from this grief that dulls

mine eyes.

V. 4. I have prevailed against him] Which might turn to Gods dishonout, if he did not defend his.

moved Or, troubled, Pfal. 10.6. V. S. But I bave trufted] Mine enemies could not draw me from trufting in thee, though they endeavoured it with all their

mignt.
bave trufted] Or, do truft.
in the mare] The mercy of God is the cause of our delive;
rances, Plat. 6.4.

[baff ] Or, dotb. V. 6. because be bath dealt bountifully with me] Because of benefits paff, I will depend on him for others to come, Pfal.

dealt buentifally with me Pfal. 1 16.7. & 142.7.

PSAL.

PSAL XIV.

This Plalm, with very little variation, we have again Plal. 53.

Vers. I. The fool That is, the wicked, as appeares by what followes; and so folly, for wickednesse; in the Scripture, often. Aristotle teacheth in his Ethicks, that a man may be imprudent, or fimple, (that is in effect, a fools) as to the main end of his life, (which is the general end of all men, true happineffe;) who is very wife, or rather, as the fame men, true happinefle), who is very vife, or rither, as the fame Uevil. Adom well distinguish there; very viruden to foine particular (worlds) ye das': and on the other fide, fome very wife, as to the main; who to particular end and buffnefler, are very timple and mere idiots. Ethic, Nietom, libe, caps, cr., To which purpole is that of the Popher Jeromy also, For my perple is faully, try have not known m; they me fairly children, the perplet is faully, they have not known m; they me fairly children. I have a support of the perplet have the controlled perposition of the perposit

diftinguish between the λόρον ἐνθναθτίον, and the λόρον τρο-

diffinguith between the NOVE SPOILENING, and the NOVE Apre-operation of man : his inward, and his contward speech. There is no God! He showeth, that the caule of all wicked-nesses is insidelity, and forgetting of God. Pial. 19.17. they are corrupt.] There is nothing but disorder and wickedneffe among them.

V. 2. The Lord looked down from heaven upon the children of

to be applied by St. Paul to mankind in general: and in some sense, it may be true even of the best; that their best actions are not without fome mixture; not fo exactly good, as to abide the tryall of Gods ftrick Judgement: See Job 4.18,19, &15.
14,15. Some would have David to mean this of his perfecutors onely : which is contrary to the whole renour of the

V. 3. They are all come afide | God found all out of the way.

filth] Heb. stinking.
there is none that doth good, no not one Roin. 3.10. series a mone come away good, no more J. (Om.). 340, 5991, an usual period as they sat bread J. Azolfoper, an usual epithete of unjust, syrannical Judges, and Governours. See Mic.; 3. However, as is here observed by some, there being no note of similitude in the Hebrew, these words, they can bread, may be joyced also with those these follow, and all rot can bread, may be joyced also with those these follow, and all rot upon the Lord: as an expression of their security; as Jer. 22.
13. did not thy father eat, and drink, &cc. that is, did not he live fecurely: or, enjoy peace and prosperity; as some there. See also before, upon Pial.3.5. So, to eat bread, of a feast, or banquer, Exod.18.12. Then the next words would well follow banquer, Exod.18.1.1. Then the next words would well follow upon takef, the better to fet out their great unthankfulneffe and infidelity: fince that this plenty of food and provision, which God doth daily afford us, (with all other necessaries to life;) thould be a electeridence (even to natural men) according to St. Pauls doctrine, Act. 14.17. Neverthelelle he left not bimfelf without witnelle, &c.) of the goodnesse of God : and a daily provocation to us, to praife and glorific him (that is, to stalk upon him) for those things we receive from him. sall not upon the Lord ] Ifai.64.7.

V. 5. There they were in great fear] Their destruction shall come upon them suddenly, in their greatest security, ( where no fear was as Platers, and to their great amazement . Efav 13.8. And they (hall be afraid, &c. The words also might be taken of the godly; as an exposulation or check for their too great amazement in time of trouble and confusion, as though na God were in heaven,&c. See before upon Pfal.4.6. and the passage of Esay there

were they in great fear ] Hcb. they feared a fear.

for God is in the generation of the righteous Because their con-

W. 6. Tou have shained the counsel of the poor ] By mocking them for crusting in God, Psal.22.8.
V. 7. O that the salvation of Israel were come ] Heb. Who will

their ground to be but weak, (as may appear by divers other plants, and particular Chapters of Prophers, where this rule down was in the time of Davids perfectutions under Si oil, before he was in the time of Davids perfectutions under Si oil, before he was in the time of Davids perfectutions under Si oil, before he was pollet of the Kingdome, and had feetled the Akkof God (which he long before purpoided aid intended ) in Zion: yet

he niight write this afterwards, when king &c. Others make him pray to God for the speedy accomplishment of what, by Divine inspiration, he intended; to wit, which he should be established in his Kingdone, to remove the Atk, and to settle it in that place.

when the Lord bringeth back the saptivity of his people ] He compares their milery to a captivity; for the people were not captives in Davids time; as lob 42.10.

# PSAL XV.

Verf. 1. W/ Ho fhall abide in thy Tabernacle? | Pfal. 24.2.8cc.

who shall dwell in thy holy bill?] Many come to worthip thee but who shall dwell with thee for ever ? See yer, t. holy bill? ] Heb. hill of belindle.

V. 2. He that walketh uprightly I sa.33.15. He that goeth to heaven must live uprightly, do well to others, and speak

in ] Or, with.

in his heart] Rather, with his heart; for an hypocrite may think right, and yet lye with his tongue.

V. 3. taketh] Or, receiveth, or endureth.

V. 4. In whose eyes a vile person is contemned ] He makes no account of evil men, though they be great, 2 King, 3. 14. Efth.

account of will men, though they be great, a King, 3. 14. Edili, 3...Pfall.tot.4, and themsethere! He that will not hinder his Neighbour; though he hinder him felf, v4. V5. He that putted he cast his monty to splay? I There is no obficurity in the words, but about the thing, gulury, many questions are raifed, which to diffculle or determine, would require V. 1. The Lord looked down from become upon the children of information of the properties of the prope ry, without any fuch difference among themselves. But to one that was a firanger, they might put money to use; that was a permitted. What from hence may be gathered, or whether any thing at all, to make it lawful among Christians, those that have written of this controverse at large; may be confulted. See, among others; learned Grotius upon Luke 6.35.

μαθέν επικαίζοντες. taketh reward against the innotent] Exod. 23.7,8. Deat.16.

19. he that do b the fe things I For not the hears, but the dorn of the Lam field be judified, Rom. 2.13. and, Happy are ye not, if ye know the fe hings; but, if yed them, John 13.17. A doctrine much to be preffed, because many decived, 1 Corr, 3; 10. and Gal. 6. 7.through ignorance of it.

[hall never be moved] Out of an happy estate, into which he is entred already, Pfal. 55.22. Prov. 10.30. & 12.3. he shall not be cast forth of the Church as an hypocrite. See v. 1.

# PSAS. XVI.

Title. Michtam] Some render, Agolden Pfalm, which the words would bear, and the matter of this Pfalm being very fublime as treating of the refurrection of Christ, &c. would be not improbable, were there not other Pfalms fo inscribed, of which (eminently above the reft) no such thing can be laid, Others therefore take it for an inftrument of Mulick Others for a certain Tune. Nothing more certain, then that it is uncertain what to make of it. See upon former Plains.

Verl. I To thee do I put my truft ] He sheweth that we cannot call upon God aright, unless we trust in him. Rome.

V. 2. My goodneffe extendeth not to thee ] As Job 22.2. & 35. V. 2. On gooding extendition to thee] his job 22.2. & 35.

Normy goods, pla1.50-9, &c. and this feetines the most genuine fenie of the words: though some (men of eminent worth otherwise) upon this ground, that because fome parts of this PlaIm do certainly belong unto Christ, as applyed to him by the Apolles, therefore all must: upon this ground, they have devised this sense: my good not ; that is my sufferings and affli-ctions, my cross and passion, a for thee, and from thee; that is fay they not occasioned by any fin or proper transgreffic on ofmine; but to fatisfie thy Justice, &c. But as I conceive their ground to be but weak, (as may appear by divers other

and excellent] Excellency is often afcribed to God, and to those things that belong to him more nearly. His Name alone is excellent, Pal. 148.14. and the excellentie of Jacob, in the Prophets often; and Pfal. 47.4. His excellency is over Ifrael, Pfal. 68.34. As it he faid here; My goodness is nothing to the Holy One, and Excellent of Heaven; but to the Saints and excel-lent upon carth; whose neerer relation unto God, and imitation of his holines, &c. gives them right (among men) to these

V. 4. their forrowes] [ in the Original : and from the fame radix, being taken for Idols ; as Jer. 22.28 &c. fome think the former alfo should have that meaning 2.1.5, dc. tone think the tormer and mount are that more proper in this place. However, if we like better of that more proper gogification, farouse; yet fince idols are here spoken of, certain it is, that the Pfalmit doth thereby allude to the etymologic of the word taken for Idols, coming from a radix that fignifies dolore afficere; to occasion grief, or pain, Now arx that lignites adver afficere; to occasion grief, or pain, Now Superfittion and Idolatry may be faid to occasion forrow and grief, and trouble of mind, in many respects; which is shewed at large by Plutarch in his Treatile Hapi desertationias, and fome others of the Ancients, that have written against Su-

persition.

haster after another] Or, give gifts to another.

their drink offerings of blood will 1 not offer] He would neither

do as they did, nor honour them so much as to name them.

names into my lips ] Exod.23.13.Jofh.23.7. V. 5. The Lord is the portion of mine inheritance Deut. 32.9.
Lam. 3.24. Inheritances were divided, and drink likewise in banquets, of old each had his part. Let others choose worldly comforts, God is my portion.
of mine inheritance] Heb of my part.

thou maintainest my lot ] Thou not onely givest it me at first, but also preservest me in it against my soes.

out alto preserve time in it against my toes.
V.6. The lines are fallen unto me in pleasant places ] That is,
my inherizance. The land was divided of old by lines, Isa, 34,
17.P(al., 78.55. The word might have been translated portion

17.1917.0.55. Ane word might nave been translated parties here, as well as Joh.17.55.9. & 19.9 and ellewhere. A parties is falles to me, &c. It is the same word in the Original. V. 7. is the might-featour] Job 33.15. Night after night for the word is, mights, In which time thou doeth, by feeth infigurations, influed the pla1.16.6.Or, my inward thoughts or affectionate of the might of the plant of the might be a second to the might be a second ons direct me to praise God.

V. 8. I have fet the Lord, &c. ] A&z. 25. Heb. equally fet. I have looked on him without irregular affections and paffi-

before me] In my heart, by Faith; in obedience, as my Mark in fincerity, as my Judge; in hope, as my Rewarder and Re

heis at myright hand] To uphold and defend me-right hand] Pial.73.23. & 110.5. & 121.5.

V. 9. Therefore my heart is glad ] That is, I rejoyce both in bo

my glory rejoyceth ] Meaning his tongue, Pfal. 30.12. & 57.8 AG. 2.26. Gen. 49.6. according to some translations. For mans tongue is the inftrument of glorifying God, and mans glory above the beafts, that have tongues, and speak not.

my fish also shall reft in boge In hope of resurrection, when

it is in the grave, ver.10.

is in the grave, ver. 10.
reft in hope] Heb. dwell confidently.
V. 10. For thou wilt not leave my foul in hell neither, &c. Act

2.31.0: 13-35.

Por thou wilt not leave This is meant of Christ, who railed himself, having not seen corruption, and will raise all his to

glory.

my faul in hell ] Or me is the grave, P[al. 3.2. & 11.1. as Lev.
22.4 or rather, my bady in the grave. So it fuits best with that
which follows, and with Peters proof of Christs resurrection, Ad. 2,27,31 foul for dead bady, Lev. 21.1 Num. 6.6. the other

Act. 2.77,3 [seal for details style [47,11] Attendance. The owned is put of the greacy Gen 37,25.

V. 11. In the prefere is floody of 197. Rather, Thou will have me faintful of 39 with the consuments for for its interpreted, Act. 2.8. In the prefere measurement for fortis interpreted, Act. 2.8. In the consumer for the translation, who there allo translates General Act. 2.8. The action of the its interface of the consumer is the Earl Act of the Apostle there, (peak-translation further than the purpose of the Apostle there, (peak-translation further than the purpose of the Apostle there, (peak-translation further than the purpose of the Apostle there, (peak-translation further than the purpose of the Apostle there, (peak-translation). ing of the refurrection.

joy Hebsjopes, &c. Or, by thy right band thou wile shew me pleasures for evermore, Act. 2.33. If so be that the Apostle there did intend these words of the Plaimist, which is not likely: neither was that their proper place, if he had intended them, but ver, 28. It is more likely that Christ did allude to these words of the Pfalmilt, Mar. 25, 33, 34. where by the right hand of God, is plainly meant, eternal life. So expressed in the 46, verse PSAL XVII

Ver, 1. Ear the right] My plea for my tighteous cause.

the right] Heb.justice.

attend unto my cry] Men pray carnellly, and ery out, in great

troubles. not out of feigned lips ] Heb.without lips of deteit.

V. 2. Let my Jentence come forth from thy presence ] Make it known that I have a just cause.

V. 3. in the night ] When none but thou couldst see me, and

my foul free from business, was in its own posture.

thou hast tried me.] Strictly examined me, as gold is treed

where ... - But finde nothing: I am purposed that thy mouth shall not trans-grafts or, both sound nothing: I did purpose that my mouth should not transgrafe.

I am purposed that my mouth shall not transgresse. I Concerning, &c.] The words in the Original Hebrew, if taken by themfelves are all plain enough, but the confiruction and connexion of them is very intricate and obscure. Some of the most accurate translate the former words: Qued cogito, non transgredietur os meum. Or, qued cogitavi, non transivit os meum; which they expound to this purpose, as if he professed, that he was no hypocrite or dissembler; but that what his heart conwas no hypocric or diffembler; but that what his heart con-circed, his mouth uttered, and no other. Though we cannot find fault with his translation of the words, neither with the fenle, or fenence(if confidered in it felt) that they gather out of it, yet how to gather that fenfe from those words, I do not well fee. The fame translation leaving out the pound, which they add to the Text, to make that fenie they would have, will hey add to the Text, to make this fens they would have, will afford this finefal on his the when there, approved of by some of the best: and I should think pile. 39-11 fail I will take lead for your specific and I from with large leaf wings; I will keep, Rec. if not have the regime I will keep. Rec. if not have the regime I will keep. Rec. if not have the regime I will keep. Rec. if not have the regime I will keep. Rec. if not have the regime I will keep the received the record, have no connect them chief the with that before, or that which follows. But most fallow this fens, as if he before, or that which follows. But most fallow this fens, as if he intended to professe his innocency in matter both of words, and Intended to profells his innocency in matter both of words, and worker. Concerning words, thus, I am purposed &R.c. aic is in the former verific Concerning matter of worker, and life, (that is, in his expertison; catterning the worker) man.) by the word of the flag, &c. that is, for they, being guided and disched by word, I have been price [16, 27, 28], a read word word words and worker than the confirm this est, of Ph. 1, 2 and word in and word words and worker than the confirm this est, the patter of the delitopsy) are times the confirmed words and words words words words and words wor violent works (here hyled, the pather of the delitopse) are interchangeably fet out, and condemped. Yea, Pol. 140. In main of tongue, and the winder (PAD) DIR and DIR DIR) are put cogether in one verse. Such a one the Greeks in one word expresse, and pather is well. Buy because divers are not fatisfied with its neither indeed dath the coherence fo elserly appear, which breeds now conjectures, and expositions; I shall further add; First, that these former words, Quod cogito non transgredieter of meum : may very well, from Plal 39.1, be rendred : what I think; (er, What thoughts trom 143.39.1, and renorce: west trungs (or, what towelfs forcer arife in me; yet) I will not offend wish by yetque; I will be filent. Then secondly, that those words immediately following, which here begins a new verse, to wit, concerning the until form, may awell; from in verse, yet in sentence be joyated to the former; as sishe faid, What I think; or, What is joyned to the former; as in custo, what it turns; for, wint is in my heart, concerning the workes of men, final nor patterny mouth; that is, Though I fee the prosperity of the wicked, and what many godly fuffer in this world, and thereupon my heart within me is moved often with indignation; yet I will take ters and verfes, which is done by divers upon occasion, and may be done by any wirhout offence, fince that it is not authentick, but of later (as all men agree) inflitution or inven-

V. 5. Holdup my goings] . I observed thy word as my citele, that I might walk uprightly by keeping within it.

Hold up my goings in thy paths, that my footsteps slip not ] Heb... To uphald my goings in thy paths, that my footsteps might not

[ip not] Heb.be not moved.

Pfal. xviii.

Annotations on the Book of Pfalms.

V, 6. for thou wilt bear me Because thou usest to hear me, I believe thou wilt hear me now, Pfal. 116.2. V. 7. Shew thy marvellous loving kindneffe] pfal.31.21.

kindnesse] Heb. kindnesses. kindays[f] Heb. kindays[s. that faves by thy right hand,&c.] Or, that faves them which trus in thee from those that rise up against thy right hand. V.8. Keep me as the apple of the sige] As men are carefull to

keep their fight, Deur. 32. 10. Zech. 2.8.
bide me under the shadow of thy mings ] As a hen doth her

chickens from the kite, or other ravenous creatures, Mat. 22, 37.p[a].91.1.2.

V. 9. that oppresse me] Heb. that waste mefrom my deadly enemies ] Cruel enemies, that cannot be fatif-

feed, but with my death, pfal. 35.4.

my deadly enemies Heb.my enemies against the foul. Or, who compasse me about for my life.

V. 10. in their own fat] Their prosperity makes my misery

the more, Job 15.27.p[2].73.7.& 119.70. proudly] 1 Sam.2.3.p[2].31.18.

welfe of him (that is, of overy one of them) is as a tion that defireth to ravin.

9 ravin.
Lucking I Heb. fitting.
V. 13, didpoint bun I Heb. prevent his face.
which is they lawed I Or. by they funerd.
V. 14. From men which are thy band I Or, from men by thine

mbofe bellie thou fillest with thy bid treasure] That is, with food and other worldly comforts that come out of the earth in these, wicked men abound sometimes; when good men want them,

Pish.73.77.
they are full of children] Or, their children are full.
V.1.5.45 for me, I will beheld thy face in righteen/mif. [1] will
not live wickedly, as they do, but righteen/ly, and then I shall
enjoy thy favour here, and heaven hereafter, March. 5. 8. enjoy byfavour he're, and heaven herasfter, March. 1, 83. T. Cr. 13, 1-15. Some think by althis, are only pwent thole inward joyes and comforts, asting from a fenle of Gods favour, and cerain confidence of his lower proper to the gody in editing greated croffes and affidients; these to be meant by the favor of God here; and by his helpen? But if they refrish a shock of God here; and by his helpen? But if they refrish a shock of the shock of th yielded in the former verse so fully the comforts of this world. yeared in the somet verte to tunly the conflorts or this world, to worldly men; I do not see where the strength of the anti-thess (As for me, &c., doth lye, if he also looked no further. It is true, these spiritual joyes are incomparably greater, and fweeter then any temporal can be; but as the carnell, or first fruits of that which we expect to be perfected in heaven, in the perfect injoyment of God, face to face, &c. So, the Apolle teftifies of Moles, that he despiled the reasures of Egypt, &c. because he had a regard to the recompence of the reward, Heb. II. 26. And might not David as well? Befides this, the words themselves, of themselves, feem to import as much; and it was not perchance without fome allusion to them; that in the New Testament, to fac God, Hob. 12, 14, and to fee the face of God, Revel. 22.4. is taken for exernal life. As for the word 1004, Revel. 32.4. IS EASEN for certail life. As for the word Transparent grandlated, littledge 5: Saint John mights perchance allude to it, I Epith. 3.2. We know that when he fall appear, we findle bettle bitte bitm. This expection, the likeness of Sodywe finder also Numb. 12.8; where Modes is fail to have feen the fimilirude, or libenefs (it is the fame word, as is here) of God; by tude, or incinding it is the lame word, as is netter of son; or which most undersland, the glory; and so is the word translated there by the Septuagint; as here also, Noga, in both places; and because we finde the translation of the Septuagint, often retained in the New Testament, it is possible there might be same allusion to this place, where the Kingdom of might be take attended to this place, where the Kingdom of heaven, or exernal life, is expressed by this word, either Nogal alone, or, Noga the ; as Rom. 5.2. & 8.18. and essential tempere, From all which, I conclude that David, in these words, had a

further aim, then this world, and things prefent ; whether fpi ritual, or temporal. Out of trouble, or when I am raised from 

PSAL XVIII To all add

the beauty and Title. feromt of the Lard) P[al. 36.1.

this fong in the day that the Lord delivered him from the hand of all bis tremies, &c. ] 2 Sam. 12. from the hand of Saul ] Especially of Saul, his greatest enemy, Mark 16.7.

This empiries, or plain of victory, we find inferted in the History of the Kings, a Sam. 22. bur not without fome, though so the fubliance of the Plalm not very material, yet observe-

able variations and differences of words to which how they abic variations and outerstrives or worses, which now they hapned, is not fo caffe to refolve, as they are confpicuous. happed, is not to same to remove, as they are completions. The chiefest are, some additions and omissions; if we may so call, what is more in the one, then we find in the other: on addition, where it is found: an omission, where it is not.
Which neverthelesse must be understood with sobriety, not as which nevertherene must be appetition with touriery, nor 43 though there were any thing in either, abfolutely and fimply; either abounding, or wanting; but onely comparatively. Ba-fides the first verie here, which is not in Samuel, such differences of fmall additions, or omiffions may be observed in the lecond verse, compared with 1 Sam. 21. 3, and in the 13. compared with the 14. of that Chapter in Samuel; and again in the 14, compared with the 15, and in the 35, compared with 26. Now the cause of these differences; though not any can 36. Now the cause of these differences; though not any can be given perchance of which we can be condident, yet it is probable; that they were found in Copies written with David how own hands; or that they were fosting (eight power of the first providence). is a most proposition, 17-76. I 1970.

They madely 1 Sim., 25-161.31.18.

V. 12. Life as a limit that is greath of his proj. Heb. the lifefield him (that: 15, of every one of them) is as a lianthat deficitly

rection.

The difference of the second of t 26. compared with the 27. in Samuel; and the like, if any other be of that nature: as also those, where the difference is of one letter onely, as N7, and N7 in the 10. verfe. of one letter onery, as NT3, and NT3 in the 10, verity, compared with the tr. in Samuel: and one or two more, of the like nature: in all their, Interpreters needed for one fuch letters difference, or transposition, to have made a difference of fense, or interpretation dince that in diversights plant to the contract of the contract o rence of fenfe, or interpretation fince that in divers other pla-ces of Scripture, fuch transpositions, and changes of single lig-ters in some words are found, which nevertheldle are agken for the same, and make no difference at all in the translation. The Maforab of the Hebrews will afferd ftore of examples in chir kind, to them that are acquainted with it,

Verf. 1. I will lave thet ] Intimately, as a mother loves her child that comes out of her womb.

V. 2. The Ludis in Rock, Re.] He aften this diverfity of names, to five, That as the winted have many means to help.

5 God han many means to map.
my flength, Heb. my reale.
V. 3. I will call Or, I called.
who is mostly to be graifed] For delixering me from all my nemies, Pfal.50.15.

fight be faved Or, I mae faved.

V. 4. The fortones of death compafied me Phil. 116. 3. He feath of his dangers, and of the malice of his capenies from which God hath delivered him.

ungodly men] Heb. Belial. V. 5. forremes] Or,cords.

V. 5. [Growers ] Descriptions in the first state of the first state of

V. 7. Then the earth (book and trembled) This and what fol-V.7. Then the earth fissels and transleted. This and what follower to the 15-years, faithfully as we flue forped, it incorp be taken as a fimple or hillorical relation of what happened; but as a Poigined description of Goods presence, and (in his powerful help and stiffsiance.) concurrence, in Davids considered the following revenue where no Footry otherwise is dispersed, and in the power of the following fubline deterptions and expressions, an apore succession of the bine either Poets, or Orators. So the Prophets fight often of Christ, the Son of God, his coming into the world; a high subject indeed, and well deferving highest expressions; a high tubject indeed, and west deterving nignest expressions, though in the manner of the execution to outward appearance, a very mystery of humiliation. So upon divers other occasions. This are understood by the Jews, hath been a great occasion(and so of divers others, besides them.) of their insidelity;

Y. 8. out of his ] Heb. by his. five out of his mouth deveured ] Confumed Davids enemier

V. 9. He bowed the heavens alfa and came down] Pial darkueste was under his feet] He came invisibly, to overcom the enemies of David.

V. 10. he did flye upon the wings of the wind ] He came fpet.

Y. 10. of the pre present wangs of the serious for come pro-dity, and unexpectedly, wings of the wind J Bh. 1043. Y. 13. The Lord alphibunded in the Heaven, &c. J. What is here spoken of of thunder, and lightnings, &c. in this and the next verse; and of heistlones in the format, whereby great Armies have been overthrown, and the victory by heaven caft upon the weaker party, hath really happened more then once; upon the weaker party, natu really nappense more tuen onese. Befides what we read John-to to that purpofe, Ecclefinficall, Hiftories tell us of the very like, that happened under federal Emperoura; and of a certain Romane Legion from theory (because

(because at their prayers obtained)called xequiposon . However, we do not read of any fuch thing that hapned in Davids ever, we do not read of any juch thing that hapned in Davids Wars, or time; and therefore, as was fail before upon the former verse, conceive this to be rather a poeticle expersion, and acknowledgment of Gods help and favour to David, as though he had been visibly seen, with all uson also cowhat had happened in former times, as John 10, and elfewhere, So is Ifa. 29.6. also by the most, as allegorically spoken ; but by some

raten interally.

the Higheff gave his supper] Thundered, lightened, and hailed,
Job 37. 3.4. Plal. 29. 3.

V. 14. he feet out but arrower] His lightnings.

V. 16. he dree me out of many vactors] Out of fundry and
V. 16.

great dangers. mam maters | Ot, great waters.

V. 17. From my frong enemy] To wit, Saul.
they were too frong for me] Therefore God fent me fuc-

V. 18. but the Land was my flay My flaffe, to keep me from falling.

V. 19. large place] P[al. 118.5. be delivered me] The cause of our deliverance is Gods favour

to us. V. 20. The Lord rewarded me according to my righten [ns], &c.] Some would have David by this, and all that follower to the 23, & 26, veries, to have no further aim or meaning, then to affer the juthers of his cause against Saul, and others, that had opposed him: And I make no question but his words have a more special reference to his carriage in that bufiness. But nevertheless, they are more general, then to be restrained to that onely. Yet we must not think, that he in-tended by these words to justific himself before God absolutetendes by meie words to juthen himtelit belove God abfolute-ly, ain firshess; of Law, blameless and innocent, which him-els (Pell. 143.2. And enter not into judgement with thy fervant, &c. Pell. 130. 3. If then Lord [houldit mark innuity, &c. and elsewhere often) doth openly, and clearly dicklaim; but onely to profess a general defire and endeavour to ferve God, and to keep his Commandements: which, if true and fincere. and to keep his Commandements: which, if rue and fineers, will in any man beger a religious (for far man in sepable) and intocent life. Such a life and resolution, out of God bourry and goodness, baving promises of God Rivour and proceeding. Daving up continues of the favour and proceeding. Daving with well lay claim to it, as good avidence of his faith and credit in God, Jand defire God to reward him according through nearly or the metrics of the works themselves; which is another thing.

WHICH IS BRIOTHER THING.

V. 22. I did not put away bis flatutes from me] No danger could keep him from obeying God.

V. 23. before] Heb. with.

v. 2. segor; reto. 1941).
from some imputy; From following my corrupt affections, to
the fin 1 was most enclined unto.
V. 24-in his eye-fght; Heb. before his eyes.

V. 24. With the merciful thou wilt shew thy self merciful] He speaketh of God, according to our capacity, who sheweth mercy to his, and punisheth the wicked, Levit. 26, 21, 24

Job 5, 13-However, the words in the original Hebrew, acted freener in this place; yet is the trenslation by the fine word, fufficiently warranted both by what goes before; and by what followeth, write 44-51; in force fenfe, if under the fine word, fufficiently warranted both by what goes before; and by what followeth, write 44-51; in force fenfe, if under the fine word, fufficiently warranted both by what goes before; and by what followeth, write 44-51; in force fenfe, if under the fine word, force and the fine word, force and the fine word of feveral neighboring an intermed in the lighboring with the fine with the former and the fine warranted force and the fine word f God will mit with them that are fuch in their own way, and IAS. 18. thy felf unfavory. So in the text: in the margin, wrefile. But there is no reason at all for this difference. For it is the same word in the Hebrew : here, full, TABAR : there, conerafted DBDD: fo of purpose contracted; (as is well obferved by fome of the Rabbins) for the found of the ear, that it might agree with the former (by which the oratio is made multo concinuior, as the Masters of the Rhetorick speak) חתבר and בחתם מחבר

V. 29, but will bring down high looks] When their fin is come to the full measure, Gen. 15.16.
high looks] Island 11. 62 5. 35.
V. 28. light my candid! Thou are he that doft reftore me

V. 2.8. light my cantil! Thou at he that doft reftore me from advertity to profiperity: the turned my mourning, and my herwinels into joy. Thus is the word cantil, or tampofire taken metaphotically in the Scripture: The light of the vipilet-water rigorith, but the lamp of the wirted float lee put out, Prov. 13. 9. and ellewate often. See Job 23. 23, 4. h. It may be underflood of fightivall Illumination allo 38. Thy word is a lamp aire to the lamp of the wirted float of the provided of the second lillumination allo 38. The movement of the lamp of the word of fightivally lillumination allo 38. The movement of the lamp of the to my feet, Pfal. 119. 105. but not fo properly in this

V. 29. For by thee I have run thorow a troop He attributeth it to God, that he both gat the victory in the field, and also deftroyed the Cities of his enemies.

run] Or, breken.
V. 30, the word of the Lord is tryed] Pfal, 12.6. & 119. 140. Prov. 30.5. Be the dangers never fo many or great, yet Gods

promise must take effect, tried ] Or, refined. V. 31. For who is God, fave the Lord? Deut. 31. 39. 1 Same.

2.2. P[al. 86.8 I[a. 45.5. V. 32. girdeth me with firength] P[al. 93.1. and maketh my way perfett] Takes away all lets, and gives

me victory in my wars.
V. 33. like hindes feet He made me speedily to take the

v. 33. the mass press pre mane me specially to case the forts of the nemnets, Deut. 32. 13. & 33.39. so unded of the frong holds and caffles of the enemies, built on high, as the fathion wai; which David calls his, because (as some would have it) he had a right unto them; and was warranted by God naver, ne maa a rigno unso menu; and was warrance ay cod for what he did-but rather, as there, his, becaude he had taken them, otherwife thought impergnable. Mine, therefore emphatically, Or, my high places, fuch high places or those particular holds, as David had to do with a swe fely, miss exemy, &c. Sur when I confider, Haba, 19. & 15 am, p. 13. I rather incline the later. wnen 1 confider, 1430,3.19. & 1 Dam. 9.13. 1 Tather incline to believe, that my high places, or, his high places, were words proverbially ufed importing, whatever it be that we most trust too, and wherein we think our selves most secure. So muma

too, and wherein we think our terves more recure. So minuse absences, in Latine, much rother purpole. V. 34. He teached in yeard to wer? P[al. 144. I. fs that a bow of fleel is broken by mine arms?] Which is stronger

then iron, Job 20. 24.
V. 35. Theu haft also given me the shield of thy salvation ] To defend me from dangers.

the gentlenes bath made me great ] Or, with thy mereness thou

to gentical; to the matter that the beginning, continuance, and increase of his good successe to Gods sayour.

V. 36. Theu haft enlarged my fleps God gives me free room to walk by removing my enemies, so that I need not tremble to make my feet flide under.

to make my teet must and the system of the s

mercy to ms, and puniment us more and the second of their windedness, that is, when the same word is repeated in a sentence, but in a different sent say specified by profilers and the like. Flowardos in man, or spoken of man, is wice opposed to runth and sincerty. It may importable, substitution of the second of the sentence in man, or spoken of man, is wice opposed to runth and sincerty. It may importable, substitutions and the second of the sentence in the second of the s

V. 43. thou haft made me the head of the beathen ] Which dwell

V. 44. Affoon as they bear of me] Not fo eafily appliable unto David, though we read fomewhat in the History that may be drawn to it; but to Christ most properly, and emphatically, if the words be verbatim translated, (as in the margine). As the hearing of the ear; that is, by the preaching of the

the firangers shall submit themselves unto] Or, lye: Signifying subjection constrained, and not voluntary, as some

1711.

\*\*PALIMOGRAPHS OF THE PROPERTY OF THE P reations this meconjuna (as they call it, o cang, not a imposed relutancy: or as others would have it, contrainey of the filling and outward profession; blue, supposed inclination in them, that are fo low and fervile, to type of flutery which in-cludes lying. Soin Latine vernilities, is taken for falle flutery, from verna, a bondflave, or fervane: adulatio, from Jung. 2 fervant; and many like in all languages.

tervant; and many nee in an tanguages,
the stranger; Heb. the sons of the stranger.
V. 45. The strangers shall sade away it ear shall cause them
to come forth of their secret holes, to seek favour of methe

V. 47. averigeth me] Heb. giveth averageminis for me, findaith) Or, destroyth.
V. 48. hbove] Or, from Plal, 69.1. from the viol. nt man] That is, Saul, who of malice persecuted him.

P.C.I. xix

ted jum. wisters man J Heb. man of violence.
V. 49. Therefore will I give thanks unto thee ] This prophecy appertaints to the Kingdom of Chrift, and vocation of the Gentiles, as Rom, 15.9.

Gentiles, as Rom, 15, 9.
give thanks] Or, confess.
V. 50. and to his feed for everyone. This did not properly appetrain to Solomon, but to Jesus Christ.

# PSAL, XIX.

Verf. 1: The Heaven, &c. I The intention of the Plabrilli in this Plabri isto praile God for those means, whe-ther ordinary, on extraordinary natural, or uperplautal, by which men come to the knowledge of God; or to lipsk more properly, to the acknowledgment of a Deity. Those meanes property, to the actual ment of the natural, and common to all men, the confideration of Gods works, and among them, of the Heavens; and in them, Gods works and among them, of the Eleavens; and in them, of the Sun as most eminent and conspicuous; of which kind of meanes in general, the Apostle also speaketh, Rom. 1.20; & Heb. 11.3, and the Plalmist before in the 8, Plalm. The supernatural, not common at that time; but of a special grace and favour, indulged unto the seed of Abraham, the Nation of and ravour, induiged unto the teed of Abraham, the Nation of the Hebrews , the Word of God; here called, the Law. And it is observable, that one word is used in the Seripture to express the course of nature (4s we speak commonly) as well in heathe courte of nature (18 we speak commonly) as well in Beavenly as fublinarily things; and the present or ordinances of the Law; which word is [77]; of which; says thad particular reference unto David; see before, upon Pfal. 2.7.1 will declare, &c. terenteunto Davague betore, upon Flaita, I. wa netarijac, Belides places there quoted, lob 38, 33. Knowest bou the ordinances of basens, "Phili Fippi, The Lached allo, when they speak of the courte of Nature, uncertainty, as the Greetans, point ) the whole Lexi and more springlished the courte and revolutions of Sun and Moon, and other justiculars of lieutens and the courte and the sun a

revolutions of Sturt and Moors, and other particulars of Heavist, Quality above 35 data, \$6.

V. 2. Del Bost dat, attached bytech, and night, &c.] The 1667Modes or controll in Localition of highe and dely, a Condition, and to be a Condition and to be a Condition of the night for us then differ on the day list a very conditionable effect of the Sun's condition with the day list a very conditionable effect of the Sun's condition with the data Condition of the great a work, and to make the Author of the great a work, and the media, and for it did the in particulars, and the sun an of to great a work, and openent, and to a diaghts in particular, a mixed gifts things of the nature. Take wis flushbet diaght in different indight inclined, Be. and, Queni wie different ordines, yield discuss nationally wis flushbet, Be. So Tully in his Tuffulains, and in his De Ligibbs. not to mention of there.

13. There is present in our or mention omers.

13. There is no fiscis, four diguage, where their white it fait their fifth. To keep their other in our first present in our first present in the particle of a may be translated either non, or, the case in the particle of a may be translated either non, or, fine,) without (thefe, to be underftood) their voice is heard; as integrations (unification of uniform content course) as therein our English margin. The former, you maditur own comm, is embraced by Butter. The onely objection against it, is, that the Palamis would commit as great ratural one; repearing the fame thing three times. Well, if that he all, it might easily be answered. But because I like of the latter well enough, it shall not need. It is that (this latter I mean) which Junius and Tremellius in their Tranffacion; and fince them, learned and Trienellius in their Translation; and fince then Jearned Growins, in his has Notes; commend unto unche mode gentine, and every way mod probable, at I conceive. The meaning then will be, thits at long the heavier, cannot freek force by Jean use and Jean State of the Market Notes and the State of the

spear, the flower would immediately repair. Thus 19 40, the charge deady in flower steels that the 12 december 12 december 12 december 12 december 13 december 14 december 14 december 14 december 14 december 14 december 15 language, rozhat very end to glorifie him; of those things that have neither speech nor language in them, and yet cease not to lave neigner speech not larguage in them, and yet ceate not to glorific God, and to declare his power and greatedly, yet and goodnesse, all the world over. This confects what ever others may think of it, pleased David so well, it seemes, that not may rims or 17. picated Lavidio. well, a teemes, that her connects with ordinary expression, he thought good to viry it by apt metaphores of babes and furthing; as we understand the manifest of the state of the st

Pfal. zix.

V. 4. Their line is gone out ] Some by line, understand their curious frame and structure, made as it were, ad amussim by line curious frame and structure, made as 1: were ad amnijum by une and tule, Zach. 1.6. and a lime had be structured war. Jerufa-lem; but rather Job 38. Who bath lad the medface biverof; if thou knowled? or who hath stretched the line upon it? being spothous punking 7 or who thath stretched the line high 12? being spa-ken of the Creation. But that which immediatly followeth, and their words, which according to the Stripture flye, scemes to be a further explication or profecution of what went before, makes their interpretation more probable, who by 37 (as 11a. 18.10 precept upon precept fine upon line) underftand a line, or verfe (as an elently they called it) of writing: and fo the Pfal-mift makes the heavens to write, as well as to fpeak; to have a pen, as well as a tongue. Liber patting, and liber citie, hath been pen is well set a tongut. Then patter had ther eithnah ben tid by divising the proper had nowy field, the leaves (as is well objected by found here) are not made as which do may read, looking jump in with the contract had looking jump in with the precision pende of the precision pende of the precision pende in Greek 65%; for all in his ben in 50%, or for found other than the way the fifteeness of the precision pende of the pende or for fome other texton. However, the difference is not great, and other min purples, it comes all to one. The Apollie thereology, and other min purples, it comes all to one. The Apollie the textor, and the first with the Sepungini Traditions of the Platinity of the continuation of the property of th lo been ted to a munneentanding of this Halm (to lat as the Sun and the effects of it are flowen of) as shough all we're to be underflood allegorically, and no other thing had been included by the Phalmit. Most think this the abotile applies these words to the foilind, or principling of the Copiet; which indeed was even then gone very far just haddly to far, as well indeed was even then gone very far; jun faidely for far, at well to bear this application. But to let that polific, it he fope of the Apollic lint that Chipter, be well weighted, the coherence of the world, hill fewical objections, and answers, and cible interested, well objectived, 24 hing onbeywife not fo obvious and the world. The objective of the conclients of the freech in this whore. Choose, because of the conclients of the freech in other almost purposes, the conclients of the freech in the world of the conclients of the freech in the conclients of the forest of the conclients of the forest which is the conclient of the conclients of the forest will be concluded to the conclient of the conclients o they had no reason to be now so extremely seandalized, or offended, that the Gospel of Christ should be preached unto them alfo. For further proof, let Calvin be read both here upon this Pfalm ; and in his Commentaries upon that Epiffle: whole resions are inaniwerable : approved also (though tacito

whole testing are maniwerance; approved also (though testin naming by Varablus upon this Falim. in them both be fet ] In the heavens before spoken of, ver. r. The beavens, ace, what followerh of any and night, is no inter-ruption of the first subject, because he mentions them onely an effects of the Suns revolution. How the Sun is faid to have effects of the Suns revolution. How the Sun is laid to have a cadernate, who is in perpetual motion (except a man fibuild understand it of the Zodiack, which I do not think was Davids meaning) (ee upon the fifth verse, out of his chamber.

meaning, ice upon the nrtn verte, out of our computer.

V. 5. Which is a Bridgroom] Marriages among the Hebrewa were performed with extraordinary publick rejoycings, and great follownities; as may be gathered from the parable of the great to eminities 1 as may be gathered from the parame of the ten Virgins, Mat. 25. and what by way of comparation is write ten of the children of the bridgrown, Mat. 9-17. & Joh. 3-19. See alfo I(a. 61, 10. & 61.5. Among other rites and folermities then in use, one was it seemes, and is yet after a fort, (as Buxtheir in the one was in recurstant is greater a jort. (38 Dux-corfin his Synagog Tadachs us) that a fair tent, or canopy, was, probed abroad in the open set, whether field-or garden. //where the brief and friedgroom did meet; and there the brief being did not briefly groups; upon their coming forth (not without the long expectation of them that were without). be-without the long expectation of them that were without). ing fet out with all the pomp and bravery that could be devi-fed, there was wondrous joy and exaltation. So doth the Sun. when he rifeth in a morning, after the darkneffe of the night

appear to us; very glorious to our eyes, and very welcome to most: whence proceeded that acclamation, used afterwards thence proceeded that acclamation, used afterwards the most Or, that they men not.

deminious over me] Pfal.119.133. Rom. 6.11, 14-

Exerere Chare Sol. out of his chamber] Heb. amam. Some render it, de umout of his engmer! I see, applied, some tender it, de um-brazule fue; in reference to that cultome we have focken of, of ston, or canopy pitch; &c. The word, of it felf, may fignife any covering, that is for a shelter, in general. But of a brides chamber (or tent) as here of a bridge gromet; it is properly used fol a. 16. and therefore by most is here rendred by Thela-Joel 2, 16. and therefore by moft is here rendred by Thela-mus. Now this of the Sun here, is not folken according a Aftronomical exactness no more then many other things in Scripture: but according to outward appearance, and vulgar judgments. Though therefore the motion or conversion of it (if Aftronomically confidered) be equal and confiant: yet to us, when he first appears, he seemes then first to rise and come abroad, which presupposeth a resting place; if not a new birth,

as some heretofore were of opinion.

as a syong man torun a race The ancient Grecians, we know, at a living seat town steel. The ancient Grecians, we know, had their at area by postes, which were public textericities, and matches in cunning, performed among them with great for a consideration of the colline was, that they that did run, bare a burning torch in their hand, from whence came the Greek word Augund's Payings and the Latine Powerts, Impade transfers. It say fach cultone were among the Hebrews (for the Greekins night beveit from thency on in cate this consideration of the Greekins wight beveit from thency on in cate that we well as it was to the Latinessee. It was to the Latinessee to the consideration of the conside it. But we have no certainty of cither, and therefore can conclude nothing. The Romaneway of running (publickly and with following) was most upon chariots, called sige, or guestings and they are call adhealted yearway to man, hough carryed. To which of the fick inde of running, with the legacy upon hortes and chariots, (as the Sun is ordinarily prepetented upon a thorist David here don't allude.) I know not; the alluque of the consequence analysis, and that this?

ed upon a chario) Lawid here donn anided, know not: the al-lufon will be proper enough to either kind. V. 7. The Law of the Lord, &c. ] What here followeth in commendation of the Law, night all, or the greateft part, be in-terpreted with fome reference or allufon to the Sun spoken terpreted with itome reterence or allution to the Sun Ipoken of before, and its proprieties: as when he fayes offit, that it is pure, that it inlightens, that it caufeth joy, &c. But I do not find that any Interpreters go about it, and I will rather imitate their fobriety, then be an example unto any of too much fubrilly. Of the coherence in general, fee before upon verfe

law] Or, doffrine.
is perfect] Though the creatures cannot ferve to lead us to God, yet his word can, Pfal.29.9.& 119.96.

DOLYCE HIS WORD CAP. (HIALD) 9. & 119.90.
CONNETTING OF THE HIS OF

righteous altogether] Every one, without exception, and i things, Pial. 119.128.

things, Viai, 119.120.
V. 10. More to be defired are they then gold ] Except Gods word be effected above all worldly things, it is contemned.

word be effectined above at worthly things, it is contained, yet, then much fire gold ] Plat. 119, 72, 12, 70 vol. 8.19.

[wetter also then being] Pfal. 119, 103.

and the bong comb] Heb. the dropping of the bong comb; Hat which coment forth without preffing, and is counted the sweet-

off and purelt honey.

V. II. great remaid ] For God accepteth our endeavour,

though it be far unperfect.

reward] Mat. 5.12. Gen. 15.1. Heb. 10.35. V. 12. Who can under fland his errors, &c. ] So much in com-V. 12. Who can macrican us or or s, etc. ] 30 much in com-mendation of the Law, that it is just, pure, perfect, episted in it felf, and requiring perfection from those under it;) and the like; without any reflection at all upon his own infirmities, like; without any reflection as all upon his own infirmities, unight seque formerized of preinprojon, in David. He therefore now the conclusion, makes his confeition to God, and at the conclusion, makes his confeition to God, and at the conclusion, makes his confeition to God, and at the conclusion in the case his gradeous suffinance against fines of gradeous content, in the 12, and fins of will fulled, or prefumption, much 12, we first intrinsing all other cheep the dichibitity of the Law, how pure and perfect foewer in it felf; so bring man (in this figure of anything common of homostiffer, and the new first part of anything of proposition of the content o this flate of natural corruption) to happinesse; and the neceffity of another Covenant; to wit, the Covenant of grace, in Jesus Christ: implicitely here included, or aymed at.
Who can understand his errours?] Then there is no reward of

Who can understand his errours? I then there is no reward of dury, but of grace, Rom. 4.4. for where fin is, there death is the reward, Rom. 6.13. This interrogation hash the force of an affirmation. Who can? no man; not the most perfect and it is the reward. an affirmation. Who can? no man; not the most perfect and inducernt. So St. Paul of himself, T Cot.4.4. I know nothing by my first, and not hereby inside the facing living the facing living the facing living the facing living the stand] Heb. by the facing living the facing my living the facing living the facing living the facing my living the facing living living the facing living the facing living living the facing living living living the facing living li

Annotations on the Book of Plalmes.

dominum norm mel Phil.119.133, Rome.1.1.14 The grant ranging film.] Great, in comparison of leffer fine, of weakneds and infinity, of which, Phil. 1303, If the search of the search o

PSAL. XX.

Title.

Of David ] Composed by David himself, as a Prophet, for Parvil Campofed by David himfelf, as a Propher, for a publick form of prayer, to be uted by the people for him-felf, their King. Hence it is, that he feeds of himfelf is the third periform. The particular coession, upon which, as is by most conceived, this pidlim was first penned, was Da-vids War against the Ammoniker, and Syvinan; of which we read a Sam. 10. & 1 Chron. 19. This conjecture is chiefly grounded on the 7. verse, Some trust in charets, and some in burfes: because particular mention is made in the History (it outs places be looked upon and compared) of great number of charters and herfemen, taken and flain in that War. As for that feeming contradiction, that is observed by most in that relation, in the number of the charters and harfemen; we will not meddle with it here, as not so ne-effary to this place.

wettary to this place.

Verf.1. THe name of the God J That is, the God. See upoa Poll 1, 10. I that have the J Name.

of the God of Jacob J As phl.46.7,11. 8. 81. 1,4. and elfewhere. In which places either fixes by put for firsel; and fo the God of Jacob j. 10. Something the control of the Hardines: or Jacob particularly, ask food of Jacobs, and the far affact Genty: 4. Bur a more particularly, ask food of Jacobs, and the far all place, by the name of the God of Jacobs, because they are Jacobs very words that a cuelled here in the beginning, Gen.37-2; defeat the? Heb. Jacobs have a wind be far on this capability of the see that a cuelled fact for this the description.

V. 2. the help Heb. Is help properties.

Furnighten the God of Jim) For the bartel, that those mayers overcome thy form.

overcome thy foes.

V. 3. Remember] Part of the meat-offering was to be burnt on the alter for a memorial, Lev. 2. 2, that God might remember to de good to the offerer.

all thy offerings ] David before he went to War, offered facti-

all to pigning! John to filts: yor, wake fat.

accept the turn to filts: yor, wake fat.

accept the burnt to filts: yor, wake fat.

accept the burnt farified? Burn to afthe to yor.

as an extraor yoken of acceptation, Lev. 9.24, Judg. 6.2.1.

ring: the party would require God finch an extraordinary flow ould require God finch an extraordinary flow to the party would require God in chine for its likely, it in the fat is the fat in the fat is described by a fat for the fat is the f

in the Text.
V. 4. fulfill all thy Counfel Counfel is empty : performance makes it full.

V. 5. We will rejoyce in thy falvation ] Safety and deliverance granted to the King, in whose weal our felicity stand-

rem. "De will fet up our hammer ] Intoken of victory.

V. 6. Now ham I, that the Lord faceth bis amointed ] Molt
Interpreters take these words as spoken by way of thankigiving, after the victory obtained. If so, then was not this plaim
ving, after the victory obtained. made at one time, nor these two parts so firly joyned into one. More likely therefore, that they are words of a more then or-More likely theretore, that they are worm or a more then of-dinary confidence only, as though they had already obtained what they prayed for: which kind of confidence, if well grounded, is often times very available, to the obtaining of regrounded, as often times very available, forme optiming of requests: and there be example so fit elsewhere. But that thee words were used by or intended for the priest alone, when he offered, as some here are of opinion, I know not upon what ground it can be faid,

tutes for preterits, (as upon this very place Vatablus, may advertities, though he found God very gracious unto him, and also be translated. They plad be brought down and fall; but we imight preclume upon his favour as much as any; yet in great shall rise and shand upinglot. However, preterits of purpose here humility desired of God no more then bare lities, as we say, that might be used for fraures, to show their considence; whereof God would but let him live, &c. God in his great mercy, and fee upon the fixt verfe.

fee upon the fix verse.

V. 9. Sow Lead, It is the King then m. All acknowledge, the left below words unight as well be translated, Sante Lead the Kings then us whom weells. but that there is a diffinition in the Hebrew Text, after Save Lead. It is true, there is a diffinition on of a colon, which they call adminstly, but if occasion were, we could thew that no Interpreters to precilely bind themselves to their distinctions, but that formstans, it contains the translation of the contained the contained the contained that the contained the contained that the contained that the contained the contained that the conta they can dispense with themselves. But we will not except against this translation, since there is no need.

Let the King hear us] Most understand, God, or the Messias.

Calvin would have David himfelf (as any other King in the like cafe, that represents the Person of God) to be meant. To which purpose he quotes Lam.4.23, & Mic.2.12, to which may be added, I Sam. 8.20.

PSAL XXI.

A Platm of David. There is no question to be made of it [Pjam of Divia.] Interes in question to be made or it, though fome upon weak grounds, would have it otherwise, but that David himself was the author. The reason why he speaks of himself in the third person is, because it was intended by him for a form of a solemn thanksgiving, as the former of a prayer, to be used publickly by the people; in which case the third person would fit better then the

Verf. 1. Stall he vijoyee] The future is here put for the pre-fent, not excluding prefent joy, but the better to fet out the greatnesse of the benefit; the memory whereof fet out the greatnelle of the benefit; the memory unervoil need of that netty, or antuote against mostasily. Imowers, was to continue long, and with the memory, the joy with was to continue long, and with the memory, the joy with the property of the memory and the memory and the memory the property of the last that size upon his Throne, was not of long condance; yet in our remembrance, is out chiefelt sharkshilmelt; it interests the memory of the last that size upon his Throne, was not of long one of the last that size upon his Throne, was not of lossen a ground size of the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size upon his Throne, was not of lossen as promised to the last that size u and to remember, in the Scripture, is as much sometimes, as to prophese; and because it is certain, that other like promises be thankful.

fire, Pfal. 10.3, It is a judgment to him, that he hath his will, that he encouraged by fuccesse, he may proceed in his iniquity, untill he be ripe for utter destruction. But God, whom he favours, he takes care of them, and prepares their hearts, that they should not defire any thing hurtful to themselves, or difpleafing to him. Or if he fuffer them, (as in his infinite wifdome he knowes best, how to order all things for the best, according to every mans particular case, temper, and disposition.) yer he grants it not unto them. A main that fall eleptilly ob-ferve it, fhall in the course of his life find occasion enough to thank God, as well for those things that God liath nor, as for those that he hath granted.

thank (e.d., a west) note things that God Intain lost, as not thing in the thought of the think this to have a particular reference to the flowy. Sam. 12.30. And its note that of the end of the flow of the end of the ofter rimes

V. 4. He asked life of thee I conceive, (which is the opinion of some others also, though not so fully fer our and explained by any I know) that there is an antithefis, not in the words of by which antithelis the goodnesses God, and the humility of David is more fully and movingly fee out unto us and expresfed. Life, though the chiefest of temporal blessings in some respect, (as in point of price and valuation; for what would reipect, (as in point or pince and valuation) for Mara would not a man give, or forgo, for life?) yet as it is the foundation of all where, alwayes to be prefuppeded before any other can be asked or granted. (for what can any man enjoy in this world, if he have not life?) for it is the meaneft and lowest of all others. This annithens is used by God himself; in that antifers the made to Baruch, by the mouth Jeremy, Jer. 45, 45, 45. Behold that which I have built, I will break down, &c. And feeter the thougreat things for thy felf? feek them not; for behold I will bring evil upon all flesh, faith the Lord; but thy life will I give unto thee for a over in all places whither thou goeft. Whereas therefore David in the midst of his many dangers and

favour towards him, did not onely grant unto him that which he defired, the meanest of requests, life; but with it, the highhe defired, the meanest of requests, life; but with it, the high-est of temporal blessing, a crown, a Kingdome; and that too, not an ordinary Crown, or Kingdome; but a crown of fine gold; of which words more hath been said upon the former

length of dayes for ever and ever] Though the Hebrew words אור ביי וויין here translated for ever and ever, do not se precisely import absolute eternity, but that they may, and are used to expresse the long continuance of severall things in their kind, and so might here also be understood of a life stretched kind, and fo might here allo be understood of a life. Arrectived our beyond ordinary computation; yet because we neither find that the period of Davids life was foo over-long above what is ordinary; nor that he had any direct promife from God by any revelation, or otherwise, that he should live To long as he did; it is more probable that this is to be understood of his he did; it is more probable that this is to be underflood of his living, or furwing in his poferity, by a continued fucceffion of Kings and Princes that came out of his loyace, to divers ages after hintieft. Plato, that come und admired Philosopher among the Heathern, faith, that marriage is a remedy against mortality; a not accounting them altogether dead, that furvived in their pofferity. Since him, others have faid it; yes and before him too. For Ocellus Lucanus, a Pythagerean Philosopher of very grear antiquity, hath in effect the fundal this is it, according to bell furer preser, plate forth himsifel. aimed at, Luk-11-35,36. where he gives the reason, why the blessed, or as it is there, those that are accounted morthy of that world, and of the refurrection of the dead, nither many, nor are given in marriage; because they cannot die any more; as if he had faid, that being now immortal, they stand in no surther need of that help, or antidote against mortality. However, because even that life that David lived in his Royal posterity. 18 to feminione; in the experience of the control o ceffity be underflood of Chrift (the Son of David) his fiptiqual Kingdome, ruly and properly, both univerfal and eternal; I like well, that this allo flouid more effecially be referred unto Chrift, either his ternal Kingdome, or ceremal life, by his refurred to from the dead: according to that of the Appellet, chrift height gride flow dataly, dath so ware, Ke, Romdo. 3- and, ever front, Hab. 7-37. We may allo very literally (which is the most generally rectived interpretation) understandic to the affinance David height from Gold flis falvation and exertal life, as in all probability helads. See allo Pfalca (6-5). Thus

witt prolong, &c.

V, 6. thou hast made him mest blessed for ever ] Heb. blessings.

That is, most blessed in himself, and an instrument of blessing. others, Gen. 12,2. Ezek. 34.26, Pfal. 72.17.

made bim most bleffed \ Heb. fet bim to be bleffines. made him exceeding glad] Heb. gladded him with joy!
V. 8. Thine hand shall find out all thine enemies] Thine hand; O King: for they had named him, yer. 7. and his enemies they mention, yerfe 11. and Gods affifting him to deftroy them.

v. 9. them] Or, for them.
v. 9. them] Or, for them.
the Lord [hall [wallow them up in his wrath] This teacheth us
patiently to endure the croffe, till God destroy the adversaries: whom he confumeth as fuel in an oven, Mal.4.1. Efav

V. 11. For they intended evil againft thee] Thy adverfaries intended to destroy thee, O King. See notes on ver.8.

which they are not able to perform Heb. He is not. That is,

when the who brought them to destroy David. That is, their leader, who brought them to destroy David.
V. 12. [halt thou make them turn their back] Or, thou shale set them as a butt.

fet herm as a butt, back | Ho, fluider, back | Ho, fluider, back | Ho, fluider, make ready thine arrows upon the firings | Plat. 7.12, 13, which is thine own fluength | Shew thy power in upholding King and State, that we may praife thee.

PSAL. XXII.

Title. Aijeleth Shahar] There is not any Title that admits of more

digitals blabm? There is not any Tirle that admits of more variety of Interpretation and conjectures; no. of more uncertainty, in all that variety. Buger and Mollerus will afford most of them; whom it were an easies thing to English, if to as much purpose, as the labour would be daily. But when all it dough, I final not pict down variety of phansies; nothing that I can pitch upon with any probability, If any thing; this feems to be most probable, that this upon the control of the c

the beginning of some known fong or canticle in those | a special providence and dispensation withdrawing or suspenddays, to the tune of which this also was appointed to be

fung.
Though most Plalmes, (in some parts and passages, at least,) have reference, more or lesse, and are applyable to Christ; yet this difference is observable, that whereas the most, liyet this difference is oblevable, that whereas me most, it-erally belong unto David, or fome other; and allegori-cally, or metaphorically to Chrift; fome there be, (in part at leaft, as we faid before,) that are literally applyable to Chrift; to him more, then to any other. Of which kind, entit; to mmmore, then to any other. Or which kind, this is; a smay appear by the 8,16, 8, 17, verfes; bedder all in the end, from the 26, verfe; which all men confesse, more properly and literally to belong unto Christ and his Kingdome, then to David, a rany of his polietity, bedder Christ. It will be therefore our task in such, to take notice especially of the main, and most proper scope: that is, to consider them, as principally intended of Christ.

Verf. 1. MrGod, my God, why hash thou for faken me?]

Crosse, and shough not the very last, yet among the last that he spake there, before he gave up the Ghost. They are very he spate there, before he gave up the Globat. They are very considerable words, in divers respects, a shall a spare affere wards: thought allow not of that reason that is given by some, who think the Evangelist, Sr. Manthew, and Sr. Mark, to have exceeded them, nortranslared onely, in that tongue they wendered them, nortranslared onely, in that tongue they wendered them, nortranslared onely, in that tongue they wendered the state of the season of that Christ used, had not been recorded; none, but very skilful in the Hebrew, or Syriack, could have underflood the ground of that bitter mock and derifion of some then spectaground of that office the cors, who because Christ had faid Eli, Eli; (or, according to the Syriack pronunciation, Eloi, Eloi;) that is in English, My the Syriack pronunciation, Eloi, Eloi; that is in English, My God, My God; hence took occasion to mose, for atther indeed, to flunder him; for it would have been a very odious thing in hole dayes, to beer a dying man call upon any other then God;) as though the had called upon, or for Elias, Matsh.y. 47. But now to come to the fine of the words; they are words as which divers have been not a little foundalized, as words at which divers have been not a little icandalized, as fither arguing fomekind of despair, or at least much impati-ence: whence it is, that divers glosses and constructions have been devised, to turn the scope and sense of them another way, then in ordinary construction they feem to run. Some have been bold to fay, that what Christ spake, was but fainedly not out of any real fenfe, or meaning : not to expresse his own thoughts, but the better to conform himfelf to the common opinion. But this is too abfurd, as to need any confutation.
If there were any appearance of evil in these words, as it seems they conceive, that are formuch offended at them; shey might have confidered, that we are to forbear, not only that which i nave considered, that we are to foreear, not only that which is evil in it felf, but even that (where no indispensable duty doth bind, nor consideration of agreeier good doth preponderate; neither of which can be aid of these words, by them that are offended at them;) which hath the appearance of evil. But this conceit is not fo abfurd, but theirs ( though not more true, conceit is not to ablurd, but theirs (mough not including perchances) may be accounted as wirty, who would have Christ to have repeated this whole Plain, langing upon the Croile, or a good part of it, and fo to have untered thelewords (which only are menioned by the Evangelist, they fay, because they are the first of the Plain, as is titted in quotations;) no otherwife then by way of repetition or meditation. I would not fay, what some do, that it is not likely Christ would repeat so long a Pfalm, at the Croffe :I have read of divers Martyrs that have a Plaim, at the Croile: I have read or divers marry's that have repeated the whole Te Drum at the flake, or going to it; which is not much lefte in length. But the words of the Evangelists, if looked upon, are a fufficient confuration of this opinion; who fay not, (neither of them that record them;) that Chriff upo ay not, incince of them that economic them; that Chilli plake, or repeated, but, cryat with a load outer. Many of the ancients have faid, that Christ spake these words, not in his own person, properly, but in the person of whole mankind. Which indeed is true enough, in some since; but in that sense they mean, to free Christ in uttering of them, from all trouble of mind, or sense of grief, or fear, I cannot allow of it. They might as well say, because he suffered not for himself, but for mankind, theref ire he felt no pain. Yet this is more tolerable by far, then to fay, that the Deity of Christ, did withdraw it self at that time, fo that there was a real separation ; and from that feparation, this confusion of the humanity left to it felf. By thefe, and divers other expositions that we will palle by, doth appear what men have thought of the literal fense of these words, which they have been fo folicitous to avoyd. But offence, and yet to preferve the literal fense. That Christ, as man, (though God and man fill, bur the Divine nature by

influence for a while;) did fuffer partly in his body, and partly in his foul, (but more in his foul, then body) more then can either be expressed by man or imagined, I do not see how any reasonable man can question, that reads the story of his psssion, from his bloody (wear, unto the end; and considers Christ his own expressions, recorded unto us to that very end, that we might know how much he hath fuffered for us. I will not fay, that there was a necessity he should suffer so much, just so much, both in body and soul, to make his sufferings available to our redemption, both of our bodies, and of our oules. This I dare not fay because I have no warrant for it in Scripture ; and bare humane ratiocination in thefe things, is mere folly and madness: It is enough for me to know, that God had appointed it fo, and in humility to adore beyond what I can understand But that Christ did actually suffer very much even beyond what can be conceived, I believe, as I bemuch, even beyond what can be conceived. I believe, as Inci-lieve the Scriptures. If then his fufferings were extraording-ry; why fhould not his exprefitions be fo, by which we might understand (fo far as can be conceived by man) the greatness of his pangs and agonies ? In this cafe, fuch words as thefe, My God my God &c. were words of fense, not infidelity. Neither are fuch expressions inconsistent with a perfect fecurity of are turn expressions monitisent with a petrect security of Gods love and favour, at the sime time. There may be a con-tradiction in the language of sense, and that of faith, if in themselves considered, but no such monofishence in the nature of the things, from which that variety doth flow, but that they may meet in one. Doth not Ecclefiaftes in the fame claufe. may meet in one. Doth not rectentates in the same cause, and with the fame breath lay, Though a finner do evil, and his days be prolonged; yet I know he shak not prolong his days; Eccl. 8.12. and the Prophet Habakkus, of his vision, though it taryit will not tary? (Hab.2.3.) And even Plato, a heathen Philosopher, among them that were led by sense and reason onely, of greatest account, in one of his Dialogues called Philosopher, among them that were led by sense and reason don, towards the end of it, tell us that ar the same time a man may believe , and not believe ? And why not a man in man may believe, and not believe? And why not a man in fisch an extremity expeditules with God that he hath forfaken him; though his heart and faith tell him at the fame time, that God hath not, will not forfakehim? And indeed, if we mark it, (it is observed by most Interpreters) the very words marks. Also observed by most interpreters) the very words imply as much, and interpret itemfleves. For at the fance time that he faith, God hath furfakes him, which his fense, and the violence of his pangs expetifed from him; he calls him his God, (My Gd, My Gd, My Gd, M) argument of his faith: to which agrees well that of David in another place, But I trying in thee, O Lord: I faid, thou art my God, Pfal. 37.14. And if this be not fatisfactory, confider we the words, first as spoken by be not faitsfacory, confider we the words, titt as spoken by David, and there we finde in the fame Platine, (ver.4-4). For he hath not defived, me abbured the afficilism of the afficiled, neither bath be tid his face from him, but when be cried until be beard. Again, confider them (which is our chiefest business be beard. Again, confider them (waith is our chiefert buinness here) as fooken by Chrift, (though it may be supposed, that he spake them in no other sense then David did: ) and you shall hear him soon after, (as in Saint Luke we finde) saying, Father, into thine hands I commend my foirit, Luk. 23.46. Why then should any offence be taken at the words ? But because Christ was no ordinary man, and that to bear any pain or Chrift was no ordinary man, and that to bear any pain or griefe, without any figne of commotion, hath been thought by many to belong to perfect magninity, and higher of pir-rie, befides which already been faile, that what chrift did fuffer, was quite of another kinde, fo far above the mediure of ordinary inferiors, as a hindid was above to draw years of further briefly fay, that Chrift was place than the following citing and the common of the co riccing; 1 totat, 1. That no migrat new name the percent true mans; (a thing not easily believed, as appears by the multi-tude of herefies about his nature, that (prang up from after the fift plantation of the Chriftian faith), there being no greater evidency to ordinary judgment, at leaft, of his perfect humanity; then his being judyed to the common infimities of manity, then his being lubject to the common infirmities of man, fin onely excepted. 2. For our fakes, to keep us from utter fainting, and defpair in our greateft trialls, combats, and afflictions, whether fpirituall, or corporall, when God feems to forget us, which awing the comforts of his grace, and the benefit of his help, as fometimes he doth, even from the beft, and his best beloved for a while; that then remembring what Christ himself, so neer and dear unto him, was put to, we might have comfort. And although this of Christ's sufferings were an extraordinary cafe, not liable to the rules of ordinary humane ratiocination; yet for them that think a Stoicall apathie, or unpaffionateness, to be the greatest evidence, or character of true magnanimity, I shall commend unto them the disputes of two famous Philosophers, recorded by Aulus Gellius, a known ancient Writer, in the 19. book of his Nottes Attice, (fo called) cap. 1. & 12. There be that translate thefe words, אוריק עצבתונ not, quave dereliquifti : Why haft

Then the words of myroarmers being tormented with extreme anguish, Psal. 32.3.

V. 2. amnot stent] Heb. there is no silence to me.

V. 3. But thou art holy] Some think that by these words

Gods eternity and immurability, is here opposed to mans short continuance, and perpetuall mutability, which makes his condition, if well weighted, fo inconfiderable, (take it at the beft) in this world. Which opinion is not without fome ground; for fowe finde it, Pfal. 90, and elfewhere. However, their opinion nion likes me better, who by bely, here understand gracious, and propisions: in which sense we know the Latin word Pius, and projections; in want of the was more than work plan, is often afcible to God, by Ancient Christian Writters. He ground of this fignification might be; from the place where the Arke, all orpositatory, or Netro fact (the covering of the Arke) flow on when Co God gave anivers, and towards which the place from whence God gave anivers, and towards which

inally putting up their pections unto thee, according to their fame; in fome extraordinary deliverance or that like a single period of the per

V. 4. Our fathers trufted in thee] Why deliverest not thou the, who trust in thee, as thou didst out fathers? V. 5. and were not confounded Heb. ashamed; to wir, as men frustrated of their hope, Rom. 5. 5. & 9.32, but tryumphed over all calamities.

V. 6. But I am a morm] A despicable creature trampled under foot, Job 25.6, Efay 41. 14. Thus Christ also was abased for us, which shows Gods infinite love to us. V. 7. All they that fee me, laugh me to fcorn ] Marth, 27.

Those ] Heb open.

10 N. 8. He wifed on the Lord &c. ] Mat. 27.43.

He trufted on the Lord ] Heb. He rolled himself on the Lord; as

Let him deliver him, seeing he delighteth in him ] See before Pak 18-19. he delivered me, because he delighted in me. The Hebrew word Ppy fignifies to will; and also, to delight, or, this pleasure in a thing. The Septuagint desirous (as in many other places) to keep to the Hebrew as close as they could, onter paces) to keep to the Hebrew as clofe as they could, trenderad: by the Greeds 'Shere,' intending thereby doubtlefs the fame fenfe, to delight, or take pleafure; though the Greek word of it felf, according to the propriety of the Greek tongue, fignifieth, to will, onely. It is well known that there are infa-nite Greek words, uted by the Greek transfations, in another nite Greek Words, tited by the Greek translations, in another featife, or notion, then that which is proper unto them: which as they are used by them, are commonly called beltenistical words. Now the Evangelish we know, used for the most part, the translation of the Septuagent, as that which was then commonly received among the Jewes; and which they were so used unto, that their Greek often hash more of the Hebraifme, then it hath of the Greek, that was accounted true by aiming, other tenam or one Greek, thus was accounted true Greek in those dayies. These things confidered; Mar.2,1,3, where this passage of the Pfalmist is used, of binar as 1/bz, should not have been translated, if he will have him, which doth much obscure both the fense, in it fell; and the reference the words have unto this place; but, as it is here, fring he delighted in Ming. or, as it is in the margin, if he delight in him.

feme tending as it were to despir; others to hope and confidence, often used in this platne; doth fer out very lively the fellanth his conflict (and in him, every gody, mans in the like case) between sone and faint; and makes the whole Polant,

perchance this, though neither can judity would leffe offend, by the mixture of feverall pattions and affections, the more of a sondednes, that it will be but for a time of a sondednes, that it will be but for a time of sondednes, that it will be but for a time of the mixture of feverall patting. It is generally believed, then the words of my naming libeing commenced with extreme the words of my naming libeing commenced with extreme the words of my naming libeing to momented with extreme. that took me out of the wome, eye. I at is generally delieved, that Davids aim here is, to confort and incourage himfelf by remembring the wonderfull power and providence of God towards intants, even whileft they are yet flut up in the wombe ; and afterwards, in bringing them forth into the world; in their nurling, and prefervation, whileft fo render and helpless of themselves : in all which it cannot be denied but the power and providence of God doth fingularly appear but the power and providence of God doth fingularly appear in divers particulars, as any man in four meature, if he be not very flupid, may underfland ; and is acknowledged by most accurate Anatomis and Phylifians, as well heathers, as others. The very opening and flutting again of the body when the child is to be born, and to come forth into the whole the child is to be born, and to come forth into the child the control of the comprehensible to Nauraliffs, that they acknowledge for incorporationable to Nauraliffs, that they acknowledge for the comprehensible to Nauraliffs, that they acknowledge for the comprehensible to Nauraliffs, that they are considered to the control of the control ground of this fignification might be, from the place where and power of Goldinin; because they fee not by what power the Arke, all prophistions, or officery fact (the covering of the fact of hood, which was called the bely of better. This being of men, where God gave an affects, and cowards which men turned themselves, that made their prayers to God, the waste of men, and great their request from thence, or force of men, and great their request from thence.

Neverthelics, this being of generated great prayers of men, and great their request from thence, extending to men, or manking only; (though the particular themselves). and power of God in it ; because they see not by what power of men, and grant their crouelt from thence.

O thus that inhabited the prairies of Israel Some render it, law the cominant body, it be prairies, (or than the transport of transport of the tran players, were excluded from the centure of its prefence; ne: unest appong the recovers provertioning, and inspectionistic, of the right Propers and to or a man cancer by Good to tome extraorgunary, work, or otherwife eminent above the common condition of men, it was faid, That God had feparated him from the womb; as the Apollé fepacket of himself, Gal. 1.4. Thus David might fleak of himself. Thus Carting to the condition of the whom we have already fail, that this Pfailm doth more pro-perly belong, we need not go to metaphores, and figures for application, the bare letter and inflory will go far beyond the hyperbole (if any there be in it, of this expredition. . I need not insist upon particulars, because none, I hope, reads this, to whom the history of Christ is not known. It shall serve in generall to fay, that from his first conception, to the last hour and moment of his conversation among men, nothing did happen unto him, but either was altogether miraculous, or apparently carried by a speciall Divine providence and dispen-sation. There be prophecies to that purpole too, many, besides, the relations of the Evangelists: but it need no further proof.

Then didd make me hory? Hope, is forewisen these for like,

Then didd make me hory? Hope, is forewisen these for like,

in the Scripture, as Joh 14.19. then deflayed the laye of male,

Or, the word any be taken and to by mode texpounded,

ignuratively, as Joh 38.184 verfe, (not Pfal, 149.9, to which

mod referes, Sorthere in nothing there in the Originall text,

of the Revens, but what is literally true: to wirk, that they cry,

Who providedly for het execute four, when his yang can or ay moto

Who providedly for het execute four, when his yang can or ay moto

word may allo be translated, can have in our graphin that,

ignes, then didd keep min fafty, or, fatainy. So Prov. 10.9,

1703 1791 1791 1791 1791 (Phere is a facet allouion in the

Original words, which is lot in the transfation.) He that walk
original words, which is lot in the transfation.) He that walk
th is neglected with the property or fatardy; that is, if hall be eth uprightly, malketh furely; or, fecurely; that is, fhall be

didft make me hops ] Or, keptst me in safety. V. 11. Be not far from me ] I am undoue, if thou who art my help shouldst be far from me, when trouble is fo nigh me.

for there is none to kelo | Unleffe thou help me. none to help] Heb. not a helper.

V. 12. flrong Bulls of Balhan ] The bread of Balhan Deut. 22. 14. of fat beafts, or cattel ; because of the fertility of the place. very fit for pafture, Num. 32.1, &c. He meaneth that his enemies were fo far proud, and cruel, that they were rather beafts then men, Pfal, 17.10.

Pfal. xxii.

Annotations on the Book of P(almes.

at elfewhere, but to devour me. gaped upon me with their mouthes ] Heb, opened their mouthes

V. 14. I am powed out like water All my bodily ftrength is

out of joynt] Ot, sundred. one of losses of losses of the max ] My heart is faint, Job 23.16. V. 15. my tongue cleaves to my jawes ] For thirst, Lam. 4. 4

Joh, 19.28 thou half brought me into the dust of death ] I am without all

V.16. they pierced my bands and my feet] Much ado there is about these words, as between Jewes and Christians, is about their words, as between lewes and Christians, in general 16 between Christians among themselves, Papits and Procedants. That the ground of the quarrel (of very great consequence indeed) on both fider more understood, thus it is: 713 carwin Hebrew, signifier, fode. runt, they have pierced: 'The cauri, scut leo', as alyon; the in the first, being a radical letter; in the second, a servil prefixe, as Hebrew Grammarians are wont to speak. Now our Hebrew Bibles, all that ever were printed, (one or two editions, as I take it, excepted) bear, not 772 soderunt, which is our Translation, and is of all Christians, generally; but as a corruption of the Bible. But we answer, that though all Hebrew Copies, of later ages, have it fo indeed, as it is common-Ty printed yet fome ancient Copies, as by their own testimony is proved, had it and (with a Vau) not and (with a Jod.) as it is now. Now and and is all one in fenfe; all the difference is but of one vacant Aleph, which in many places of Scripture belides this, is added to words, without any alteration of fenicat all; as the Jewes themselves, must, and do acknowledg. So that if there be any wilful corruption, it must thoroidig. So that if there be any willing corruption, it must be upon the foreign of the control of the realing of the mod matern Copies; followed allo, and experted by the Greek Tandhroin, called the Sepurgin; a Tandhroid of great credit and antiquity: as wide and remaining of great credit and antiquity: as wide and remaining the properties of the first time. They render it forms of them, and they have pierced. Of this the Papilit Come of them, and it is made to the part of the first time of the part of the first time for the first time. They have pierced. Of this the part of the first time for a the first time for a the true reading may, by engred. To shom we ansfere; Friff, that there into direct corruption of the Text, as long as the true reading may, by good authority of ancient Copies, and the teditionary of the cres thread/text, and their Mortines, whose freese work and task hash been, to preferve the integrity of it, be afferred and trailities. Stoomly, neither don't appear, that say fuch corruption was ever intended by the Jerez, in general; or that he alteration that has happen, did a stift any official. Some Learned men have thought that the affectious N (or Aleph) might be the occupied men have thought that the affortious N (or Aleph) might be the occupied on a single district any office. Some might be the occasion; at which, as they conceive, some igno might be the occasion, air which, as they conceive, some igno-mult feithe focusin on ordinary) flumbling, and not know-fing what to make of the word, to make fome sense, should be signormary (chinding it should, have been 50; the final Y (or Fast) into a final Y (or Fast; Y and 50 the errour from one Copy to another, as usually in such assessment from the string, well confidered that is side orderering, this mercus po-tainer leves or others, did order than the summer of the string well confidered that is side orderering this mercus po-tainer leves or others, did not imperiment) well weighted doubt would at 1 have the resonance person. and confidered. I think their opinion not lefs, (if not more)proans connacres, comis their opinion not tell, it not motely re-bable, who think that "] Hay, as the Jewes, and our ordinary Bibles read it, to be the true and genuine reading but not in the feule that the Jewes of their days would have it; but "NED. FOR TID OF TIDES to that the feule, shall be the fame. Bill, (foderunt, they have pierced) though the writing be fomenhar different. Now that there should be a Jad at the fomenhardifferent. New that anext inholid of 1,984 at the end, infleted of a 100 at 10 But however we treat the won, or treatment ince that the in-queftion at all, as our of fewith writings of befl account in this kinde, as I have already faid, eafly to be proved and afferred. So that here we have a clear, teditionerly for the creftle of Chrift, which the more offentive it hath alwaits been, both to Jewes and Gentiles (as indeed what can be more repugnant to fenfe then a crucified God; the most vite and ignominious of all punishments?) the more we ought to make of such testipunnintenes (\*) the mote we cought to maze at then tente-monies; the heft (though not onely) and fareft evidence, (as Saint Peter tells us, 2 Pet. 1. 19.) of our Christian faith. Piercing of hands and feet, was one of the chiefest circumstan-

V.13. They gaped upon me mith their mouthes ] Not in fcorn, | ces of crucifixion. Now to David, the words can have no anplication, but metaphorical: and forco, we shall be put to it, to shew how. I know not say Expositor that doth. But io there from. I know not say Expositor that doth. But us imay be prestance: Faders, may be put, fin this neitzablorical fenic) for passers; in Latine it is often, I san fute. Now the hands and feet being, decording to the cultion of those times and places, where most went barefooted) then saked places of the bodie, most exposited to the injuries of thorns and bryars; so piece onto bunds and leer, might be a provehial kinde of peech, alsen from the finnishing dotherman, and other like annopances of those bare pure, to expedite any other finate and fiching vestarion, whethere the bury of minds.

Very large of the proper of the best of the provided of the control of the provided of the provided

une, Pull 35-21.

V 18, They part my gaments] Luke 23, 34, Joh. 19. 24, Of David it must be understood meraphorically, as it he shad; They divide my goods, whether lands or others; moreable, or immoreable, smong themselves. They make a prey of all I have. The Lanies also say, plassing, whereas Halium, properties.

minima hen moro adjavi me: by fonce, heiving me; ands. them but adjavend me. But the fifti is mont chainty: Which o make good, fifti, the Heiper pretenje 12pp; by so do make good, fifti, the Heiper pretenje 12pp; by so do make good, fifti, the Heiper pretenje 12pp; by so do make good, fifti, the Heiper pretenje 12pp; by so do make good, fifti the tradition here outgletenje separation of the Heiper pretengen in the Heiper protocol him the tradition, exprise in the Heiper protocol him the randition, exprise in the Heiper protocol many in the name of a wild kend, appropriating on the sauge of a Heiper protocol many in the name of a wild kend, appropriating on the manuel of a meaning of a Richard concepts; word M it the manne via mine suit, appriparing of the mature of a Rinnecrous-but different from it, as mod conceive defended, Job 39.9 &c. But what creature it should be, is not certainly known. Mention indeed it made by Plinie, and some other ancients of Assayons, (that's), Mingroy) which is commonly taken for the M., not here enely, but, after mentioned in Scripture. And yet whether share be any fach creature indeed as that which we commonly call the Tracers, with that shape, and those properties, as are commonly affectived unto it, is much doubted, and by not a few, both ecavellers and others, denied. The Unicorns born alfo, fo much in efteen is by many thought amere mittake, or importure. It may fuffice us to know, leaving the further fearch of this to Naturalite, that \_\_\_\_\_\_, undoubtedly is the name, by what name foever it be, or may be called in English, or Latine) of a wild beaft, very firee and furious, and of great firength; an ant emblem of unjust violent, tyrannical men or Princes V. 22. I will declare thy Mame unto my brethren ] Heb. 2.

V. 23. Te that fear the Lord, praife him] He exhorteth the

Church by his example to praife God.
V. 24. nor abborred the afflittion of the afflitted. The poor afflicted are comforted by the example of David, and

Entit.

be cycle unto bim | Heb. 5.7:

N. 35. My pair fault he of thee in the great Congregation |

Rather, from thee: Though now I be afflicted, yet thou wife

give me cause copraise thee openly, by a famous delive.

of thee] Or, from thee.

of thee] Or, from title, the great congregation of the great Congregation of the the fear him! Pfal. 176.1146.

I will pay my owns before them that fear him! Pfal. 176.1146.
Which were facilities of thankfgiving, which they offered by Gods commandement, when they were delivered out of any! Gent communection, when they were converte out of any;
gent denger, Pfal. 66. 13, 14. & 116. 18. 1 [a.19.21.

V. 26. The mesh full cas and be futified] Most translate it;
the poor final cas, &c. The Hebrew word will be a citheti. It

was the fashion in those dayes, (not among the Jews onely, but ment of Christ his blessed body and blood, by the worthy parGentiles also) that when they did factifice, they did scatt also: ticipation whereof man (whether rich or poor: the rich ha(from whence are of that controversie in the Apostles time, so ying no prerogetive above the poor in this inclimable benefit;) any row, vidary, or the ide: the greater was also the lotter of man, yet, 32.00; An immediate worst in the properties of man, yet, 32.00; An immediate worst in the properties of man, yet, 32.00; An immediate worst in the properties of the propert and interpreters, (as many as point upon one interestence: or sec.)

from pulle in by, and take no notice of it at all). I have feen, not any excepted, that David doth here promite great relief to the poor, to be this by him, and pleantifully fed a his following officings. And this being the literal fenfe, it is by the fame

That is, rich men, Den. 31. 10. See beine upon ver. 16. The Interpreters myflically and spiritually expounded of the cal-Interpreters mythically and printually expounded of the extension of the post the words trainfacted by Junius, and in him is it had been described by Junius, and in him is that it, and and the second by Junius, and in him is that it, and and the second by the second by Junius, and in him is the limit of the second by Junius, and in him is the limits, and the second by Junius, and in him is the limits, and the second by Junius, and in him is the limits, and the second by Junius, and in him is the limits, and the second by Junius, and in him is the limits, and the second by Junius, and in him is the limits, and the second by Junius, and him is the limits, and the second by Junius, and him is the limits, and the second by Junius, and him is the limits, and the second by Junius, and him is the limits, and the second by Junius, and him is the limits, and the second by Junius, and him him is the limits, and the second by Junius, and him him great temporal happineffe, Deut.14 16. and elfewhere, Which

from whence arose true scussors.

In gely handled and egistated by St. Paul in his Epitile to the it elevated to the musers may be more a man in the world. The world will have he world and gestated by St. Paul in his Epitile to the it, was enjoyed by moreal man in this world. The world will have his world fright, which properly fignified he hold days, addy so that this world fright, which properly fignified he hold days, and the state were will have been some generally of extended the state of collaboration and the state of the stat

Annotations on the Book of Plalmes.

menk, &c. all they that go down to the dust shall bow before him, and none can beep alive bis own soul. The most literal translation of the poor wecceived peoples, such as obscilent for want or needing with the such as the Daylo in fuctors and the such as the Daylo in fuctors are the such as the perchance, yet the unsoft that can be made of it, is had one good metal, or two. And then granting shot this, even this good metal, or two. And then granting the this, even this considerable, (sain very deed, where the first think of the poet for one good made or two, were a shing of the poor, and the life deeds of charty, in general, we acknowledge on be an anit point of Reighon, the List of Jan. 1. Intuiting the beam anit point of Reighon, the List of Jan. 1. Intuiting to be an anit point of Reighon, the List of Jan. 1. Intuiting the beam anit point of Reighon, the List of Jan. 1. Intuiting the state of the point of the solid power once to the half to be ploced on, as collowed in the Jan. 1. Intuiting the state of the solid power of the point of the solid power once to the half to be ploced on, as collowed in the Jan. 1. Intuiting the solid power of the solid power of the solid power of the power of the solid good meal, or two. And then granting that this, even this fame thing twice, because we had the same already in 26, verse,

This Connective to be the fine first words, and the content of the content of the application is asked. Of the generality of men, it all the application is asked. Of the generality of men, it all the professions, and conditions, from the content of the professions, and conditions, from the content of the propher likely are very conditions, the content of the Propher likely are very conditions, the content of the Propher likely are very conditions, and retimonies of task, in the Coffeel. Of the position of the propher likely are very conditions, and retimonies of task, in the Coffeel. Of the position of the propher likely are very conditions, and retimonies of task, in the Coffeel. Of the position of the propher likely are very conditions, and retimonies of task, in the Coffeel. Of the position of the propher likely are very conditions, and the propher likely are very properly as the very likely are very properly and the propher likely are very conditions, and the propher likely are very properly and the propher likely are very likely are very likely and the propher likely are very likely and the propher likely are very properly as the word is often rather both in

forchim; or for that measure of righteoulnesse and sanctifi- covered from one that is so by name and outward profession cation, wherewith, by the operation of Gods Spirit, we are endowed in this life, wholly to be aferibed unto him, as his gift and grace: fo we shall not need that former interpretation,

and grace: To the final not need that former interpretation, but teep the word in its more proper and usual notion.

and a people that final be forme? That shall be to possess, that is, and affectings. And here the means of the Churches percetury, or of perpetuating the Church of God in this modifact, fit down, and commended unto us (a site by form well observed) that is, different preaching, and all other good many published by the manifold good ondies and mercy of God many published by the declared, and carefully transfinited to posterior the contract of the contraction of t rity. Or, that that be borne, that is, that shall by the means of preaching be converted and regenerated. See Psalm 87.

4, 5, 6.

that he hath done this] The glory of it must be given to Ged
onely: and he hath doneit, with great might and power: no
mean, or ordinary thing; but full of miraculous events and providences.

# PSAL XXIII.

Vets. 1. Y [hepherd] Esay 40.11. Jer.23. 4. Ezek. 34. I [hall not wans ] He hath care over me, and ministreth unto

me all necessary things, Phil.4.19. V. 2. He maketh me to lye down in green paftures] Like 2 good

fhepherd he gives me reft food, guidance, and drink,
green paftures], ich, paftures of tender graffe.

fill waters] Heb, waters of quietnife. Still waters, best and

V. 3. He refloreth my foul ] He heals me, as a fleepherd doth the fick sheep, that else would dye.

he leadeth me in the paths of righteoufnesse for his Names [abe] Pfal.5.8. Prov.8.20.

riat., 8. Prov. 0. 20.
in the paths of righteuines[c] In straight wayes,
V. 4. thorow the valley of the shadow of death] Though he
were in danger of death, as the sheep that wandereth in the dark valley without his thepherd.

date valley without his fleepherd.

Twill farm over will Pfall 3.6. & 118.6.

thy rad and by flaffe they comfort me ] God protects me, and
feets me, and brings me fafe home like a good fleepherd.

V. Thus prepared a table before me ] Albeit his enemies
fought to deftroy him, yet God dealeth most likerally with
him, in fight, and fight of his enemies, to his joy, and their

grief, P[a]. 112.10.

thou anointest my head with ovi ] It was the manner at great Feafts, to anount the guefts with oyl, Amos 6.6. Luke 7. 46. anointest 1 Heb. makest fat.

V. 6. I will dwell in the bouf: of the Lord for ever ] He fetteth not his felicity in the pleasures of this world, but in the fear, and fervice of God.

for ever ] Heb, to length of dayes.

# PSAL. XXIV.

Verl. 1. E Arth in the Lords Deut. 10.14 Job 41. 11. Pfal.

and the functi thereof Before he fpeaks of the Church and people of God particularly, which he doth afterwards, he first people of God particularly, which he doth sincreareds, he third begins with the generality of Gods foversignty over all the provided of the state of felect people, (called the Church) who have a more particular right to, and interreft in his love, favour, and protection; whom he deferibes by certain marks and proprieties, external and visible. And because therein the happiness of man and visible. And account the treath the insplicted of wait-chiefly conflicted to be of this number, that thus belong unto God more particularly 5 he therefore invites in the end, all people and nations of the world, joyfully to receive and enpeople and nations or use worse, joyeusty or receive and en-tertain him, (by feeking to him, at ver. f. 6. and conforting themselves to his Doctrine, in their life and conversation; which presuppose the right knowledg of him) that fo they may be parkets; of the same happinesse. Some make the co-herence of the words to be; that being to speak of the Church of God then included for the control of God, then included in Ifrael, the better to fet out the mercy
of God, then included in Ifrael, the better to fet out the mercy
of God, in chosing to himself a peculiar people and nation, to
own it for his after a special manner:

He first begins with the generality of all mens relation unto God, as a Creator, and in that respect, the God of all, equally; and then upon mention of Sion, (called here, the bill of the Land) left all lews should high professional state. think themselves as Jews, merely, true members of the Church, (as indeed many did;) he sets down some marks and tokens whereby a true I fraelite might be known, and dif-

onely. And then for the latter verfes, how those also are by fome made to cohere differently from what was thewed before, we shall fee there. Moreover, these first words contain a sactive prophetic concerning the future celling of the Genetiles, and generality of the Church, to consist of all people and nations of the world's youn thing ground, that God is the God and Creator of all men, as well as of the Jews and Israelites. The Appolle, 1 Cor. 10.2, 5, 38. cites the the words constitute the means, because, if all Gods, is and by him) then all theirs also, from their use, the weather of the same the same than the same and the same than the same also, from their use, it all Gods, is asked by him) then all theirs also, from their use, as created all by God, and all downed by him. But I shall be more high the same shall be same than the same and the same than we shall see there. Moreover, these first words contain a taci those words had respect unto Pfal, 50. 12, where we have the same words again. The context there hath more affinity with Saint Paul his scope in that place, then the context here.

V. 2. For he hath sounded it upon the fear ] Job 38.6. psal.

104.7 & 136.6.

upon] Or, histor, pial. 1.2. Ila. 23.20.

upon the fear] He shewith Gods great power, who maketh
the earth to lye upon liquid waters, as a foundation, for he included them in the earth, Exot. 0.4. Gent. 1. & 7. 1. & 4.9.
25. Or, besides the seas, yet so as it is not overflown by them, ob. 24.10, 2 Pct. 1.5.

upon] Or, besides. V.3. Who shall ofcend into the bill of the Lord] psal.15.1. V.4. He that hath clean hands, and a pure heart] Isai. 33.

He that hath clean bands ] Heb, the clean of hands. who bath not lift up bit foul unto vanity] That hath not his affections fet upon wealth, honour, pleasures, Jer, 22.27.

affections fet upon wealth, henour, pleafures, let, 12-17, lipface, O facel) Three is no no mote in the Hebrer When bare Jacob, without any O, which either flouid not be added, or withit income hast elic to make the fine perfect a sin the margin, O God of Jacob. But by others, it is otherwise tupplyed; as, the generation of Jacob, by fource: by others, hast feet they face in Jacob. There be that leave T yacob alone in the Tens; and ready it left, Jacob; as it he had fall, Who are (those that seek thy face, &c. as before) the onely true posteri-ty of Jacob; or, true Israelites. See the like, psal. 68. 26! from the fountain of Israel; or as in the margin there, ye that

are of the join heads, 0 re gates It was the fathion in ancient times, when they would folemnize the entrance of any Prince, or other, that had well deserved of the publike, or by way of flattery perchance, and more out of fear then good will; to break down the wals; and pull off the Gares of the City: parely, that the party in his triumphant chariot, with all City: parity, out the party in its triumpisant charlos, while it rain, migh have the moie free entrance; and partly, as professing by that ceremony, that their City needed no wals, not gates, as long as it had such a did not a greating and Protestour within it. It is likely that David by these words, doth allude to fome fuch cuftom.

ye everlafting deors] Heb. The fome translate it, Porta seculi; or, mundi: that is, you doors; or gates of the world; as if he directed his speech to all the nations of the poords: as it he directed his speech to all the nations of the worlds, to the great ones, Princes and. Potentates of the world, especially: all whom (according to this translation) the Plaimit doth invite, readily, and chearfully to imbrace the truth of God, and so to become members of his Church, Of this fornewhat hath been faid before, at the beginning. Of this tomewhat hatti been had before, at the explaning-but the more generally (and more warrantably) followed translation, is that we have here; according to which, the more literal fense is supposed to be this; David in great zeal intended a magnificent house to the God of Israel, and made preparations for it. He did not build it himself we know; but yet he knew that his son after him should, and therein according to his zeal much rejoycing and chearing himfelf with the very thought of it, he fung this triumphant and gratulatory Ode. He cals them (the doores of this intended Holy House;) everlasting: partly in reference to Gods promise, expressed Psal, 132, 14, of his eternal abode there; (of which see more upon Psal. 68. 16. ) and partly in opposition to the former Tabernacle, now upon the building of this Temple, to cease; and to the condition of the Ark, which in former times had been removed from place to place, till it was settled in this House, from whence it never stirred afterwards, till the destruction of the Temple it felf. Some conwares, the defruction of the religion to the first was brought in by him to the place that he had prepared for it, as Pfal. 47, and 68, where fee more. In a more myffical fende, by thefe gates and doors here are underflood the fouls of the faithful; or of men in general, which are here exhorted to prepare themselves for the due entertainment of Christ, and his Gospel: to which not much unlike is that of the Propher,

Ifai. 40.2. applyed to Christ coming in the flesh, whereof the ceive by the ferret of the Lord, (both here, and Prov. 3. 32. tiat, 40.3. applyed to Christ couing in the fifth, whereof the Ark was a type, Luke 3.4,5. The voice of one criting in the widdersaff, Prepare ye the way of the Lord, make his paths fraight. Every valley shall be filled, and every mountain and hill shall be Every valley space or juria, and spay moustain analyse pass we brought low, Sec. And again, in a mystical too, but different fense, the words, by others, are applyed unto Christ, as directed to him after his refurrection, and glorious conquest of hell and the grave; now ready to afcend into Heaven: by gater, understanding the gates of Heaven.

### PSAL XXV.

let me not be albamed] By milling that I hope for. It may be

he means the Kingdome promifed. let not mine enemies tryumph over me] When they have over-

come me, 2 Chr.20.27. V. 3. which transgresse without cause] Who deal ill with me of malice, not any way provoked by me.

V. 4. Shew me thy wayes] Pfal. 27.11, & 86.11. & 119. Of holineffe, which lead to heaven, as a way lead to the journeys

V. 5. Lead me] Heb. Make me to walk, Prov.4-11. all the day Constantly against all temptations.

V. 6. thy tender mercies Plat. 103.17. & 106.1. & 107.1.

Jer.33.11. Heb, thy bowels. for they have been ever of old] Thou haft helpt thine from th

beginning of the world, therefore for fake not me. V. 7. Remember not the fins of my youth | He confesseth that

God raised him up enemies in his age for the fins of his youth, Job 13.26. & 20.11. Jer. 3.25. David prayes God to take away those fins, that his foes may not hurt him transgressions ] Or, defections.

V. S. Therefore will be teach finners in the way ] Those that erre he shewes them how to return into the way by repentance, V. 9. guide] Heb. make to walki

in judgement] In the right way they ought to walk in; followes in this verfe, and ver.12. Pfal. 5.8

V. 10. mercy and truth ] All good we have comes from Gods mercy, and conftancy in keeping his word, Pfal. 40, 11. & 100.5. Gen.24.17.

82 100.5. Gen.1.4.9.7.

V. 11. For 19 Negmet [ske] That thy Name may be praifed, for it ingreat: I and therefore needs much mercy for forgivenelle, Plo1.5.1.1.2.

V. 12. West symm is the thost fearest bete Lordy I fethere be any fact man, God will guide him.

V. 13. His for lightly devolute are (See, C). He shall prosper. See upon Pla1.3.7.

frenced out, both preferrand future. But this dothplotteemer the vertices and wound nave a more (\_\_injp) where the form of the words, neither here, nor is elfewhere, where this expedition is nical. Befides, it is a Peb at the end, they make that to be part of the foregoing dottine fluide for many refrictions and limitations, without which, many are deceived by it, or rather deceive themselves. Other therefore underdand by it, the decisine of God, a particularly, before Christ, the Law, is a fever, normal polarity of the world onely, before the control of the world onely, before the level, though commonly profifed, yet hidden, but to the godly, who carnelly applied themselves to the fearch and fludy of it; which made David elsewhere por your least of the world made to the second of the control of the world onely, who carnelly applied themselves to the fearch and fludy of it; which made David elsewhere por your least of the weight for the weight for the weight flushed to the profit of the fame, with alteration of one word or the Law; finee Christ, the Golfeyl, of which Christ fluid unto be in section of the King of the Others therefore understand by it, the doctrine of God, as par-And John, 17. I say man will so his will, we just home of not jest jestification or naturing, but the known will not start in summarized (Safe the manufacture). The safe is a stought power with a stought power with the safe is a st

if we take verses 31.32 together, and begin a new Paragraph at 33. as it is in our English Bibles: otherwise, joyning verses 32. and 33. then feeret here, as we have faid before: ) more particularly to be understood of a certain knowledg and acknowledgment of Gods providence, and manifold difpensarions not obvious to carnal, year many times contrary to humane judgment, which they, who in all humility fear God, and heartily defire and endeayout in all things to fulumit unto him, by long observation, and Gods special favour, in time attain unto. Of which the Plalmist elsewhere speaketh. Who so is wife, and will observe these things, &c. Plal. 107. Last verse; and the Prophet Jerem.9.23,24. Let not the wife man glory in his wifdom, &c. But let bim that glorieth, glory in this, that he unmylam, & ... but we wan uses geneurs, geory in turs, tour to un-derlanded and flowweth me, & ... As all othe Propher Hof. Ist Chapter, last verfe, (not to mention ethers) in thefe words, Phois wife, and he phoil model from the first princing, and he fight flowwhere, for the water of the Lord accepts, and the pall flow when in home. We the transferfiour fault felt there-

and he will [bew them his covenant ] Or, and his covenant to make them know it.

ninge town name vs.
V. 15. Mine eyes are ever towards the Lord ] P[al, 123, 1.
pluth] Heb. bring forth.
V. 17. The troubles of my heart are enlarged ] My grief is encreafed, because of mine enemies cruelty.

V. 19. for they are many ] The greater and more cruel his foes were, the more he needed Gods help.

ernel hatred] Heb. batred of violence.

V. 21. Let integrity and uprighting's preserve me Forasmuch as I have behaved my self-uprightly toward mine enemies, let them know that thou are the desender of my just cause. THIS Pfalm (which I pur here at the end of purpofe as a

I H I 3 Plaim (which I put here at the end of putpoic, as a thing not very pertinent to the matter of the Pfain, nor for every ones reading: I is one of those, which we may call Al-phabetical Pfains, because both for the number, and order, (but in different kinds) they follow the Hebrew Alphabet, which doth confish of a selective. Of this kind be, besides this, the 34 Plaim, which beginneth, I will bess to tand at all times, &c. the 37. Fret not thy felf because of evil doers, &c. the 111. I will praise the Lord with my whole heart, &c. and 112. Belied is the man, &c. For, Praise ye the Lord, in this and the foregoing 111. Pfalm, is rather the title, then the beginning of the Pfalm; and thould rather be put over (as it is by many :) then at the beginning. The 119. Biffed are the undefield in the way, &c. An all allly, the 145, which beginneth, 1 will zero then my God o King, &c. All thefe, as I fall, &c Alphabetical, but not exactly all, nor after one kind. In this, the first in this kind, every verfe (with fome exception, of which more, by malies, or deficiences are to be found. For not to fpeak of the

Pfal. vavii.

make a bufineffe of it.

therefore] Or, that. V. z. Examine me] Pfal.7.9.

the company of the ungodly.

diffemblers] Heb. elose; or, deceitful.

V. s. sie with the wicked] Jer. 15.17.

PSAL, XXVI.

Verf. 1. Todge me] Or, Judge for me, Deut. 32.36. just caute, seeing there is no equity among men.

I have malled in mine integrity] See upon Psal18.20. The
Lord remarded me, &c.

V. 2. Examine me. 1 [13.17.9.
try my reins and my beart] See Notes on Pfal. 7.9.
V. 3. For thy leving kindnesse is before mine eye.] He sheweth
what staid him that he did not recompense evil for evil.

V. 4. I have not fate with vain perfons Pfal.r.r. He declareth

v. 5. ht with the wicked Jec. 15.17.
V. 6. I will wolf mine hands in innecency Pfal. 73.13. They did ufe to with their hands in token of innocency, Deut. 21.6, 7. Mat. 27.24. He may withall feem to allude to the priefit

washing before they went to the altar, 2 Chron.4.6. Exod.30.

18, 19. fo will I compasse thine altar ] With facrifices and oblations, as

the Rabbines expound it: confirmed by the Vulgar translati-

dinary men to come nigh to the Altar: they flood at a di-

ftance: which fome think is all that is here inrended by the

word compassing. His meaning by this expression in general

is, that he will be very fludious and diligent in the publick

over, to liasten to the contrary and more comfortable and to the contrary and more comfortable and to the contrary and more comfortable and to the contrary of may be David more particularly might intend by these words what may more falely be answered, more shall be faid, when to profess his charity towards his enemies, whom, shough much over, to latter to the contrary and more commortable [2010], which there begins the Lat, seef. Be use of these conceits, or what may more fisfely be answered, more fault be faid, when we leve one with the reft, already mentioned, which we called Alphabetical Palames. The next therefore is called Alphabetical Palames. The next therefore is the styre before the more between this part of the palameters of th longing to it, not tyed to any letter, but free for any, as in other plalmes. So indeed we find it in the greatest part of it, by far, plaimes. So macca we mad it in the greatet part of it, by said fo that a major part, we call it! Alphabetical. But otherwise it hash many anomalies, and exorbitances. For befides that fome letters (as the Daleh) and the Caphy.) have but one ver-there is no Ganjia to be found: no, nor Peb neither; not in there is no Gasjia to be found: no, no Feb neither; not in its due place, at leaft: but fair the T Jade, there is a T-bi in-deed: but that, not Alphabettal, at Conceive, but merely cafast, and belonging to the T Jade. Except we final allow of their coap-feiter, which I confide fail things well confidered, is not altogether to be rejetted, who would have a new vette to begin at those words to be a vetter for some divided) have a few the to begin at those words and the total property of the the well as a new to be the well as the second of the the second o for that we may have a Gnajin to begin with. But this late of the Landed to be put away, they might well have spared, and would I believe, if they had considered, that this service Landed can be no hinderance, but that the verse may be thought to begin with a Gnajin; no more then the Van before the Than, (August) at the end of the Pfalme: at which haply (B) PUB | 1) at the end of the Pfalme: at which haply forme might furnishe; but they need not; for in this cafe, it is not confidenable: and if not the Pust, then neither the Lander between the Grapin. But togo on in the general view of the Alphabetical Pfalmes: The two near, the FII. and the III. at the bit of the Pust of the P revenge, fee more upon Pfal. 35. 4. Let them be confounded. V. 8. where thine honour dwelleth] Heb. of the tabernacle of the ing to one letter: these two, have too letters belonging to each verse. Neither is there any considerable anomalie in cibonour.
V. 9. Gather not] Or, Take not away.
Gather not my foul with sumers! Destroy me not in the overthrow of the wicked, Esay 57.1. 1 Sam. 15.6. Gen. 18.23. ing to one seast: which with the siny confectable anomals in elective site. Not have shall need to sky no more of them, there of the site throw of the wicked, Elay 57.1. 1 January of the bloody men] Heb. men of blood.

V. to .. in whose hands is misebief] Whose cruel hands do execute the malicious devices of their hearts.

Verf. 1. The Lord is my light] Mic. 7.8. Who delivers me from darknelle of affiliations, Plal. 18.28. my fatuation] Because he was affured of good Successes in his dangers, and that his falvation was laid up in God, he feature.

to be caused, to mave processed from the author manters, who did not think himself bound to then hieriets, but followed the intention of his mind, wholly bent upon the matter, where the words did not offer themselves; there being no other reston to be given of this Alphabetical disposition, or invention, but to help the memory; a thing nor fo considerable, as to

that they cannot walk in simplicity before God, that delight in 9. & 110.3.

V. 5. For in the time of trouble be shall hide me in his pavillion.

If I might live in Gods Church, he would defend me, and I

[half] Or, would. bide me in his pavilien | plal.31. 20. & 91.3,40

(ball ] Or, would. thall Or, would.

Jase J Or, would.
V. 6. now shall ] Or, then should.
therefore will ] Or, then would.
facrifices of joy ] Heb. of shouting, Numb. 10. 10.
will sing ] Or, would sing, yea, I would.

Is o poeffe, his charity towards his enemies, whom, though much rempted and curlly perfectored by them, yet he did not defice to equite, not had any evil defign against. Which might feen rather Evangelical, then Legal innocency, or perfection: at least, if that collection of the Pharifes were crue, Thou flatt tweet by neighbour and bate these examy, flattle, 43, But it was not. The Law (not to inful in other particulars, not considered by the constraints of the particular any grade against the constraints of the prooffe, but the both flatt level and the constraints of the cons to Davids words, when you presafare your manas, a visit that minu cyes from you; you when you make many prajers; I will mak mar; your bands are fill of blood, Efay 1.15. it is not to be con-cived, that by bands fill of blood, he meant their hands only, that the dinnocent blood; but their salfo, who thirlfd after the blood of those that had done them wrong, and were let inc blocd of these that had done them wrong, and were let-upon revenge. It was not therefore alregather an Evangeli-cal countil, or conflictation, (as some would have it) which out Saviour Match, 143,344. Which happy might have some re-scrence to these very words of David, we are now upon) en-joyench; Therefore it shaw bing they gift to the data; and items, remembrish that the brother bath ough eganify thee; Leave there they gift before bed-that, and go it you 3/10 it be considered to the brother, and then come and offer they gift. Which the wind-ter the constraints, on further does not collidious of the contract confirmation, of further does and collidious of the contract of the contract

full of briber] Heb. filled with. And by confequence, of in-

füld jimzet] Hes. Jizza wins. Julite, Deut 61.9 Elsy 33.15. V. 11. My fool ] Or, when m fost, is an exus Mazel Winer God thall fet me free from flippery place in faftry, I will praife him openly; that is, when a surfer fee from menntles, and fettred in praces. Plating. 8;

# PSAL XXVII.

nis cangers, and user his savation was take up in Gos, he lear-ed not the tyranny of his enemies.

the Lead is the florageh of my life] Pfal. 128.6.

through of my life] He that keeps me alive in despight of all

V. 2. and my foes] Heb. my foes to me. To fhew, that they

v. 2. and my jeet j reco. my jeet to me. 10 mew, that they did not also him in particular.

came upon me ] Heb. approached against me.

to eat up my steft ] As a Lion that comes to devour a sheep,

V3. Though an hoft should encampe against me] Pfal 3.6. in this will the considert] That God will free me, and defroy my enemies, verf.1,2. V. 4. that I may dwell in the bouse of the Lard] He desires more to enjoy Gods ordinances, then wife, children, or goods,

pial. 22.0. et 04.10.

behold the beauty of the Lord] pial. 62. 2. God is beautiful,
and pleasant to his Saints in his Temple, Pial. 68.24,25. & 96.

9. of 110.3.
the beauty] Or, the delight.
to enquire in his temple] The servants of God seek to know
Gods will in Gods house.

should praise him.

the Kabbines expound it: continued by the Vulgar translation of the 6. verte of the next Palm forturin, 6 minutesti, 8c. but that the Hebrew words there afford not that fenfe. Others, I will compalle; that is, caufe to be compafted with the company of fingers and Quire men. It was not lawful for or-

V. 8. feely seems face, my heart faid unto thee In the original, word for word, thus; To thee my heart faid, Seek ye my face; Thy face, Lord, will feek, Which words, as all agree, are fomewhat deIl xxvii.

Annotations on the Book of Ffalmers.

Pfal. xxvi
fetive; that is, fonewhat must be lippelled to make the fenic
periche; and belides, they aconout nifipaced, we may not fay;
if in fieth trajections to bell authors are ordinary enough; and
we have examples of them in divers other places of Scriture) but, not placed in due order of ordinary confluctions.

Ich may be the state of the Greek and Latine, who read them otherwise then we do, excepted Joness all to one purpose in point of fenche, frencenceneither is there anyto my belt judgement) that either time
plies, or places the words better, then this our English here.
So that more need not to be fail of the words. And as for the
entity, items plain enough; to plain indeed, (in my judgement) that the very plainness makes me fusped, that there were belt with the solution of the state
I have feen; the state of the solution of the state
I have feen; the state of the state of the state of the state
I have feen; the state of the state of the state
I have feen; the state of the state of the state
I have feen; the state of the state of the state
I have feen; the state of the state of the state
I have feen; the state of the state of the state
I have feen; the state of the state of the state
of what is fail. But where commanded 2 Or, why his comfail the state of the stat own translation (appareto coarse Domino; unadvicely to Low-ed by ours) and makes it, Quando venium & appareto since facium Domini? Itis well observed by one upon that place, (a very exact observer of Scripture words and phrases) that of what is fidd. But where commanded? Or, why this command of Gad, fo sapeth, by a kinde of Profospotat, more then my other, in that kinde ellewhere, there for down? I would have a support of the profoso of the command of the comma of what is faid. But where commanded ? Or, why this comply themselves to hisservice; to trust in him, to depend of him, have been more plain, I must confesse, if the heart had been &c. a precept (in this general fense) in all places, and at all mentioned here in the command as well as it is in the answer. times, equally binding : but David, as though he could not ferve God as he should, whilest excluded from this necret ap-And besides, if my face, had been in the command, Deut. 4.19. (the onely place we finde that David could allude unto) fo diprocess (so as his mound, minett excluded from this necessary proachs) (as his words fear to imply, 1 San, 26.19, which have already been floken of) and by configuence, not perform what he required: He therefore record upon him (as is were) his own words, and prefiles him for performance on his fide. So, the world, and that without any violence, or fire fetche, confirmeditions of the property of the process of the proc rectly expressed, as it is here in this supposed repetition, or cita-tion. That therefore which I do more incline unto, is this. It is a common observation, that in best Writers, sometimes one and the self-same word, not in the same Bock onely, but even within the compass of one or two verses, or so, is used in a different sense. So the word, John Job 2. 23. Be glad word/and that without any violence, or for frethe confunction of become very pregnant, and emphatical which othermife feem but flat and dillute. According to this interpretation, after words would reather be thus lingblyed. I These help flat, for it thine own word and fpectol/stely to migrate : my heart faith that become more and the stellar of the stellar in the command is become my request). They face, Leed, will I feel, the stellar of mounts among in anger] As angry matter that to do, for each of mounts among in anger] As angry matter of the tode of the stellar of the mounts of the stellar of the diffective tene. 30 the word [7]7[2], 300.2.2.5.0 gians there ye children of Sion, &c. twice repeated, by the Chaldee paraphrafe, and most Rabbines, as likewife by our English margin there, (so which many other translations agree) is taken in the first place for a Teacher; in the second, for Tain. In the

Annotations on the Book of Plalmes.

Rew Testament it is very frequent, according to best Inter-preters, who commonly call it where one word, or phrase doth occurre in two different senses) an adjuvanasis, or πλοκύ.

Now to apply this to our present occasion: There never was man(I think) either Prince or other, that ever shewed more

man(I think) either Prince or either; that ever fiewed more zeal to Gods ouward worthin and fervice 'gas-felbillifed in those dayes; then David did. Of his juward afficilion, there is no question to be made; a felbil viouward carriage and prosession would but little have availed with God. I but that is not our purpose here. Although therefore a man, even in those dayes; thus had the knowledge of the true God, might be explicated, and divers others force; yet was it David his delight, and his earned delority, explish chiefed happings in this world, and the greatest confort of his life, to be neter where the Art of God was, the place of his reddence among men, in those dayes; where the Tabernacke, or Altara were, where daily facilities was offered, and other telegious fervices, by Priefts.

erifices were offered, and other religious fervices, by Priefits and Levites performed, and divers feafts and folemnities kept and observed. Besides what we have here in this Pfalm to that

and observed, betters what we have herein this Plalin to that purpole; read, Plalis 6,4, but effectally, plalis 4,4 how amighte are thy Tabernacies, O Lord of Holfs. My fort longeth, &c. And befild. 4.3 if the Hort parties flate the water brook, &c. And befild. 4.3 if the Hort parties flate the water brook, &c. And befilds his own techniony in the Pfalms, we may learn as much from divers pullage of the history of this life. When the Ark was brought more Sion, to be placed in that Tabernacke which

was brought thro source or tract a seriace which he had prepared for it; how was he then transported with joy, even to the feorn and contempt of his own wife, 2 Sam. 6.

20,21,80. And in one of his flights from Saul, how bitterly

our love of parents towards their children, [fai.49.15; will take me.] Heb. will gather me. As Isai.40.11.
V. 11. Teach me thy may] Plal.25, 4. & 86.11. & 119. Such a courfe of life, as my please thee, Plal.25, 9. and lead me in a plain path 1 That I may not flumble, or do any thing that my watchful foes may lay hold on to hurt me,

P[21.26.12, I[2i.63.13.
a plain path] Heb. a way of plainue[s.

a plain path] Heb. away of planuels.

mise enemies! Heb. they which offere me.

V. 13. the goodmist of the Load To enjoy the good things
God hath promified me, before I die, [16, 38, 11, pfall, 116, 9,

V. 14. West on the Load] Pfall, 21, 24, 151, 29, Habb. 22. He exhorteth himself to depend on the Lord, seeing he never faileth to help his, according to his promise, Plal. 62, 1,5.

# PSAL XXVIII.

Vers. 1. To me] Heb. from me. lest if thou be stient to me] Psal, 143.7. I become like them that go down into the pit ] He counteth him-felf as a dead man, till God shew his Favour toward him, and grant him his petition.

V. 2. toward thy holy Oracle] Or, towards the oracle of the fantinary. For in that place was the ark, and there God promifed to fliew the tokens of his Favour, and thence he gave and fwers to his people, Num.7.89. & 27.21. 1 King.6.5. & 8.38. See before upon Pfal. 5.7.

V.3. Draw me not away with the wicked] Pfal. 26.9. Draw me not away by a violent death from worldly comforts, as wicked men dye, burgive me a quiet and willing death, as thou ufeft to do to good men, i Sam. 29, 29, Plal, 52, 5, and

to it. Re. And in one of this lights turn Stall, have been been don't he expolled the to fall with Base 1. If the Land law flired of the up against met let him accept as affeiting; but if they he the children of man, sureful he they helpe the Land; I for they have driven me out this day from abiling in the inheritance of the Land; frighting, Go fore when god, i Stand, 43. Now to far the fact of God, may be understood two wayer. More generally taken, it comprehends whiteseeve is of the inblance of true religion; So, we had it belove; This is the generation of them that fack him. So, which is the contained of two that fack him is a wife good extract a very fact, thinly as deepen darks. State wife good extract a very fact, thinly as deepen darks of the stall contained the stall fact, to fact, to fact, the fact, to fact, to fact, to fact, the more, then what is more usually faid is to fact, of God; is no more, then what is more usually faid is to fact, of God; is no more, then what is more usually faid is to fact, God; is no more, then what is more usually faid is to fact, God; is no more, then 125. 5.

whith these peace to their mighbours Pla1.12.2. Jcr. 9. 8.

V. 4. Give them according to their deeds 2. 2 Tim. 4.14. Revell18.6. He thus prayeth in respect of Gods glory, and not for his own cause, being assured that God would punish the perfecuroure of his Church. See more upon Pfal. 35.47 V. S. Becaufe they regard not the works of the Lord, &c.] Fis-

midine Divim, &c. So doth Lucretius the Poet, (a great abetthe words have particular reference unto David his cafe, fo the midim Disum Re. So doth Lucretius the Poet, (a great aber-ter of Epicams his define) pricate on bit long distourte of the audies of thunder and lightning; and repeats it often, that therefore men fould not tear, because it is often of nature. Which is, in very deed, a very fendeleff a rigiment. For why may not he functioning be a feitibed unto God, a fut-preme, and yet acknowledged, to have more immediate and lecondary (but faibord mate unto the fipment) cause; and demonstrate of the contraction of the contraction of the day are reach, and the more fober heathen believed, but the author of materials why left governed, a client to be fear-din natural fiet, or events, then in those things, that he bringen to paid boy a more immediate power; Although the contraction of the effects. the mode have particular reference unto David his cale, fo, the newley of the Ind., and, the operation of this lands, mut be underflowed of Goods counted and pumple, to bring David to the Goods counted and pumple, to bring David to the County, and particular providences and differentiations; as may use by the flowy. which they that took no notice of at all, threwed themselves, the proper temper, for the most particular providence and all figures; by the good profits mean and figures; by the good profits mean and figures; by the good profits mean and figures; by which kind of mean are properly faid, the good profits and the good providence and inflictible; which kind of mean are properly faid, the good profits and the good providence and inflictible; which kind of mean are properly faid, the good providence and inflictible; which kind of mean are properly faid, the good providence and inflictible; which kind of mean are properly faid, the good providence and go flation of his Will, and clear demonstrations of his Divine di-feensation, the counsels of humane wir and policy. To this purpose we read of Moses, Act. 7.25. For he supposed his bre-thren would have understood, how that God by his hand would detores would neve macritood, how that God by his band would de-liver blom, but they undeflead ast. In a more general fenfe, they are faid, (as Elay 5.12.) are to regard the work of the Lord, ner is confider the opprations of this hand: who being taken with with other earcs, as the ambitious and coverous; or excluding seation for; (though I do not hence conclude, that there is no natural scale, because no understood; but however, granning that it is a work of nature, and, because no more than the cause is not hidden; yet neverthedle if od hon for follow, but that thunder after a more fabilities way of contemplation, (by Anaxogeras, an anders Hinlopher, of good account; and by Plato, after him, much commended;) without any refiged to the natural and fecondary cutlet, may be a feithed or God abbolutely, and thyled, the vayer of the Land, or, of God: as it is here; The wife of the regard at the found that goth and of his mouth, Johnson, The vayer of the Land, or, of God: as it is here; The wife of the regard at the found that goth and of his mouth, Johnson, Johnson, and the found that goth and of his mouth, Johnson, I not no question, but that Plander and Lightening, though in that order and course for far neutral cause, the one depending of the other) with other cares, as the ambitious and coverous; a or excluding all care from themfelves, and thetein placing greateft happinedie; neither of what happens to themfelves, in the courle of their lives; nor what happens unto others, either publickly, or privately, threeby to understand the ways of God, and of his providence, make any observation at all; Who neither in or privately, thereby to understand the wayes of God, and of his providence, unker any observation at all; who neither in adversity, and represent the second of the control of the contro end in that too.) whom the confideration of his other works, and daily providence, cannot move to the feet, or acknowledgement of a Superiout Power and Deity. A very his expeciation therefore its of the Thunder, to call it the very of God, and it were not amilie, (tich is the duinelle of mot) if all natural thing, shot the Name of God (from fuch way as the name of God is added by the Hebrem to all great things, as the name of God is added by the Hebrem to all great things, and the name of God is added by the Hebrem to all great things, and the property of the foreign of the God (from fuch way as the name of God is added by the Hebrem to all great things, and the property of the foreign of the God (from fuch way and the god (from fuch way and fuch way as the fundamental things, no put as immind of God. The Gorcian allo for frame fuch the name of the fundamental things, and the name fundamental than the fundamental fun even in this world, no the green aftendiffuence and confusion of the beholders on the one fide, and a green comfort and edification of others on the other fide, the words may likewife be underflood. For their file, the words may likewife be underflood. For their file, they filed published emporal Judgments are called the work of God, for which get may be allowed to the state of t V. 6. Bleffed bethe Lord] Because he felt the affurance of Gods help in his heart, his mouth was opened to fing his praifes, Pfal. 13.6. V. 8. their frength] Or, bis firength. The firength of his people, ver.9.
faung firength of his anomited] Heb. firength of falvations.
V. 9. belle thine inheritance [Gods people are as dear to him, as our inheritance is to us. people, ver.9. feed Or, rule. PSAL. XXIX.

Verf. 1. O ve unto the Lord Plal 96.7,8 or mighty. He exhortet the proud tyrants to bumble themselves under Gods hand, and not to be inferiour to brute beafts, and dumb exea-

V. 2. Give unto the Lord the glory due unto bis name] I Chi

the glay due unto his name] Heb. the bonow of his name. in the beauty of bolinesse] Or, in his glorious santiuary, Plat.

V. 3. The vorce of the Lord] It was one of Epicurus his arguments against a God, and a providence ordering and disposing all things both in Heaven and Earth; that many things, which commonly are alcribed unto God, as particularly thunder and lightnings, proceeded from natural cardes. Hereupon his confession was all the cardiology and the confession was all the cardiology and the cardiology are cardiology. rmunopphy, which in their Atheifical times is by fome much endexoured to be revived, though never was any thing, in the judgement of ancient wife Heathens, more foolish and fendedict, that all fear of God, and all Religion, was a ground-life thing; Cetter quie for its term colonisms and the feeling of the colonisms are considered in the colonisms. leffe thing; Catera que fieri in terris, calòque quentur Mortales, paviais cum prodent mentibus sape, Efficient animos bumilis sor-

therefore it we ibouid take time to confider well of all particulars, there might fomewhat be found perchance in the effects of thunder and lightning, that would pole a wifer man then Epicurus, or any that have written for him, to thew a natural reason for ; (though I do not hence conclude, that there is no ing, though in that order and course of nature, for feries and connexion of natural causes, the one depending of the other) by Him as first leabslished, it hash its place and since; was nevertheless among other ends, to this end is under and appointed by God, to repress the infolencies of forms, and to awaken the conflictences otherse, (selfall, id one fay: God bath his end in that two,) whom the confidences of the confidence and daily promisence, causes are and daily promisence, causes are and lating the confidence of the confi and the like a like the hands are the same and good and godly men to be fruck, or their own Temples to be battered or inflamed by it: this is no more then what the Scri-Issteene or infimed by it: this is no more then what the Scrip-pure, in another cafe, exclectly, it owi, that the found de-cource has an well as another; and in Utahu safet it of tell out indeed;) a Sam. 11-15. which if we were to treat here of providence at large, we could thew, no wayse repugnant or previdence, but very faitable to their Order by God as fairly, finer the fill of men, ethablithed in the world; by which as things in this kind, must and one part is not contrary to that fairly the contrary to the contrar and more we may have occasion to say hereafter. See upon Pfal 27. (1913).

V. a. powerfit! ] Heb. in some.

V. a. powerfit! ] Heb. in some.

fill of majelfy! Heb. in neglify.

V. s. The ways of the Lord.] The thunder holt breaketh the.

most call and strong trees, and shall men think their power to be able to resist God?

Pfal. xxx.

and glide.
V. 8. of Kadelb | In places most desolate, where God seems not to be prefent, fuch as Kadeih was, Num.1 3.26.

V. q. maketh the bindes to calve] The thunder makes the fail me. hindes to calve fuddenly for fear, though at other times they

do it with difficulty. See notes on Job 39-1.

to calvel Or, to be in pain. discovereth the swelts] Maketh the trees bare of leaves, or pierceth the most secret places, or makes the beafts slee into their dens, and so the wood is bare of them, or, without them. their dens, and fo the wood is bare of them, or, without them, in his Tungh adub tevery me they fibe large! He words of themfelves, are plain enough; but the coherence is not fo plain. David in the beginning of the Pfalmedott exhort all ament on glorific God, in general: and particularly, to glorific him in the brandy of Helbing!, for in the defining Smithury; as the margin there; that is, in his Snichuary. Now in the consciously exhibing the grand gra swhereby he may be thought to livite all men to become Jews, or Profetyres. Some conceive that this Plala was appointed by Davide be fing in the Church, (Temple, or Tabernate), in time of great tempels and Thunders, which is not unlikly. The Lecanies aided of old in Christian Churches, had fuch a beginning. But in reference to the words immediately be-fore, part of this very verse; (and discoveres the forests, ) the tore, part of this very verie; (and auscertein the forest,) the Temple having some relation to the forest, (as built, in part, out of it, Plai.74.5.) it may be thought that David having faid that God glorifies himself by the terrible effects (among enthers) of the thunderamong the trees of the Forest; he pre-fently adds, that God is glotified in his Temple, by the voi-ees of men: as deprecating that former way of glorification, upon it. He might also allude to the loud instruments of Mu-fick, (imitating,) in some manner, the voice of the thunder) used in the Temple to praise God with mentioned by David in

many other places,
dash every one freak] Or, every whit of it uttereth,&c.
V. 10. The Lord fitteth upon the flood! To moderate the rage
of the tempefts and waters, that they destroy not all. Others
think that he alludes to the flood in Noahs time. the Lord fitteth King for ever Pfal. 16.16.

PSAS. XXX.

Title.

A Pfalm and fong ] Where the mufical inftruments went before the voice. at the dedication of the house of David ] Either when he firft dwelt in it, Deut.20.5. or, after Absolom had polluted

Vers. 1. Theu bast lifted me up Drawn me out of afflictions, as out of a pir. His thankfulnesse condemns the unthankfulnesse of others, who praise not God for his be-

haft not made my fees to rejoyce over me Thou haft not given me into their hands, for then they would have triumphed over

V. 3. from the grave ] Meaning, that he escaped death most narrowly.

V. 4. Oye faints of bis ] The word fignifieth them that thew mercy liberally unto others.

mercy liberally unto officers.

at the remembrance [Or, to the memorial].

at the remembrance of his bolini[i]. Before his tabernacle.

V, Fer his anger enduceb but a moment [Heb, there is but a moment in his anger. His torrections laft but a while, but his favour lafts all our life long, Elay 547,8.

tavour latts all our me tong, thay 34.7,0.

meeping may endate for a might, but og cometh in the morning]
Joy is afctibed to the morning, as advertify to the night; because the morning is, as it were, the reviving time after the
death of sleep; and because it brings the light again (the emblem of joy) after darknesse. So the Poet; Spes igitur superest.

Sec. Hae utinam nitidi Solis pranuncius ortus Asserat admisso. Lueifer albus equo. It may be alfo, because the morning is the tyer atous equo. 12 may be 2105, occasile the morning is the chieftime of prayer; as Pfals, 3. My objec fluit thou hear in the morning, O Lord, in the morning will I direct my projec unto thee, and will look up. So also Pfal.46.5. & 143.8. for anyth! Heb, in the evening.

joy] Heb. finging. V. 6. And in my prosperity, I faid] I put too much considence in my quiet effate. V. 7. thou halt made my mountain to fland strong ] I thought

thou hadft eftablifted me in Zion most furely, made my mountainto fland firong ] Heb. fettled firength for my

bide thy face ] Pfal, 104.29. hide ton face [Pla]. ton, 190. and I was transled After that thou hadd withdrawn thy help, national man; in any hade. So that it is, very probable, 2s by different to the time of the David bis proach here, have selected up to that time & occasion. But taking the more distance, and the property of the time of the property of the time of the property of the property

droideth the flames of five] It causeth the lightnings to shoot, some to thee, O God, if I dye a violent death?

[hall the dust praise thee] Plai.6.5. & 88.11. & 115.17. Elay

38.18.19. [ball it declare thy truth] The truth of thy promites, if they

V. 12. my glory] That is, my tongue, or, my foul. See notes on Pfal.16.9.

PSAL. XXXI.

Verf.i. TN thee, O Lord, do I put my truft ] Pfal. 22.5. & 71.1.

Leay 49.23.

deliver me in thy righteouf neffe! For then God declareth himfelf juft, when he preferveth his, according as he hath pre-

W. 2. be thou my firoug rock] Though David made use of rocks in diffresse, yet he trusted not in them, but in God, Plal. 18.2.

my firene rock \ Heb, to me for a rock of fireneth.

defence] Heb, defences.

V. 4. that they have laid privily for me] Preserve me from the rafty counfels, and fubril practices of mine enemies.
V. 5. Into thine hand I commit my fipirit Luke 23.45. Seeing his foul was Gods by redemption, he committeth it to him to take care of it. 1 Pet.4.19.

V. 6. but I truft in the Lord ] Not in lying varities, that is, V. 7. thou hast known my foul in advertities Taken notice of it, and care for it, Pfal. 1. 6. as a true friend.

V. 8. theu half fet my feet in a large room ] Large neffe fig-nifieth confort, and treedome from difficulties, as firsty-neffe doth for row and trouble; Plat 4 x. 8c 18. 19; and 119.

33.
V. 9. Mine eye is confumed with grief Plal.6.4. Meaning, that his forrow and cornient had continued a great while.
V. 10. mp bunes are confumed? Plal.3.3, & 10.3.5.
V. 11. 1 Page a reproach among all mine neurical? As if I had been finitten of God with some great judgment; Elay 5; 4; Cor.4.9,13. Pfal.41.8.

especially among my] Heb, mest of all to my.
especially among my neighbours John 19.13.Pfal.38.11.& 88;
8,18. Mine enemies had drawn all men to their parts against me, even my chief friends.

a fear to mine acquaintance They were afraid to fiew me any

when of friendfhip.

fled from me] P[21,38,11 Matth,26,56,

V. 12. ds a dead man out of mind] P[41, 88,4,5. Heb. out of V. 12. as a dead muse us of mind Plai. Su. 45. there. use if there is For thing's we love on the quickly long-street, the above well'd! Like an earthen well'd broken; that claim not bemended, and is not regarded.

a works well'd! Heb. a well'd thest priffute.

V. 13. few was one-stop flee! Jet. 6.5. 8. 80.04.

V. 14. But I might in the! John 3.15.16. Georgia these

v. 14. sur a crupe an twee 1 900.13.15,10.

Thou art my God 1 had this testimony of conscience, that thou wouldst defend mine innocency.

V. 15. My times are in thy band 1 What lover changes come, thou governest them by thy providence: and no trouble can befall me before thy appointed time, Joh. 7.30.
V. 16. Make thy face to shim upon thy servant J Pal. 4.6. Num,

6.35.

V. 17. Let mens the showed Plalet, 3.

Let item be flitte in the grave | Or, let them be the off for the
grow. Let death deflery them, that they may him to more.

V. 18. grievam thing 1 leth, 4 hard thing.

V. 10. o bine great a try gendry 1 leth y 64.4. 1 Cor. 2.9.

which then had led up for them that for the 1 As men lay up
treather a file. 10 do the God by up good things for his hildren,
though they on a slave en joy them here, 2 Tim. 4.8.

Lefter the foru of man. That he then indoceny may appear by
thy miraulous deliverance of them.

try miraculous occurrentee or trees.

V. zo. [hate bide them] P[al.27.5.
in the ferret of thy prefence]. A place where they shall thave thy comfort, and be fafe from their fors. An allufion to Kinge closers, which are facred and inviolable in mens account, P[al]. 91.1. & 27.5.

V. 21. Shewed me his marvellous kinduesse] Pfal. 17.7. in a frong city] Meaning, there was no city fo ftrong to pre-ferve him, as the defence of Gods favour.

in the many as the detence of Good spoots.

V. 22. For I faid in my highe, I am cut off from before think
eyes, I 5 3mm. 23.46. we read, And David made hafte to get analy
for fain of Sail. The word in the Original, I for made lately,
in my in the very word (there, a verb 3 here, a Noun substantive,) that we have here : 1573; in trepidatione, (vel fefti-

pitatione medifor, in the hafte and fuddennesse of my thoughts, occasioned by the greatnesse of my present danger, (as it was occasioned by the greatness of my present danger, (as it was with him at that time, and are other times, more then once; I do not conceive that Davids purpose in these words, was so much to contess his sin, for which (as some would have the deserved, by reason of his diffidence, or want of Faith, urterly to be rejected by God, and for laken: as to exaggerate or amplifie the goodnesse of God towards him, who when he was in fuch extremity of danger, as in the eyes of man he could wai in fuch extremity of sanger, ain the eyes of man he could expect nothing but urer rains; and in the greated toonfulons of this fool; s boxed upon his difficelle, heard bit evyes, and beyond all posted upon his difficelle, heard bit evyes, and beyond the promise men bins, which he knew, are God, of on God Fool, the country of the c made himlest timorthy and uncapable? So 2 Sam. 15,25,26, the same David, when persecuted by his son Absolom, and forsaken by most of his people; Carry back the Ark of God into the City, said he; If I shall find favour in the yets of the Lord, he ine City, laid he; If I foul find favoier in the eyes of the Lord, he will bring me again, and shew me both it and his habitation. But if he thus fay; I have no delight in thre: Bebuld, here am I fet him do to me, as setmeth good unto him. I do not read that David age ms. at (expeting goes annie tilm. 1 do not read that David offended God with this humility; neither do I believe that he did. And perchance it was more featonable, and more pleafing to God, then fecure confidence would have been. And yet it doth not follow but that he had good hopes, even whiles he thus expressed his diffidence. Neither would the same he thus expetited his dimacnee. Nectory would tree time Apolite, I think, have chorted us to move one of a dutation, with fear and trembling, Phil. 3,12, and yet to bid fifth our endince time been Aj. Heb. 3,6. Et 4, iffees and confidence (in some degree) had been along other inconfiftent, But without any furth deliberate confideration, take the words (if he utreeany fine deliberate confideration, take the words (fife utterday) futs, for, I full, there, mays well, according to the
Hebrer idiotifine, be expounded of his bare thoughts) as fuldenly, and not without fome piffing, uttered by David in his
extremitys yet even fo, and in fuch a safe, they may be excusible words. See before, upon Pila.11... 13/6 sold-my 6cd,
with hell flust for farmer 2 I do not know that St. Paul intendof the acknowledgement of any great fin, when he faith of himfulf; a Chyl.1.5p., that he deflored even if fulf, and had fulfare the fine of the safe of the saf

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that he should escape it. See also Psal. 77.7, &c.

I am cut of from before thine eyes] Esay 38.11, 12. Lam. 3. 74. V. 13. love the Lord, all ye bis faints Plal. 34.9. V. 24. Be of good caurage Pial. 27.14. Be conflant in your vocation, and God will confirm you with heavenly

#### PSAL. XXXII.

Title.
A Pfalm of Bavid, Mafchil] Or, a Pfalm of David giving in-

fruction of machine the state of the state o But becaufe this is a common Title to many other Palmes, where this interpretation (the doctrine of this Plalmes, where this interpretation (the doctrine of this Plalm being of extraordizary configurate, and very needful to all that afpire to true happinetle,) will not fit fo well as it doth here; appie to true mappingte, with note 10 west as x countered it is therefore the opinion of fome others, which may be as probable, though not 60 commonly received, that this word Mafchil, is the name of fome peculiar harmony, to which this Pfalm was fitted; or of fome Mulicall infittu-

Verf. 1. Buffed is he whose transgression is forgiven, Sc. ]
These two first verses are cited by the Apostle, D thefe two first veries are cited by the Apollie, Rom. 4.7,8. and it is upon a Pecial cocción, to confirma doctinico of great confequence, by him delivered, to wite that an is not justified by words, but by Faith. Even as Devid affe, faith the, deferibeth its kilfedraffs of the sam, natur whom God impatter injectucajust evitate wavel; fajus, Milles are they whole injustice are fargivent, and whole firm are covered helf-fait into most whom the Last well was injusted for the control of the control righteousnesse without works; so elsewhere the same David describeth the blessednesse of the man, that walkets not in the

also this Bleffed, as here in the words alledged by St. Paul, is twice repeated to the same purpose, Bleffed are they that keep bis Testimonies, &c. and what is all this, but to describe the nes rejummure, see. and what is all time, but to deterible the belieflenefiel, according to Se Pauls inference, of him that worketh? It will be fish perchance, that David's purpose was to detribe, as in those words alledged by Sr. Paul, Evan-gelical, so in these, Legal belisheness: herein differing, because the one grounded upon Faith; and the other, upon Works. But this though we allow of it, in due place ; ver that David by these words intended the description of different bleffednesses we cannot allow. Our reason is, because this difference of words may be oblerved in Sr. Paul affo, whose aim certainly was not to establish divers formetimes Legal and fomerities Evangelical , but one, and the fame bleffedneffe. What can be more plain, then what is at large, and with much vigour of exprefiton delivered by him upon this fab ject. Rom. 1.6,7, &c, That, God will render to every man according to his deeds: To them who by patient continuance in well doing, feek for glory, and honour, and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrightethat are contentious, and cons cost to train, vui one amy sub-ouffulle, migration and write, tribulation and amyulf, &c., as followes there, ver. 9, & to. Store of other places there is, to the fame purpose, which I forbear, because believing enough. Hence we conclude, that it was not S. Pauls pur-poseabliquely to deny, that beliffedness came by good works pose anotometry to acroy, that disperience came by good works also, which both David and hindlef leftwhere so clearly each: but his aim here being to show the formal cause of blessedies; from this blessedies; or, to speak more properly, from this consideration of blessedies; he excludes works: faith and works being in this cafe opposite , which works; rain and works being in this care oppoints; which otherwife, in point of bleffedneffe abfolutely confidered, are inteparable. And because as David describes bleffednesse by righteousnesse, and holinesse of life; so also, by mere imputarighteoutheffit, and holineffic of life; to allo, by mere impurison of righteouthfeet spon which might plantally be grounded this diffinedion of the formal, or efficient; and the influencest cause of bleffeneries to make su the of that paffige which was to his prefent plupofe, leaving it to his readet, by comparing of differing places, to diffinguish, a we have done, and to to reconcile both front David, and himielf bunn others companing et differing places, to distinguist, a we have done, and for to reconcile both froch David, and hairfell jumo chemicities. We might also diffitinguish of works, which may be defined to the place of the p them may be feen in Fagius.

V. 2. in whose sprit there is no guile ] Who hath dealt sin-cerely with God in the confession of his sins, Prov. 28. 12. no guile ] John 1. 47.

V. 3. When I kept filence, my bones waxed old ] While I hid my fin, I roared through pangs of confcience, verse 5. Pfalm

V. 4. drought] Heb. droughts. V. 4. dought] Heb. doughts.
V. 5. 1 acknowledged spile must thet ] He showesh that as God in mercie forgives sin, so the means of obtaining remiffine, are repensance, and constitution proceeding from faith.
I shall will confish spirengregisest santo the Lord] Prov. 25.
13. Elips 65.24. 1 John 1.9.
V. 6. For this final every one that is gody, prop santo the? Bethe first spile for the state of the santostate of the san

cause thou hast pardoned my fins, upon my acknowledge-

pray unto thee in a time when thou maift be found ] Some pray sate their in a time when them small be futured 3 Some render it; tempor (applications; and exported it; set feltemblance Betti spreamb lowits, of following the Strein, when the content flanding prayers, both in the Morning and Evening, Whereof, fer more in Buccepand others. So of Cornelius in the Afts, it is noted particularly, that are the simb base of the day, that is, with the hour of publike Evening fervice (for Afts, 1), and we the hour of publike Evening fervice (for Afts, 2), as we that finde for the simple for t countet of the integally, &c. Pfall. 1. &c. and, that is indefited it, or apply it; yet certain it is that in the original, the word is in the way; who walks in the Law of the Lord Pfall. 119. 1. where

DGI. XXXII.

that in time of greatest danger, and most threatning destruction full; yet the propagation of them (if any such be) in this kind, or which he published or private, no evil shall seach them, that I would be lawfull. on whether publike or private, no evil shall reach them, that Bye unto God by devout prayer for fuccour. See Pfal. 91. 2. 34,8cc. Bur the Nebrew word, 77 here translated, furely, is properly adversariou, as they call it, particula; importing foline exclusion or exception, extenuation, or limitation of, or from what hath been faid before. And so here it is rendred by pounded by folia (which in very deed is a probable expolitipounded by feint (which in very wheel it as probable expolition) to this purpose of the probable expolition of the probable exposition of the probable expos and obdurace, even ### faint their wils, of this duty; then will prysing be to no purpole; Godfreit this kines, and upon fuel an occasion interely) will not be found. They that entivate this interpretation, by float of great watter, Caproverbial foech, as all agree! think the day of judgment, whether greater or particular; and more particularly, the boar of death, or the last and worst dayes of our lives, (of which Ecclessites, ""). Orther that and with a section in the days of thy youth, while the evil days: tome no, with the years drew nigh, when thou faul fay, I have no pleafure in their, fleel, 12, 1, 10 th might with your flow a ruled of our lives, which a concurrence of feveral croftes and calamior our ives when a concurrence i event a contraction of the size sincidental to any) shall make us most uncapable of ferious and hearty repensance. But, however, grahting that the world goldy, must here allose inpolyed and understood; there may be a time found for them also; I miean a time, when God may og a time round for titem also; a mean a time, when God fin this fense, ar least, in point of deliverance from temporal affiliction will not even by the godly, be found. Of which see upon Pial. 11. 3. If the foundations be defined a, what shall be the foundations be defined a, what shall be the

apon rais 11.3.1 in a formation tempories, we just so register de 3 top [hill not come nigh suits him] The waters of great dangers final not hure him, [dai-43.5. V. 9. This are im hiding place] Phl. 6, 9. 8 119.114. V. 8. I will influst lite! David promitted to make others parcakets of his knowledg, and that he will diligently look, and take care to direct them in the way of falvation. See v. I

p[al.51.13. I will guide thee with mine eye Hebr I will counfel thee mine eye shall be upon thee.

of that the apost stee. We get a stee male? The one noted for his Alcivionines, and flubborness, the other, for his through a distribution of the other, for his through a distribution of the other stee and mule, known beath, among mith, and of common ule, and therefore, gly interpleters, which existed the any other hand there is an objection; the Jew Stee have not a steel and the steel and t 19. Thou finds not let the castell gender with a divers kind. How then came mules of themselves, and among themselves, as Naturalists and experience reach, sterill; to be known, or Manifamin and experience teach natura, one anomaly used among them? For that they were used, appeares, I Kings. 33, where we read of Davids own multe. It is anomaly merced, out of Aribotic, and Plinie, that there was kind of multes in Syria, (neer Palellina, and fometime including Palellina hilo,) which contrary to the nature of ordinary finite, were fertile. Bur this is doubted by fome, who think it was but in thew; or that if any fuch thing hapned, it hapned rather as a prodigie, then by course of nature. But if the Je-wish Glosse upon the law, be true, and warrantable, and will agree with nature, it might be answered otherwise too : For

times f fluiding, or, when the small be found, as we have it, because the second of the state of

leaft they come neer unto thee I To kick, or to bite; that is Burthe words, as is acknowledged, might as well be translated,
Whose mouth except it be beld with bite and bridle, they will not irbufe mouth except it which with out and write, but million come nigh unit ther. That is, thou find not have the ruling of them, they will not be subject, unto thee. Some think Type and has been been considered to the construction of the constru ya anome fublianive, is taken for pigna, prelium; they would have the web allo to bearthat fignification, and translate it, tell they fight, or refile. But the fende will be all one full, and tricrefrore we shall feare it free to the Reader; so follow, what tranflation he likes beft.

V. 10. Many forrowes (walt be to the wicked | Yea, and to the righteous too, Pial 34-19. but of divers effects, and to diffe-

V. 11. Beefad in the Lord ] Pfal, 64.10. Bemufe God deth compafic his with mercy, verl. 10.

#### PSAL XXXIII.

Verf. T Thatfe w comely] The word noteth a fair and cornely grace for which a thing is to be liked and defired.

Pla1.93.5, & 147.1.

for the apright] Praife founds not well in the month of an hypocrite, Pla1.50.16.

appectite, Pril. 2016.
V. 4. the word of the Lord & right] Pfal. 19,47,8.
V. 5. the earth is full of the goshaffe of the Lord]. Pfal. 12,54.
He is bountifull to good men and bad, Marth. 5.45. I Tim. 4.
10. yea; to the beatts, Pfal. 36.5.

goodneff of Or, mercy. 7. V. 7. Hegathereth the waters of the fea together] Helayesup

the waters in deep places, that they may not drown the earth; Gen. 1.0. Job 26. 10. 82 38.8.16. Prov. 8, 28,29. be layeth up the depth in flore-houfes] Or, be layeth them up in

at tagets up we done in grave-rought; Or, we taget to them my me for the flow-body of the deep.

It will be all the earth far the Lord! By the creation of the heavens, and becautful ornament, with the guidering of the waters to one place, he fereth forth the power of God, that all creatures might fear him, Ers. 5.25.

V. 9. he spate, and it was done] Pfal, 148.5,6. See upon Pfal, 68.28. Thy God hath commanded &c.

08.20. 117 Goa natu commented, &C.

V. 10. The Lord bringeth the counfel of the heather to nought.]

E(sy 19.3. No counfel can prevail against Gost, but he deteateth it, and it shall have an evil successe.

eth it, and it man may an even increase, bringeth, &c.] Heb, maketh fullrate. V.11. The counfet of the Lord fandeth for ever Prov. 19.21, Efay 46.10. Shall take effect, what foever men plot to the con-

1813 46.10. Shall cake criect, minitored then piece to the con-trary, Elsy 14-14,27, to all generations! Heb. to generation and generation. V. 12. Bleffed is the Nation whole God is the Lond! Hell. 65, 4. & 144.15. He shewich that all our felicity standards in this,

2 144-15. He interest that all our reliefy transfer in this, The God is out God by covenant, Gen. 17, Shoot, 19, 5. V. 13. The Land toleyth from heaven] He teached up, that all things are governed by Gods providence, and not by fortune, Phil. 14. 26, 29, 47.5.
V.15. He [fallometh their bearts alike] He that made all their hearts, knowes all their wicked enterprifes, Pfal. 94.9

10, 11.
V. 16. There is no King faved by the multisate of an bee. If
Kings and the mighty of the world cannot be faved by worldly
means but only by Gods providence, what have others to truft
in, that have not the like means?

V. 17. An borfe is a vain thing for fafety] Prov. 21.31. V. 18. the eye of the Lord is upon them that fear him] Job 36. 7. Pfal.34.15. 1 Pet.3.12. God sheweth that toward his of his

7. Finaga. 13. 1 FC 13.12. God inswert max coward his of his mercy, which man by no means is able to comparing them that few him] Pil. 147.11.
V. 19, kep them after in familie] Job 5.20. Pil. 137.19.
V. 20. In flat white the first Lind Pil. 16.5.1.5. & 23.06.
Thus he speaks in the means of the whole Church, which de-

pends only upon Gods providence.

## PSAL: XXXIV.

Title:

Abimelech] Or, Achifh, I Sam. 21.11. His name was Achifh; butit feems Abimelech was a common name to those kings; as Pharoah was to the kings of Egypt.

This is one of the Alphabetical Plaims, of which fee upon

Pfalm ag the first of that kind.

Verl.1. A Tall times J He promifeth never to become un-mindful of Gods great benefits for his delive-

rance. V. 2. the humble that bear thereof 1 They that are beaten down with the experience of their own evils. be glad 1 That God hath preferred me for the kinggion.

4. and delivered me from all my fears] Which I concei for the dangers wherein I was among the Philiftines,

Pich 5.7.

V. 5. They looked 3 Ot, They final look, and fhall be collected and their facts final not be albamed: So most, and it is very usual, in the fiebrem, as all know, to put Preters for Fu-

They looked unto him ] God: They shall dare to lift up their eyes unto God; being now revived and encouraged by his

The III is, any luma pure seguers. 30 11st. a. a. and 80. 5.
They fluid feet, and flow tegethers, &c. And because they that
flow together, use to make hast, some render; festimatum, accelerabum: 2: but: what need 2 The, sense here followed, were Liebtened, is taken from the Chaldaick use of the word. The fense is good so too: but we need it not here, since the more proper will do as well, and is embraced by most.

V. 6. This poor managed] These are the words of the humble, raising themselves up by the consideration of Gods savour

fnewed to David.

V.7. The angel of the Lord ensampeth round about them that for him? Intoigh Gods power be furficient to govern us, yet, for mans infimity, he appointed his Angels to watch over us, as foulders encamped about us/fall ap1.11. Heb. 1.14. V.8. Oʻzale] Make trial of his bounty, by feeking to him thewed to David.

for reliet.

O talle and fee that the Lord is good] 1 Pet. 2. 3.

biffed is the man that trutheth in bird? Pfal. 2. 12.

y, O for the Lord Worthp him according, to his will with reverence and awful dread, Heb. 12. 28.

Ofear the Lard ye his Saints] Pfal. 31.23. in God, scapebetter then great men that truft in their great-

God, v. 9. Ecch 12.13. V. 12, What man is he that defreth life] I Pet. 3. 10. Seein

w. 12. when mants of that adjusts tite! I Pet 3. 10. Seeing all men naturally defire life and felicity, he wondreth why men take courfes that lead into milery.

fee] Or, enjoy, Jer. 17.8. (V. 14. Depart from evil] Pfal. 37. 27, Hant. 16, 17. and purfue it] Take as much pains to do well, as hunters do

to catch the prey, Heb. 12.14. V. 14. The eyes of the Lord are upon the righteous ] Job 36.7

p[s], 33, 18, 1 Pet. 3.12. V. 16. The face of the Lord & against them that do evil ] Hi

v. 10. Int face of the Lord a segming them that the conf friest open anger, Levit. 17. 10. Jet 14.4.11. to cut of the remembrance of them from the earth] Gods anger not onely destroyes the wicked, but also abolishesh their name

not onely detitoyes the wicked, our also aboundent near frame for everyphil.37.35.36. Prov.10.7. V. 17. The rightense cry, and the Lord bearth.] Spoken of, v. 15. And if the fixecenth verice had a parenthefis about it, it might be read, they cry: or, the brokes hearted cry, veri. 18. for lo the antecedent is taken our of the verice following, pfal.

87.1,2. V. 18. unto them that are of a broken heart] Pfal. 51.17. Ifai

v. 18. unis rountinat are of a progen heart friends. The state of a broken for heart. When they feem to be swallowed up with afflictions, then God is at hand to deliver them.

to the righteous, and them he takes more special care of, as | way that some ancient Philosophers have gone, to prove that

Annotations on the Book of Plalmes. either cures, or prefervatives from spiritual evils, which would occasion far greater mischief. For such is the nature of man ; fo frail, fo fickle and mutable, even in the beff, that without this continual discipline, or exercising, by outward croffes, and fometimes inward temptations and tryals, it is apt to degene-rate, and to do worfe. See Heb. 1 2.6,7,8,8c. And it makes also to the purpose, that ancient Grecians called intempetate, jare, ain to do worle. See Hebs. 26,79,28,26. And at famel salfor to helpungo funa ancient corrections called intemperate, incominent univ. 26,05,269/3 as if a man for the promoted by American Conference of the control of the Enthern Conference of the Conference o ther make them, through impatience, to murmur and repine : or if through a kinde of natural floutnesse and fortitude, they eyes unto God, being now revived and encourages, by my gracious dealing with me, plat 40, 15, insumerable rout, have gracious dealing with me, plat 40, 15, insumerable rout, have compalled me—I am stablets obly. Or, they hall look the arthem patiently, they are apt to grow proud thereupon, unto him, that is, David; bimfelf, freaking of himfelf in the more him, that is, David; bimfelf, freaking of himfelf in the more him, that is, David; bimfelf, freaking of himfelf in the unto him, that is, David ; binefel; fpeaking of himitelt in the and eleliconceited a work diffeate then the affilicions them; third perfon: as ellewhere, fonctiones. \*\*Minister same They few But however they below, either more or left particular to the properties of the properties

bones Joh. 19.36.
V. 21. Evil (hall day the wicked ] Evil of punishment shall v. 24. Everymaps the wateral Levit of men, ver. 20. or, they shall perish for their sins.psl. 194.23. & 145. 20.

[ball be defolate] Or, load be guilty.

V. 22. the Level redements the food of his fer wants] When they

feem to be overcome with great dangers, then God delivereth

### PSAL, XXXV.

Verf. 1. PLead my caufe] Plal. 43.1. & 119.154. Lam. 3.58. He defireth God to undertake his caufe, against them that did perfecute him, and to plead it with the fword, as 1 Sam.25.38,39-

V. 2. Take hold of [hield ] Albeit God can with his breath V. 2. Take note of inuta ]. Albeit God can with his breath destroy all our enemies, yet the holy Ghost attributeth unto him the couward weapons, to siture us of his prefent power.
V. 3. [ay unto my fow!]. Assure that thou wilt deliver me out of their troubles.

out of these troubles.
V. 4. Let them be confounded and put so shame that seek astern my foul. From this verse, divers imprecations follow; and there be divers Plalmes of the same argument, where David not content with ordinary termes, 2s, let them be confounded, &c., which with a little help of a charitable conftruction might paffe : but with exquisite formes and speeches, (the like whereof patie: Dut with exquinte formes and specenes, (the like whereof are to be found in profane writings also) doth devote his ene-nies to the utmost of misery that his phansic could reach. Of all these in generall, somewhat shall now be faid; once here an thete in generall, tomewhat that now be laid; once here for all. Whether private reverge were forbilden by the law or not, divers have been the conceits and apprehensions of men about it. But first of all, to cleer the terms that we are to use: by private revenge we do not understand a legall profecution of ones right, against unjust usurpation, or oppression; which indeed seems, even this also, to be forbidden to Christians; but feems onely, as by Learned Expositors is sufficiently lant; but feent onely, as by Lextred Expositors is infliciently cleared: by private revenge, we understand an literation or mind, or bearing of malice, watching any opportunity to do michiefe by way of requitall; spon supposition, whether true, or imaginary, of an injury done to us. That private revengels this fends, and such analicious vindicative mind; was forbidden by the law, though, of old, not write inverse day by the Jewel, that hardesty for the control of the private revenue of the control of high acres as follows; &c. of his privates. ther continued by that of Job, where he provenen his anno-cency from fins of a high nature, as idolatry, &c. If trighted, faith he, at the defluction of him that hated me, or lift up my fout when evil found him, Job 31.29. Not to fpeak of Prov. 22. fach afte of a couriet pire! Heb. centries of pire.

1.1. An after of a couriet pire! Heb. centries of pire.

1.2. An after of a couriet pire! Heb. centries of pire.

1.3. And other places there to that purpose, because written, or at least collected, finer Desigl. Neither is the law of God, wicked too, phil3.1.0. The difference is; God lends them the couries and them be rather more facilities.

1.3. An activation of the pire of the couries of the cour

Annotations on the Book of Pfalms. Pal. xxxv. revenge was against Nature, is by showing that it is against the | See also upon Pfal. 55.19. because they have no changes. And

revenge was against training, by intering that it segment one common good, which they hold every man, as he is a rational is it not fo here in this Palin we are now upon? ver. 12, 3cc. fociable man, is naturally bound to prefer before his own. But They remarked me evil for good, to be sholling of my load. But one this is of an higher contemplation. In a more plain way, among christians, at least, as I conceive, the same may be done. among cintitians, at reat, as a concerve, the name may be unter-for granting that every man, by statue, is to love bimileft beft, and to prefer his own good, before any others: (wherein religion and readon agree well enough, if in the word love there be no mittake; that is, that we take not love of the body, and of this prefers wastd, for love of the foul, and ofterenity) and that abfolutely, or generally, it is lawful, as it hash always a quence, to require evil for evil left by bearing one injury, we expose our selves to a second: yet this must be granted also, and it necessarily followes upon that first principle, That E dushus malis manimum: of two evils nature doth prompt to make choice of the lest lipon this very principle of nature, the Epicureans (as may be feen in Dia. Laertius, and others) who precended nature in all things, taught, that we should forbear precended nature in all things, taught, that we fnound torbear namy pleafures, to which nature doth lead , not as pleafures, but as the cause of greater evils. Hereupon it will follow, that as many as believe, that there is a reward of good to them that beep the commandements of Good, either in this, or after this life, of far more valuable confideration, then the pleasure, or profit of revenge can be; as also a reward of evil to them that do nor much more to be feared, then any evil, or inconanat ao not, much more to be teared, then any evil, or incon-veniency that ean come to us, by neglect of revenge, and for-giving of injuries: it will, I say, upon their grounds of nature necessarily follow, that such as love their own good, by nature; necetiarily follow, that tuch as love inter own good, by muture; and as rational creatures, which is the proper nature of man, by which he different from bruits; reason) know; that they are not onely to provide for the prefent, but for the future also, and accordingly to make their choice, as they see mer ann, mu accountry to make their choice, as they fee cause; that fuch, I day, upon grounds of reason and nature, must and will rather neglect and patie by injuries done to them, by men, then re incur the wrath of God, who hash in the New Testamens, we are faire! Os frieldly forbidden and inhibited all private revenge, and bearing of malice, upon no lefte penalty, then the lofte of errenal life, But how then comes David.a man then the lotte of etternal life, But now teler course Lawing a mail of God, any, according to God sown heart, 35mm. 37,4 And of his own temper and difpolition, as may be gathered by divers cir-cumflances, meek and mild; fo freely to indulge so pathan, (2 man would think) even to dreadful curfes and imprecations? man would think) even to detailul curies and improcessions, it is commonly laid, thus what he utereith in this kind, was utereed by him rather as a Prophet, and Gold Minilter, then as party, and our orfsny private pallion. Again, that Devid had not a refrect to him/diff much, if as all, is so the glory of Gold; the punifilment of the whole do under outdring to the promoting of religion, and expertiting of whitedmells and, vinc mong men. The David uterest many of the file improcessions are more more than the contraction of the contraction o among men. 1 nat Lavid uttered many of their imprecations 2.

a Propher, immediatly moved by God, without any neighed to himsfelf, but with a respect to God, & his glory, I weily believe it. Certainly, many of those imprecations, with some alteration of the tenses, (which in the Hebrew tongue is ordinary enough) for the Optative, or Imperative, being pur in the Fu peculiar manner. It is the fin of incompaffichames, or irre-lenting cruelty, when men taking the advantage of others mifery, purfue vengeance to the utmoft, & fill the lower their enemy is, and the more uncapable to relift; the more their tage and malice increaseth against him. This is much 3 but there is a degree beyond this, when a man doth this to another; not is a segree ocyono reas, when a man ooth this to an energy, not out of any revenge, or provoked by any wrong or injury, sighter real, or imaginary; but of pure cruelty, and pleasure that he takes in doing mifchief, and to fee waters in mifery. And yet he takes in doing michiet and to terranes in materyana yet beyond this too there is a degree, when a man doin this; not to his enemy; not to them, who have done him no wrong; but to his quandom friend, yea and benefittor. But let us hear David himfelf have be deferibes them. In the 994 Plaim; after dreadful imprecations, as any be in the whole book; Re after dreadful impoceation, as any do in the whole book, "Be-caust, faith the late to reminered not follow merce, but with the total the poor and needy may, that he might, even flag to be booken in bear. So Pali Spazz, Let beiter gove be designed, eve. "In Plant aut thin indipantion upon them, Etc. Let this be blistein to de-flett. Etc. — For they paffered him this half fraitions, taid-ting later to the grief of holy when them half mindels," ver. 26.

I may remarked the cut of good, solve spounding of my lot. Site for my, &c. Sut in mine advolf its feet projected, and gathered them feeture together, &c. A man would wonder, that the nature of man should be capable of such favageness: though if Poets may be credited, they are but the basel of wild beaths neithers. may be credited, they are but the object or with bealts nettnets, that are of that nature. Copparamagnaming fait, they professible ensighes. At laying the treps inflant movientibus wife 1.8 ensemble minor mobilitate for a th. And again, Nor made revedum; mitten, placidumque factnit Nostra, quiva possimi illaebritum estre? But the experience of all ages is above all reasoning. Bur let us see what God himself doth think of such and what account, He whose judgment must be our rule and warrant, would have us whole judgment must be our tule and warrant, would have us to make of then. I will past by divers passinges of the Prophets where dreadful judgments are denounced against. I everal nations for this one thing, though not in that onely sinful, it is likely because they include a without mercy, at the fall and ruine of their enemies. There be divers in that kind, I will ground my observation upon wise Solomon his words and observation to this purpose, which well deserves to be considered of. He gives counsel how a wise man should carry himdeted of. He gives council how a wife man thould earry lin-cile, when his enemy is brought low, if noc quite loft, by the hand of God. Rejoyce no., In the he, when thin enemy futth; and te too time heart to glad when the fluidates. I exist the tend (se is, not it differs fo him, and be turn a map his wrate from him, POV. 24.17.18. In which words, the opposite terming its set, form him, upon those must of necessity be supplyed, as it is well tup-plyed by fone Translateors in the very Text; (a 2) unuss for one) and by fone Rabbins, in their Annotation upon di-plice, I result be flycarepy name can think, that Solomons meanes the wrath of God against our enemies should be allayed, which to think, were as ablurd, as it is uncharitable. See alloupon Prov. 25, 21, 22. If thine cremie he hungry, he, where we shall show how much some are mistaken in the sense of rhofe words. New if Solomon were in the right and miftook nor in his judgment of Gods nature, let any body judge what a fin this must be in the eyes of God, this insulting, this rejoy-cing at the calamity of the distressed and afflicted, which alone can make an innocent of a linner, and a finner of an innocent by making him an object of compassion, who before was an ob ject of wrath; and him an object of wrath, who before, but for this uninerciful infultation, was of favour? I know not whence they had it, but this I know, that ancient wife heathens had the very fame apprehensions of Gods nature, in this particular, as very fine apprehenfons of Gode nature, in this patricular, at wife Solomon here exprefles, and that they fips had of it in the very fame etrms almost, as Solomon doth, Since therefore, Both ythe tellimony of Solomona, by whe common apprehenfon of men, none are more flubject white curfle of God, none more destable to him, when fuch thind of men; their let it files office to be taken a rejustic curfle of David against flush; ... end', the more likely it; by better when were bound to believe of Si, upon another confideration ) that the glory of God was his ayan, in curfling thos; that the lare wo Gody, of all zen; the noof accuriod: and in the pantilment of when, God he there would be found if for the solomon flustries. In our dark her warred the file for a no effect of nature, from which no natural man had corectner exame.) I smore that it faint in walk behand to be overcome the case of the contract together exampt.) is more then I think my felebound to becogether exampr.) is more their Leihnt in yfalfsbund to believe. Ancient Greek Philosophers cell up 44 a Serrian in 250-5, which they dail. Historian 250-5 is the proper paffin of the Herost, or Herostick mean: I king a kery deferibles, is an illimeted or unbesinded, likerry of language; in point of teprobanding or the control of the caute of their transcendent virtue above outer meas: Certain-ly, had David as a mere man, (their inferred timens) under their impressionary ex we were bound to believe, that a mush of fund-extraordinary parts, and otherwife, (to meeloand to chantable, had good reasion for what headids): though we me warrant as all, either from Realon, or Scripture, to imitate him thereins or to take the fame liberty. How thefe imprecations should be read and underflood by godfy poople in their daily devotions, fee upon Pfal. 143. 3. For the enemy hath perfected my foul,

that feek after my foul ] Let them that feek my life mille their markiand to be aftiamed.

marriague to coefficience.

V. 5. Let them be as chaff before the wind? John 2.16. Pfal. 1.

4. [2.19, 4. Hoff 19.2. Smite them with the Spirit of giddiness, that their enterprises may be foolish, and they receive just re-

V. 6: dark and flipperie] Hob da kneffe and flipperiruffes ; that s very flippery.

V. a philipper canfe' Shewing, there we may not call God to

ter revenger, but onely forhis glory, and when our cau do to be a revenger, but onely forhis glory, and when our caulo is fulfilled, A. & 36.4. The man of the results of the man of the cause of the man of the cause of the man of the cause of the cause

Pfal.xxxvii.

Pfal.xxxv.

ners and pits to get the prey, Plal. 9.15. V. 8, at mawares Heb. which beknoweth not of. When he

promifeth to himfelf peace, I Theff. 5.3.
into that very destruction let him fall Which he prepared asainfi the children of God, and me in particular. It is likely this he was Sant.

V. 10. All my bones [hall fay] He attributeth his deliverance

V. 1.0. All my hours fault [m]. He authburch his deliverance and yo God, parling him therefore both in God and body.

V. 1.1. Fall winnight Heb. winnight of wong.
Fall winnight daining II help win the proper that winnight and the proper that the grant to the grant the state of the proper than the grant to my though the hope and the grant to my though Heb. they and the my though the desired to my though Heb. they are the grant to my though Heb. they are the grant to my though Heb. they are the grant to my proper transment in mane was hopen I I prayed heartily for them; and though they got no good by it, yet I did, Mat. 1.3. Luke I.0. V. 14. behaved my felf ] Heb walked.

as though he had been my friend or brather] Heb, as a friend, a

V. 15. But in mine adversity they rejoiced] When they saw me ready to slip, and as one that halted for infirmity, Plat. 38.

adversity] Heb. balting.

they did tear me, and crasted not ] With their railing words

plal. 57.4.8 120.3,4. V. 16. With hyporriticall mockers in feasts ] In the Hebrew V. 1.6. With bipportited mackers in feaffs. In the Hebrers, word for word, can be partitist for, impirityling/marsins partification with a feaff of the property a kind of bread, back under afters: in the Vulgar Latine, Pasi phistoristis: a rad by the LXX:rendred, i-yapoplacy as if you lidd, bidden bread. More generally its taken for any kind of cake; and thence, for dainties: and because dainties use to be provided in feath, here rendred gleffer which is fournehm far, as to the word; but here rendred fult: which is four-that far, as to the words but to the fund nor smill. For all, or moth, agree, that tide is-flers and feedfren, (whether of the baller, to better for to people is for of them too, there be too many that are nor s thumed to the baller, predicted, but as are most conversant in feath, to make mirth far, are intended. Yet there be that would have 1900 to fignife, idle, or merry talk, also. But fill, to one purpole; whether fo, or fo; fo that we may be the more in-different. There is an allufion in the words also, which makes them the more pleasantly (whence also we may probably conjecture that they were used proverbially:) to run in the Ori-ginal; 1992 but in the translation, not observe-

one.
grassed upon me with their teetb] psal.37.12.
V. 17. have less; with those look on] Hab.1.13.
ny daring] Heb. my onety one, psal.2.2.20.
V. 18. I will give the thank in the great confregation] psal.

40.9,10. & III.I. & 22.25. much] Heb. firmg. V. 19. wrong fully] Heb. faifly.

neither let them wink with the eye] In token of contempt and mocking, Prov.6.13. & 10.10.

V. 20. deteitful matters] Heb. words of deceits ; that is, mo deseitful.

V. 11. opened their mouth ] Job 16.10. Efay 17.4.

v. 11. opens there masses job 16.10. http://d.
Aba, aba, &c. jolia, 0.17, & 70.3.
asr ope bath fees it! They rejoyced as though they had their
defire in Davids defruction, pinl, 34.7. & 59.10.
V. 12. keps set fitnee? Six not fill, but prepare thy felf to

V. 3.1. etgr new press press of the first one.

V. 3.2. stude is my judgment: ] As if Gods consivence had given this liberty to his foct to wrong him.

V. 3.4. according to the rightness [mg] I belong to Gods jettler to give to the oppretion stillion and tomencus and to the oppreting and and reliaf; 3 Thefit. 1.6.

V. 3.5. de Ji Belo. Judy, as my store of the desired of the desi

We have swallowed him up] As a wilde beast devours his prey: we have alrogether swallowed him. V. 26. Let them be assumed and brought to consustant together

pfal.40.15. brought to confision together ] That is at once were they neve

fo many or mighty.

let them be claibed with [hame] Covered all over with it, i that nothing may appear at any time, but their shame, plal. 109. 29. &t 12.18. Job 8.22.

V. 27. Let them (hout for joy ] Give them cause to rejoyce for

my deliverance,

my rightess cause] Heb. my rightessifulfe, That at least savour

my right, if they be not able to help me,

motion but begater in the profession of his fervant ] Of me;

and will delight in their profession; if they ferve him faith-

PSAL XXXVI.

the fervant of the Lord ] In governing the Kingdome under God and according to his Will, plal 18.tit.

He transgression of the wicked saith, within my beart]
The order of the words in the Original Hebrew. In order of the worse in the Original Hotoen, is foundwher perplexe, and intracte; which makes Interpreters to vary much in their translations; though they agree well enough about the main feore. There be that expound it thus; Transgreffion, for custome of fanning, or, inbred corruption: Jails to the wideful that is, prompts and perfended in my with Iranigettion, of cuitone of inning, or, inneed cottuption; fails to the wheels, that it, promps and perimed him, (within mm) bears; that it, mny confidence it is o. I verily believed in the promps of the property of the pr phrase and doctaine of the Scriptures, all men that live irreligion(f), may be called and accounted infects on dachtit: bur a legal formal atheit is mother thing. Many things should be considered and known, before we take upon us, openly and peremptorily, to charge any man of atheities, may not a feel of the confidered defects in early 18 mg, at 8 mg,

Or, For it flattereth him in. Or, For it pattered him lef in his own eyes ] But he himself knoweth that he doth but diffemble with God, as flatterers do with men,

and foothes up himfelf therein, Heb. 3.13.
until bis iniquity be found to be bateful | Heb. to find bis iniqui-

V. 3. be bath lefe off to be mife] Cealing from good, he thinks

of nothing but doing evil.

to be wife, and to do good ] Or, to be wife to do good , Jer.

V. 4. He devifeth mischief ] By describing at large the nature of wicked men, he admonished the godly to beware of those

ices.
milchief ] Or, vanies.
upon bis bed] He employes his time of reft and freedom from
upneffe, to devide wicked acts to execute next day.
bed] Mic. 1. 1. 2.

be abhorreth net evill | Omits no evil, but embraceth all occations of finning.

canons or mining.

net good [Or, very evill, 1 Sam. 2.24. Prov. 24.23.

V. 7. Tip mercy, O Lord, is in the beavers] Having spoken of
the wickednesse, both in matter estills and opinion, of men; he
falls into a consideration of the goodnesse and mercy of God; falls into a condideration of the goodentie and mercy of God; who nonwithdanding fuch skilly provections of the profane, perjured, facrilegious, and the like., fuffers them nevertheless but e.g. and injoy the heldings of this world; a mergin skill search of the merchant upon Pfal.24. The earth is the Lords, &c.

V. 6. Thy righteoufneffe is like the great mountains] For emineacy and ftableneffe.

the great mountains] Heb. the mountains of God, Job 1. 16. thy judgments are a great deep ] No man knowes the reason of them, and the wicked sink irrecoverably in them, Rom, 12.

thus preferreft man and keaf] Gen. 8.1.
V.7. excellent] perisms.
under the floations of thy wings.] Flee to thee for faccour, as chickens under the hens wings in danger, plal. 17. 8.
V. 8. They floati be demandated, beinfred with the feasifie of the bough? Once you do not the floating to the floating t cencerning this life, and the life to come, pfal. 17.15. 1 Tim.

4.8. Phil. 11.12,18. abundantin [atufied] Heb. watered. abinatanty singled | Heb. waterea.
faithful with the famelie of thy boule] Pfales, a.
of the viver of thy plessare | Prepared for thy Family,
v. to. continue] Heb. draw ant at largeth.
v. to them that fame the! He showeth who are Gods chil-

dren; to wit, they that know him , and lead their lives up- | upon this very occasion, in the fixth, as I remember, of his Po-

rightly.
V. 11. Let not the foot of pride come against me Let not the proud advance himself against me, neither the power of the wicked drive me away.

V. 12. There are the workers of iniquity faller.] Wicked men have fallen while they fought to destroy good men, and so, I

There are the workers of inianity fallen: they are cast down and shall not be able to rise or, There have the workers of iniquity sallen: they have been cast down, and have not been able to

#### PSAL. XXXVII.

Nerf. 1. FRet not thy felf because of evil doors; &c. ] The arvindication of Gods providence concerning the prosperity of the wicked, and the afflictions of the godly in this world. It is an argument that hath been handled by many Philosophers of old 1 by Seneca, a Latine Philosopher, Gur bonis male fit, &c. out 30 Seneca, a Laune Philotopher, Garbons male fit, &c. among the reft, to the tumoft of what could be fail by a heathen, fingularly well: and fince that, by many Chriftians. There is not any fubject indeed, of either more confequence, or profundity: and could all feruples and doubts be well refolved to the fatisfaction of common capacities, as well as of others ; it would make a great alteration in the world, and lives ofmen; vice would not be fo predominant, and virtue more in request. Yet among Christians, throughly and really possess with the principles of faith, as of the immortality any poner with the principles of rain, \$a\$ of the immortality of the foul, a refurrefilm on of the body, a day of judgement, and the like; the matter is of no difficult refolution i liany for principled, are much feandalized, it is not fo much because they cannot be fatisfied, as because they will not take the they cannot be Jatished, as because they will not take the pains, or allow themselves time to consider of it feriously. Many also cannot be fatished, not through any defect, either of information, or understanding, but of a godly minde and life. Lewdacsse and profancise, when once they possible the heart, they either put out the light of the understanding, or at least hinder the fruit and operation of it. But we are not here to treat of providence in general, but onely to confider what David faith of it, what against it, and what for it. He handles the point in another whole Pfalm, besides this: the 72. Truly God is god to Ifred, &c. if that Plalm be Davids, as 1 think it is, though by fome afcribed unto Afaph, because of this name there before it. And again, but give obscurely, in the 49. Plalm, Hear, this all ye people, &c. and ore briefly, Plaling 0.5, 6, 7. O Lord, how great are thy works, &c. Divers Chapters in Jobare of this subject; as 24. 27, and some others: it is one of the chiefest subjects of that Book. In Jeremy also, and Habakkuk; the 12, of the one, and the first Chapter of the other, there is somewhar. All whom I mention the more willingly because they go much one way, both of expostulation and answer. The main of the answer is, which we thereon and answer. The main of the answer is, which we there-fore are the more particularly to weigh and examine, fift; that though the prosperty of the wicked be great, yet their overthrow is as studdain and terrible: and more generally, that their prosperity is but a seeming prosperity; not really and truely what it seemeth. Why so? Because their life is but a blaft, their pleafures foon over and forgotten: for their very brevity, not confiderable. But is it not fo with the temporal prosperity of the religious and godly too? Is not their time, generally, as thore; and their pleasures, or worldly goods, as passing and transitory? If those very places, where they speak of the prosperity of the wicked, particularly, do not timely generately, as most a measure presentate, or noverany and une genous man usuamge of time and conceive, effects goods, as palling and transitiony; if fused every places, where and different to goddlinelle; to which, as I conceive, effects of the profileriny of the wicked, particularly, do not ally, the Apollic (whole main work elfewhere, is to prepare tire! but 16, yet there be other places or 5 originare, many, that; true Christians for crude and robulations in this world allustrates. fwered and cleared; that the righteous and religious how they fare in this life, is not to them confiderable, because they do not expect their reward in this life; their happinesse therefore, not to be measured, by what they enjoy in this world.

And what is a man profited if he shall gain the whole world, and
yet loofe his soul? Matth. 16. 26. What need more, to men that are rational, and know how to put a difference between a mo-ment of time; and error y? Surely Plato the heathen Philo-fopher had it not from Chrift, and much lesse Chrift, though fopher had it not from Christ, and much teller Carrist, though, many ages after, from Pites 2 Ver tession and common fense prompted this notion time Plato; and his very expedition comes very near to that of Christ, 3 "Abox 46" la 3" Any a 7" of the 4" year is 30" 3" in a saling 1" Existing 1", The saling 1" of the 4" of the would find for the Greece and all Barbary, thates, as there is no times the content to one with the property of the greece, for the builds would, Sectionage they find, or, thingle interface indicate us to believe. These for follows to the content of the content

upon this very occasion; in the fixth, but a remember, of its re-litticits; 400% pulse 780,000,800. See. And why should we wonder that Plato, so learned and judicious a Philosopher, should 189 it; when Homer, a Poer, faith no leffe; but that in him 400% mult be transliked fig. and not f801. '00 x 69 4201. 400% of Alagor, &c. Iliad to. Though there be, who even in Christ his words would have \u20e4\u20e4\u20e4 to be translated life, not foil. Which if it were granted, yet they themselves show well, that by good and necessary collection, the same sense may be made of it. For if a short temporary life be worth so much, how much more eternal life > But I cannot be of their opinion; were it but for Christ his words, much to the same effect, Matth. 10.28. Fear not them which kill the body, but tre not able to hill the foul : but rather, &c. wheree think what by foul isto be understood, no question at all carlebe made. Il then this, or any thing equivalent (as there is choice enough tach this, or any thing equivalent (as there is choice enough in the New Testament) to this, had been answered, an infidel, or a Jew perchance (not a Christian) might have required farther Institution, concerning the immortality of the foul, &c. but this granted; of Gods providence, in reference to ungodly mens worldly profperity, there would have been no further question. But that time was not yet come. The Churchwas yer in its infancy; and the full revelation of the mysteries of Heaven and eternity, was reserved for another time. This was a mystery of Gods dispensation: and by what degrees that light was dispensed by God unto his people, Learned men have enquired, and shewed that Daniel was the first, who clearly spake of the resurrection; and that as the the fift, who clearly fasks of the refurection; and that as the ufferings, and perfections of the Church under Antochur, and others, increased; so did that light freed more and more, and the kingdom of Heaven every day more alleded among the Jewes, then before. Therefore Schridt failing the beautiful five and immerating to light to though the Golphy, Time, to, and Matth. 11.71, that he that is tag in the length. a Tim. 1.10. and Matth. 11. 11. that he that he leaft in the hing-dom of Heaven, is greater then John the Baptift. Not but that of old long before that time, there was followhat intimated in the Law and Prophete; and talked of among the godly Jews the Law and Frophets; and talked of among the godly Jews to that purpofe; but notanything clearly, nor with any certainty: of the wicked effectally, that they also should rife again, and give an account of their lives, and ac-cordingly be rewarded; this was a thing nor known then, but corangy to rewared; it is was a thing not known then, but the contrary stathe believed; as at this day among the lews. However, that fuch a one as David, fo godly, and fo belowdhad a firg greater knowledge of thefe things, then ordinary Jerses; and in flom refpect, then ordinary Christians, perchance; I make no quefficin. But what he know or believed; is one thing; and what he thought fiftor common knowledge, anothing and what he thought fiftor common knowledge, anothing the contract of th there. However some places there be that German many and what we thought there have to me places there be that German me, though there be that do not apprehend them so, very cleer; as Pfal. 17.14.15. From men which are thy hand, O Lod; from men wife the mord, which have their portion in this life, and whole bely the world, which have bein portion in this life, and whose levels the und off Blocks. As for me, I will blooked life files with personal process of the und off the control of the level of gainfi all Objections. But there be other places, I must easily againfi all Objections. fesse, in number more, by far, not in the Plalms onely, but in Job, and essewhere; where the question is otherwise resolved, and the goods and blessings of this life absolutely annexed neffe annexed to godlineffe, without any express mention of another life, is that which perplexes the matter more, (in fight) then if nothing had been faid at all. I will eafily grant, that there in forthing head occasion actain. I will caupy grant, trust there might be formed difference between the times under the Law; and those, fince the Gospel, and that improvement of knowledge, which hath been by Christ; that the goods of this world, wealth, long life, &c. were then dispensed with more equality, to the just and unjust, according to the merits of eight. equality, to the jult and unjult, according to the merits of en-ther. But that there were any times, when those things, that either in this, and the ris Pfalm, or in Job. (Chap. 20, 21...) and 27. are pronounced as large concerning the condition of the just and unjult yone earth (yes though we allow a poetical to the torical amplification) had a literal fulfilling, there is neither authority of any Scripture Hiftory, nor records of ancient authority or any scripture raintory, nor records or ancient times that are come to our hands, nor any experience of our times, that can induce us to believe. That it fo fills out forne-times, we grant, and know; but so often to the contrary too,

Annotations on the Book of Pfalmes. contact of as they man other themselves to us. In the themselves, which is generall to fay more of them, I know not, but his God having paffed his promife, (as in the Law often ) what is fhould be well with them that feared him, and kept his commandements, denounced heavy judgments against them that should not; which, according to the flye & condition of those mould not a write, according to the title & condition of thole dayes, though literally by the most (and often so approved by the event) understood, had a further reach and meaning: thole holy men that wrote since of the same subject, being fully perferaded (and moved to by the Holy Ghost) of the truth of Gods. finaled (and moved to by the Holy Ghoft) of the truth of Gods roomlifes, they finold is well with the gody, see, and either nor fully unit, "landing themselves, or having no warrant from God to detell" anno others, the particulars, wherein the happinedie of the other, chiefly confide of the other, or unhappinedie of the other, chiefly confide ed: they dought good to fee out both the one and a the other; in the ordinary times and experience, (according to the chiefle of the other ordinary times and experience, (according to the vulgar apprehensions of those times) with much confidence (as themfelves were fully perfwaded) and reiterated affeverations and amplifications, to work upon others the more powerfully, whom it fo much concerned to be fully perfwaded of this tions an anymoment, concerned to be fully perfended of this in this work of the concerned to be fully perfended of this in this work of the conflict here experient following the conflict here experient full perfended, of geomaded upon God.

So and the temperation of the unrighteous and profase. Such work of the conflict here experient full perfended, of geomaded upon God.

Word of on the one fide, and common experience on the other, we may be in the very expertions of Eucledistes, where he fairth, Though a finure due out an bimodred times, and his depart to ground the conflict here is the first of the first then a much acreer man was, both negative the second of the fulfillm yet in our more than the second of the fulfillm yet in our more than the media in the patient and the families and the famil echers, foould be bound, upon all occasions, to a vouch it for a runt, shar good men were happy men, an adviced own unhappy: adding, That it it were ever lawful, or laudible, for a man upon any occasion to be (which elichwere he shewer and maintaines, that it is not;) it was upon this occasion. And whereas its thereobjected, that well men might write, or speak for j but recould not be fo easier operfende: he needs upon him comaintain, that if the matter were carryed as it might be, it was fateble enough to perfende the control of the contro men, that it is fo indeed. And in very deed, his reafons and allegations to that purpofe, are very pregnant and pertinent: and Artificele, one of his diciples, that wrote fance him, feemes to confirm it, feeting in a place of the power that Lammakers have, to periwade men even what they would themselves, though of it fell never for fall or proficious. In which words, it is very likely, that he had fone respect to this his matters dispute. All this you shall find in the feetond book of his lames to the purpose. I do that the state of the confirmation of the con

V. 2. For they shall foon be cut down like the grasse ] These words may be taken either of the saddain fall and destruction words may be taken either of the Inddain fall and deliturion of the wicked, in their greatest height and prosperity; as Inch aposite thereinton an afternative, experient in Realization 1961, 73, 183, to more generally, of the industivity, and example and formed in the realization of the wind the control of the Industry, and the might have the place in his mind also. Horn-afternation in the control of the Industry of the Industry, and the Mark Real But Industry of the Indust be past of ecc. But 10, then now is the matter animeted, it is both of the julk and unjulk mans properity the fame thing may be faid, and both come to one end? Of this we have fpeken before upon the former verse: to this purpose, that such animers are grounded upon a difference implyed, shough for certain reasons there mentioned, not expressed : which is,

not fee how it can be done. Of fome of these general affe- that whereas the wicked hath this world onely to trust to; the nor fee how it can be done. Of fome of their general anti-versitions that may feem most france, we shall parcialarly hoppinglies of the righteous is to last for ever. But how for confider of as they shall offer themselves to us. In the mean ever? That is, luccessively, continued in their pottering, confider of as they shall offer themselves to us. In the mean over? That is, luccessively, continued in their pottering, the mean respect to five more of them. I know not, but I so indiced we find it expert in it more places. , as in this very themselves in the property of Pfalm, ver. 28. For the Lord leveth judgment, and for faketh not bis Saints; they are preferred for ever s (what is meant by this for ever, appeares by the opposite member) but thesseed of the wicked shall be cut off; and it doth so fall out sometimes. But eternal lite is the thing (as hath been faid) that must make the leternal lie is the thing (as bath been faid) that mude maked words generally true, which hough not expertisely, often, show, and where, hash been shread? ) yet even in this Pislan is observed in the pislan is observed in the pislan is observed in the stand, as inherit the land, on, the startly, ver, 3, 9, 11, 13, 19, 24, yet for excitable, yet, 18, 7, 11 properly and literally intended not every land, but the land of Cansan, which was a type of the kingdows of heaven. Whence it is, that in the New Tellament we are faid to industriental life, or, the Kingdome of Heaven; as allo, to enter it; words, borrowed from the usual expressions of the Old Testament, concerning the

land of Canaan. See more upon the 36 verfe.
V. 3. Truft in the Lord] To trust in God, and do according to his Will, are sure tokens that his providence will never fail

nongh.

V. 4. and he shall give these the differes of think heart.] See before upon Pala.21.2.his highest distinc.

V. 5. commit thy way has the Lard] Heb. 18th thy way upon the Lard, Pala.52.2.Prov7.52.Mat.6.2.5.1 Pers.77. Be not led by thine own wildome, but obey God, and he will finish his work in thee.

V. 6. as the light] As the hope of the day-light caufeth us not to be offended with the darkneffe of the night : fo ought we patiently to trust that God will clear our cause, and restore

us to our right.

the noon-day] Job 11.17.
V. 7. Reß in the Lord] Heb. Be filent to the Lord, Exod. 14:

13,14. 2 Chr. 20.17.

who profereth in his way ] When God fuffereth the wicked to profeer it feemeth to the flesh that he favoureth their doings,

Job 21.7,&c.Pfal. 50.21. Job 2.7, Sc. Pial. 150.21.
V. 8, fret not thy felf, in any mife to do evid! In the Hebr.
ערולה אינו היינו אינו אינו אינו היינו אינו היינו אינו אינו היינו היינו אינו היינו היינו היינו אינו היינו היינ will not (as I apprehendig, at leafth hold, in the literal and obvious ferfer; yet futhe spretched the spretched to the literal and obvious ferfer; yet futhe spretched to good, neverther life, to this end, that they shot debugglist enders of the control of the literal and obvious ferfer; yet futhe spretched thoughts ender the control of the literal and obvious ferfer; yet futher the literal and obvious ferfer; yet futher the literal product of the literal production of the literal reuth (arruth of fo much configuence, and flich necessity by ginat) worsees not are required upon a queen control and a decision of the state of the be had looked round about on them with anger: it is spoken of Christ, Mar. 3.5. The Apostle therefore Ephel. 4.26. resolving

correcteth the impatience of our nature, which cannot abide till the fulness of Gods time come.

V. 11. But the meek fhall inherit the earth] Mat. 5.5. V. 12. The wicked plotteth against the just ] The godly are af fured that the nower and craft of the wicked shall not prevail other. David therefore spake this, according to his own experagaing them, but fall on their own necks, and therefore ought patiently to abide Gods time, and in the mean while bewail their fins. and offer up their tears as a facrifice of their obedi-

plotteth] Or,practifeth. gnasheth upon him with his teeth] Plal 2 4.1K.

Pfal. xxxvii.

V. 13. The Lord flull laugh at him] Plat. 24.
V. 14. fuch as be of upright conversation] Heb. the upright of

V. 15. Their fword fhall enter into their own beart Their plots shall hurt themselves, and not others, whom they sought to

V. 16. A little that a righteous man hath | This is the way that many antient Philotophers have gone, and after them dence, thewing with much wir, and eloquence, that happinelle doth not confift in abundance nor greatnesse; or any thing elle that ordinary men most gaze upon with greatest admirati-on, or hunt after, with equal thirst and greedinesse; but in moderation, and a contented mind: which a mean fortune, as they argue and prove at large, is more likely to afford, then a great. So that in very deed, he is not rich, properly, that hath riches: nor he happy, that hath the outwards of happineffe; but he both rich and happy, truly and really, that enjoyes himself. in what condition foever, with competen comfort and a thankful heart. See Prov. 15.16. & 16.8. and again . 10.22, & Ecclef. 5.19. & 6.2. But all this granted as true, and pertinent ; yet because it is certain , that there be many rich wicked men, that enjoy their means, even to the laft, nor a few. with contenuent enough; and man, good and godly, op-prefied with poverty, and other evils, who though in their greatest extremities, they strongle in heart and will to God, yet are, otherwife, very fensible of their wants, and miferies; in will not therefore ferve for an absolute, or general answer, to meer with all objections, in this point of providence.

V. 17. For the arms of the wicked fhall be broken] plal, 10,15. All their ftrength to do hurt withal, Ezek 30,24,
the Lord upholdeth the righteous Though they be weak.

V. 18. The Lord knoweth the dayes of the upright ] God know-

eth what dangers hang over his, and by what means to deliver them. See ver. 23, &c.
V. 19. They [hall be fatisfied] For God will give them contented minds, and that which shall be necessary, pfal. 33.

V. 20. as the fat of lambs They shall vanish away suddenly and eternally; for they are fed for the day of slaughter. In the Hebrew ביקר כרים, which by fome is translated, velut preciofum camporum: which also is followed by some Rabbines. It is fure enough, that the word \_\_\_\_\_, as it fignifies agnos, (rams, or lambs; ) fo alfo, fields and paftures. So preciofum camparum, or, the precious refle of the field, would be the flower of the field; (to which the life of man is elsewhere compared;) of the field; I to which the first owners are compared, precious for the bearty, thought one for the title. Some think that, Tp), by a mitathylis, may be taken for p 1; and then it would be plainly, the gaff of the field. Some of the Rabbines expound to the morbing light, which foon paffers have, But our translation is the most received, and as warrantable as any. In the expression, there is a racite allusion to the facrifices of the Law: in which, by express Law, Lev. 3. (often repeated in that Chapter,) the fat of beafts offered was to be burned upon the Altar, and fo to confirme in fmoke.

on the Atas, and to recontaine in mose.

V. 2.1 berward Deut.23,44.

but therighteous sheweth merey God so surnisheeth him with his bledlings, that he is able to help ethers, pid.112,6, figured by fall.112,9, And, It is more blight to give, then to reteive, (which was one of our Saviours apophinegmes,) Acts

V. 22; fuch as be bleffed of him] Of the Lord, wer. 20: V. 23. The fleps of a good man are ordered by the Lord | The fteps of fueb a man; that is, of a man bleffed of God, ver. 22. God prospereth the faithful, who walk in his way with an up-

right conscience, Jer. 10.23.
ordered] Or, established.

who would have this bread here mentioned, to be meant of foiritual, normiterial bread, or food : and others would make it an hyperbolical speech. But neither the tenour of the words, being fo expresse, as I have faid, will bear the one; nor the ratio contextus, or general scope and drift of the words, the

rience; and if other mens experience doth nor agree with his, in this patricular, it is no wonder. Which is a way of reconciling many different, yea contrary speeches and affertion at truth; because as the experience of men in divers things, is divers, to because as the experience of men in divers things, is divers, to their opinions; and as their opinions, to their words. \*Pariat circat has opinion as ingine onjugue well ada; faith Pliny very well in a place, speaking of a much controvered matter. In this very point of providence, of the happinelle or unhappinels of the righteous, &c. in this world, men of good judgment and experience, fpeak very differently, differently deciding the experience, speak very uncertainty, unnecessity declaring to matter according to their own experience, which according to variety of times and places (befides other circumflances) may vary very much. But in general, to make the observation as general as it can be made; it must in the first place be observed, that all such either speeches, or promises, must alwayes be understood with an exception of times of general calamities, and inundations, as it were: for then (in point of suffering) all men, both just and unjust, even innotent children, as others, areftor the most part) equally involved. See before upon P[a].

11.3. If the foundations be destroyed, &c. Secondly, by his feed. 113. If the foundations be delitoged, S.C. Secondly, by my few, may be understood they onely, that follow the steps of white fathers, in treading paths of holiness and piety. If they degenerate, that may alter the case. Thirdly, by point (transcriptions) flated here, the july,) may properly be underflood the merciful, and charitable; as the word is fometimes taken: whence it is, that "The is ordinarily taken among the Jews, for almes. Now, though he deferve northe title of a righteous man in ge-Now, though ne deferve not the title of a righteous man in general, that is unmerciful; "yet there be degrees of goodnesse and mercy, in point of almes and relieving of the poor. And of a more peculiar promise made to the merciful, see Prov. 19. 17. & Pfal. 41.1, &c. according to fome translations.

17. & Plai, 41.1,8c. according to lome transacions.

V. 26. ever] Heb, all the day.

bis feed is biffed] Though the just man be liberal in his life,
yet God bleffeth his posterity, that they want not. This David fpeaks, of that which himfelf had observed.

[peaks, of that which numerima observed.
V. 27. Depart from ceil[] Pfal. 34. 14.
V. 28. they are preferred for every See before, upon verte second, For they shall sombe the down, &c.

V. 19. inherit the land ] Prov. 2,21. dwell therein for ever ] He shall not be driven out of it till he

V. 30. The mouth of the righteons fleaketh wif dome | Mitth

V. 31. The Law of God is in his heart ] plat 103 , 3 2 plasted

flepi] Or, goings. V. 22. condemn him] Or fuffer him to be condemned, plath ov.

V. 34. keep his way ] Plal, 18, 21. .v. v.

V. 35. a green bay-tree] In the margin, a green tree, that growth th in his own foil : which ogreeth better with the propriety of the Hebrew word man, indigena, properly. And ir flande

with reason, that a tree so growing, should be more flourishing and lasting, then those that grow in a ground that is not natural to them. Some would have a bay tree particularly meant;

V. 26. Tet he paffed away, and to be was not ] The transitori-V. 36. Tet be police away, and to be more not 1, increamon-netile and vanishing condition of wicked properting men, as here by David, and elfewhere; fo by Job (by them that fpeak there in Job 3 mean) is largely prefied and institud upon, Job 20, and elfewhere. Wow this transferred being for the most part, as true of the prosperity of the just, as of the unjust, why here more particularly applyed to these, see before upon the full and second verses. Here also, in further confirmation of the fame, it may be observed that the very word here used, to palle away, is the word both by Sr. Paul, and St. lohn, used to fer out the vanity of all worldly pomp and glory, in general. A very proper word indeed it is to that purpose, as any that can be thought of; St. Pauls words, I Cor. 7-31. are, For the fashion of this world paffeth away. Where the word 94 ua, or fashion, is to the fame purpofe, a very pregnant and emphatical word, as by Greek Interpreters is excellently well snewed. Sr. Johns words, are not lesse emphatical. I Joh: 2,15, 16,17. Love not the world,&c. For all that is in the world, &c. And the world paffeth away, and the luft thereof: it followes, But he that doth the will of God abideth for ever. Where we have that antithefis, which (upon the first and second verses) we have spoken of, of the different condition of the just from the unjust, in point of worldly prosperity, (which by David and other Writers of the Old Testament is sometimes altogether omitted; sometimes obscurely pointed at, as by dwelling in the land for ever, verse 29. of this Pfalm; or the like,) cleerly expressed. See also upon

Plal. 73.20. When thou awakes, &c.
V. 37. Mark the perfect man! He exhorteth the faithful to mark diligently the examples of Gods mercies, and allo of his 7 E 2

V. 38. end of the wicked [hall be cut off ] The Hebrew word is not fo proper here, because it is more likely that as it is in the former verse, so here also it must be taken. But there, (the end of that man is peace, ) it would be very improper to take it fo; no reason therefore that we should seek a new interpretation here, which the fenfe requireth not; and would make the coherence worfe. The fame word FTIN, fignifies also reward, as Prov. 23.18. For furely there is an end, and thine expectation shall not be cut off. So there in the Text; but in the margin, reward: as by others also it is expounded. And so 710 in the New Testament is taken sometimes. This I note the rather, not that the difference of it felf, whether end, or rewerd, is much confiderable ; but the better to compare thefe remend, as much controlerable; but the better to compare these words of David, with a parallel place of St. Pauls; taking the next verticallo, (part of it; But the salvation of the rightests it from the Lord) as part: The words of St. Paul are these, For the words of St. Paul are these for the words of St. Paul are the salvation of St. Paul are the salvation

Lord.

V. 39. But the falvation of the righteous is of the Lord] He themeth, that the patient hope of the godly is never in vain, but in the end, hath good fuccesse, though for a time God prove them with fundry tentations.

### PSAL. XXXVIII.

to bring to remembrased Plat 90.1. To put himfelf and others in mind of Gods chafflement on him for his firt, that the fruit of it might not be loft: 0, 10, 10 put of him, that the may help him, and deliver him, plat.

Verf. 1. Plauke manor in thy wrath] Plal.6.1. He defireth most to be exempted from Gods rod, but that he would fo moderate his hand, that he might be able to bear it, p[al,6.1. Jer.10.24.

V. 2. thine arowes flick fall in me The difeafes thou haft in

plab. 6.1, get 10.3.4.
V. 1, this aromes flick full in ms | The difficates thou haft infilled upon ms. 108 6.4.
V. 2, rid | 109 6.4.
V. 3, rid | 109 6.4.
V. 3, rid | 109 6.4.
David acknowledgeth God to be just in
punishing this halp be a decrowledgeth God to be just in
punishing this manuality are grown on mise heaf | The flow of the
punishing this mainter are grown on mise heaf | The flow of the
V. 100 flow mainter are grown on mise heaf | The flow of the
V. 100 flow of ms full flowell | 11 is ordinary to the Scipurer, to compected any fin under the name of fifty. Set
pune p [14.8.1. The flow flow flow in his hear, &c. flow for particentral vice of the flower of the flower of the flower of the
pune p [14.8.1. The flow flow flow in his hear, &c. flow flow flower
pune p [14.8.1. The flow flow flow in his hear, &c. flow flow flow flow
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47. 8. I have roused by reason of the disquients of my heart. This example warrieth us never to despair, be the torment never logicat, but alwayes to cry unto God with sure trust for

deliverance, pfal. 32.3.

#V.10. My bear's parter | Hels remote the dott, or, is toffed to shall follow meaning, that he was defiture of all help and confidence of the state of the state

it alfo is gone from me] In the Hebrew it is , hot Till : they also see not with me; or, are gone from me; as the watdsure translated by others; meaning his eyes; which he faith, were not with him, because he had lost the use of them.

The feeler is the fame!

& gone from me ] Hebt is not with me. Prist. fere] Heb. Brokt.

Pr. 11. [Are] Heb. Rock.

The plainfast Oct. 29 neighbours,

The plainfast Oct. 29 neighbours,

The plainfast Oct. 29 neighbours,

The denyed all days and friendilip, plainfail.

V. 12. [a] Jaars for me]. To trouble me further, who was

V. 15. But I, as a deaf min, heard not ] For I can have no audienes before men; and therefore pariently wait for the help

O'ESA, Pid 3.99, 2 Sam. 6.9, to.

V. 15. For in thee, O Lord, do? Bope? He sheweth a season of his silence, because he souched helps from God.

ii bbe, O Lord, do I bope? Or, ebec'de E wait for.

bear J Or, answer. V. 16. For I faid, Hear me, left otherwise they should rejoyce

Judgements; and afforts them they shall not lose their labour.

1 and of the wicked shall be out off] The Hebren word

1 and Pfil.35.4. Let then be confinited. Sec. Much like to this, in the experience, in order on perform, Dect.32.42.7 When it was that I found the wards of the enemy, left their adverfairts [bester them it confined to the enemy, left their adverfairts [bester them it confined to magnife the enemy, left their adverfairts [bester them it confined to magnife them it level; as the Chaldee there, and Pfil.4.26.3 or unmercially rejoyer without any fem for thumanity forgetting what relation all men have to one another

when my foot flippeth, they magnific themfelves against me Than s, if they fee that thou fuccour me not in time, they will mack

is, it may be that thou fuctour me not in time, they will mock and triumph, as though thou hadft forfaken me.

V. 17. For I am ready to bail.] I am without hope to recover my ftrength. See Pfal. 35.15.

my through. See [1813.315].
to half [164.] for halling.
V. 18. For 1 will declare mine iniquity] Prov. 28.13. He that
Covereth his fine half nor profibe; half was for confedel and forfaketh berm, floak have merci.
V. 19. But mine entwites are lively] In my greatest weaknets.

V. 19. But mine enumes are users and profession washing they were through the living are fivorg, they that has merwagilily are multiplyed Pfal. 64.4.
V. 20. winder coil for good 1 pfal. 35.12. E 169.5.
betauf 1 follow the thing that good it J I John, 31.5. He had rather have the harred of all the world for his piety, then fail in any part of his duty to God-ward.

V. 22. to help] Heb. for my help. Q Lord my falvation] Which uteft to deliver me, and I look to be delivered by thee now.

PSAL. XXXIX.

Feduthun I Chr. 25.1.

Verf. x Said, I will take beed to my mares ] Albeit he had de? ceredined in himself patiently to have carried Gods leifure, yet the vehemency of his pain caused him to break his

purpote.

I will heep my mouth with abridle ] As a best is muzzled.

Corruption milt be kept in by violence, Jam. 1.26.

heep my mouth with a bridle ] Heb. Keep the bridle us may

my mouth with a bridle] Heb. a bridle, or muscle for in

Viz. I was dumb with filence] Though he thought to have kept filence in the prefence of the wicked yet his fortow caused him to change his mind.

him to change hit mind, good! Some think he might mean, the ingest even fine he did for hear in his affliciton, to fpeak that in great mindings on the did for hear in his affliciton, to fpeak that in great mindings four of his good depent, or the like. But if it were thamility in him, to for hear the mindings of the an exprellion we have which will much cleer thay Gen. 3.7.3.7.
Take thou beat that thou fiped wort to Tatho thirty good or civil. It apparent, pougle from the context, that there was no intention to forbid Elauro ute his brother kindly, either by words or deed spun only, that he fault do no model with him to hurt him. So Numb 33. 15. And Balash faid unto Balain, "Reliber num. 30 Num. 32, 52, and Bases plat auto Datam, "Greene surfe them ach, (which yerga spearse by the context, he did extremely defire, and estreetly endeavour) wie high librium at the The observation of fuel identifiers, or peculiar experiments, deth often bring great light to obscicure places, at which many are not a little puzzled.

V. 3. then stake I with my tongue ] He confessed that he rouged against God, considering the greatness of his sorrows, and the thortness of his life.

and the floreness of his life.

V. 4. How field ham] O<sub>1</sub> what time I have been.

V. 5. Bobbel them boll make my days as a hand breadth] See upon Pikh, 9. And is food like, been so mand-breadth] Hoh hami presents.

aims age in mining wifer the life of the course of the life of the too fevere toward his weak creature.

at his bel flate ] Heb. fettled,

vanity] Plal 152,9.8: 144.4.

paffel away. Re.

and leasureth now two finall gather steen] Wheeher his children
or flrangers 3 and this troubles him, Eucl. 1.87, 19.

V.7. And more Leaf ways twat if the 7 my hops] A hope, of
immortality, certainly: or fill of immortality, as the Author or
Wildonn fpackets, 4.5 See before youn Pallay 1.1. See Reph.
18.15, brauge no hops, of immortality 4 that is, as appears I Thef.
18.5, that y formous nateurs as when the state of the 18.5 see April.

18.5, that y formous nateurs as when the state of the 18.5 see
allo ver. 12. fir I am all league with thes, the compared with Heb. 11. 13,14,15,16. Thefe all died in faith, and confesfed that they were strangers and pilgrims on the earth. For they that say

Just himse. Rc. V. 8. make me not the repressed of the footifb] Of the wicked, in general, fee upon Pfal. 31. 5 & 14.1. but here floolish) more particularly, futth, who by what happens unto men in this world, judge of men merits, and God love, or anger, cowards them. Of whom the Pfalmil elsewhere, A bruitib man knoweth not, neither doth a fool understand this : When the visited firing as the graffe, &cc.

V-9. I was dumb] That which I could not attain to by rea

for, while I looked at the fecond caute, ver. 3. now I have ob-tained by grace, looking up to thee: I keep filence. See Lev. 10.3. 2005 | Or.am.

fuch things. &c.

Plat. vl.

opened] Or, open, V. 10. blow] Heb: canfliet;

V. 11. theu makeft] Thoughthy open plagues light not upon him, yet thy feerer curfe continually fretech

bis beduty to confume away? Heb, that which it to be defired it an occury it compare away | reco. that water is to occupre an improvement away. The word fignificati, all that is defirable in him, as health, force, firth negative amount 1,2 under 1,3 under 1,3

flerely every man is vanity ] Though in a natural course man

thers, being ftrangers as Lam, Gen. 47.9.
V-13: before I go benee] He thews that he thould die quick-

ly unless God gave him eafe, and be no more] Here in this life. See Job 16.22.

#### PSAL. XL.

Verf. 1. [Waited patients] Heb. In mairing I maited. Though God deferred his help, yet he patiently abode, till he

was heard, Plai 37.7;

Vis. out of an torpide pir, He hath delivered me from moft great dangers. The word fignifier, a dungeon, which eccho's and relounds with dreading notice.

and, ratounds with dreasury, pouer, as barbits [1] Heb. 4 pt 9 finale. thirtie clay [Pal. 69.4] cr. 38.6. Ecch. 9.11. V. 34. asper long [That, is, a special occasion to praise him: for Gods benefits are so many occasions for us to praise his

Was and respecteth met the proted Tofollow their example; which he must needs do , that trusteth not onely in the

Wist Many, O Lord my God, are thy wonderful works ] The coberence of these words, with the following verses, is generally conceived to be this; First David insistent upon some particular mercy and deliverance, (the subject and occasion of this Pfalm) of which being very fensible, he proceedeth to a more general confideration of Gods infinite goodness and mercy towards mankind with great admiration, which he doth here fee our by way of exclamation; and being defirous to approve to God his thankful heart to the utmost of his power, he falls into a consideration of that worthip and service, which he conceives would be to God most acceptable : not oblations and facilities; which most Jews of those times, as well hypocritics se other poon fine the accrossions were ready employed to the poon fine the accrossions were ready employed to the poon fine the accrossions were ready as denote received to the accrossion for the content of the accrossion for the content of the accrossion fine accrossion for the accrossion for the accrossion for the accrossion fine accrossion for the accrossion for t chance not leffe pertinent: which is thus; David being to fay, (as he doth in the following verses) there was a way to ferre Condmittent the ablations and facifices appointed by is it any alteration of fenfe, but onely the expression made a the Law; by yielding (for as corrupt nature is capable) per little more general, and eaffer to be apprehended by them.

then evolves front despite their image, and 73, 36. Yet be | fectiobedience to the moral Law; that is, in effect, by holineste polled away, Re.

of life and convertation 1 upon which followers, that in all Name and feature to two two followers, that in all the convertation 1 upon which followers, that in all the convertation 1 upon which followers, that in all the convertation 1 upon which followers, that in all the convertations are the convertation 1 upon which followers, that is an effect, by holineste of the convertation 1 upon which followers, that is an effect, by holineste of the convertation 1 upon which followers, that is an effect, by holineste of the convertation 1 upon which followers, that is an effect, by holineste of the convertation 1 upon which followers, that is an effect, by holineste of the convertation 1 upon which followers, that is an effect, by holineste of the convertation 1 upon which followers, that is all the convertation 1 upon which followers, the convertation 1 upon which followers 1 upon which followers 1 upon 1 upon which followers 1 upon 1 upon 1 upon 1 upon 2 upon tions they that teared God, and did that which is right and just bet are God, to the utmost of their power or as St. Peter; that work righteos(miss) a accreted with him, Act. 10.35, a accreted Gods dispensation not so fully revealed in those dayes; nor among ordinary Jews very readily entertained, when it was afterwards more fully divulged by the Gospel; David, therefore as a Prophet, partly; and party as one, who for his ex-traordinary piety, and degree of favour, and acceptation with God, was made privy to the counfel and wayes of God far above other men ; before he deliver this doctrine, with admiration he begins with a contemplation of Gods wildome and goodness in ordering the means of mens falvation; like as in goodnels in ordering the means of mens falvation: like as in the 50 Plain allo, being to creat or the fine menter; he begins with a very folema Preface, futable to the nature of the thing. See the application of the few ords of David, made by the App-file, Heb. 10.5,67,86. Yet for the words that are here used, those Plain 27,18. How precious, all 9, are 119 thoughts into me, 0.04,82.1718. How precious, all 9, are 119 thoughts into God, 82.1718. How precious, all 9 are 129 the supposed to the contoo, Gods power and providence towards men, but in another kind) come neerest unto them. they cannot be rechoned up in order unto thee ] Or, none can or-

der them unto thee.

V.6. mine cares hast thou opened ] It passeth for current a-mong all Expositors of our times, both of this, and the former age, that David by these words, doth allude to the law conage, that Lavia by their word, and his mafter shall bore his ear through with an awi, and he shall serve him for ever. One onely, (but of the most considerable) I find, who calls it constant are thut of the most considerable). I find, who calle it carlifaes in grisson. True its, tate the Law (peacet but of one are to be bored; and here we have the plutal, err., Whence we may well infer, so which the very concert doth also lead, that David had a further aim and meaning, of Gods friting him for hearing, filterably hearing, elsevilally, comes believing, &c. Rom. 10.4477, by opening, not one of the two, but both his caree; to which pupped is that in job slip. Then be opened (ox-presents, on secontary) the sar of man, and feaths their inflaming, blo 3 size. Vet fince cheelineer and conforming to the Willo (Godf-édight to at hybril, Om God, &c.) is not palled. Which is the content of the conferent of the content of lude to that Law and Cuttome and. Bendet that the or over-ing there experted. I would have those words also confidered, And if that favour, feel painty fay, I love my mafter, &c. to which the word deligib here might have fome reference. And as for that observation of ear in the singular, in the Law; and artor tras conservation of ser in the iniguist, in the Law, and of early plural, or dual risher, here; we might perchance retore upon the author of it his own words of castla arguin a, fince than the author of it his own words of castla arguin a, fince than the hab before out of Johin the dual, is afterwards repeated in the fingulair, Chap, 26. 10. He opened also beit earls addipping and verx, of the fame Chapter. He delivereth the control of the contr the poor in ble affliction, and openeth their ear ( Heb. DIR as in the tenth verfe; though here translated or at least printis in the tenth write; it hough here translated or at least points of starter in the point in the control of the Platiniar actived by the Apolite in his Epilite's the Heb. 10.5, but there eraphicle a deposition in his Epilite's the Heb. 10.5, but there exall by the Apolite in his Epilite's to first show. Whence and how came this difference, is a great quicklion. Some of great account have thought in probable, that this interaction was inside by the Greek Translators (whole Translation), because the money there is the Greek Translators (whole Translation), because the Brangaillit, shough varying from the Hebrew) of purpole, that control is the sufficient of the Greek Translators in the Hebrew) of purpole, that could be a sufficient of the Greek Control of they think the word of body was put intend or earer. To it the expression better to their custome. But if offence were the thing that was feared, I do not see that this alteration could much help the matter, but rather make it worse; since that I do not read that fuch prints were wont to be made, but upon on not read triat tituel primts where write to be made; but a your the bodies of request and upicitives; by way of ignominy and punishment; and noras fitting, or preparing the body for fervice. But we need not trouble, our felves much about this alteration. For fift(as the most learned of late have well observed) it came not from the Septuagint, it being a thing certain the septuagint, it being a thing certain the septuagint. tain by the reftimony of some ancients, and the vulgar Latine (expressed out of the Greek as all know) to this day, that ancient Greek Copies of the Pfalmes had it a la alla, emes, (as in the Hebrew) and not ofice, a bedy. And there, be that fay as much (fomethat have written upon the Epiftle to the Hebrewes) of that passage of the Apostles; that in some ancient Copies it is found to this day office, and not outer. But however, it is most probable to me, as to others of late. that this alteration was made by the Apostle himself; neither

that should not be acquainted with that particular of the law, 1 220223 ft Bushie: (by the vulgar Latine, in capite libric) which that fhould not be sequainted with that particular of the law,
of boring the ear of leveants. The Hebrew, of one that was
feeled for rateful, fluoght (a) by God to fine extraordinary
called for rateful, fluoght (a) by God to fine extraordinary
duty, or action, were wont to lay, (as before hath been faid
that he was, to and to, (as, feperated, in Soint Paul, of this
that he was, to and to, (as, feperated, in Soint Paul, of this
that he was, to and to, (as, feperated, in Soint Paul, of this
that the wass. The second of the second paul of the eut of the womb. It may be this alteration might have some reference to that ordinary speech. But it may be more confiderable to us, and of more necessity for the right understanding of this Pialm, to confider of the words the Apostle useth, in citing this passage; Wherefore when he cometh into the world, be faith ; Sacrifice and offering theu wouldft not, but a body &c. When be cometh into the world, that is, when David represents 1. 6. So that the Apostle takes these words, and those that 2.6. So that it is point rake the feword, and those that to like with the point of Lawa, awag uncer me Law, was object as mucas any. But if this be all, the matter may be answered; and is indeed, by Mollerus upon this place, and others; though it feems their answers were not thought facisfactory. But what then (for it would be too long, to enter upon the queftion of legal feerinces, and their end, and to answer all objections) will they make of Jerem. 7. 22. For I space not unto your fathers, nor com-manded them in the day that I brought them out of the Land of manata nom in the day tone i orongo; norm one of the Lana of Egipt, concerning burn-offenges of factifices: But this thing commanded I them faying, Obey my ower, &c., and of Hofes, For I differed mercy, and not factifice, Hofe & 6. But we need no farther for an ariner, then this very place of Hofes. For it further for an ariner, then this very place of Hofes. ruttner for an animer, then this very place of Hojea. For it followes: and the hombledge of God, more then hunt offerings: fo that in one and the fame verfe, what in the first member is expectled by an absolute negative, is in the second, comparatively onely rejected to let us know how to interpret and un-derstand the former also. And not onely there is is, b, but also nectuann the toriner and and not entry there as 10,000 allo Prov. 1.1.3. The dy-fallier and Judgment, is more acceptable to the Lord then factifier. And fo (to inflance in snother exam-ple of the fame nature Luke 1.2.6. If any manacome to me, and best not the father, and mether, and mife and children, and beethren and fifters , yea and his own life alfo, he cannot be my disciple. It might well seem ftrange, that he that elsewhere so ftrickly injoyneth to love our enemies; should now bind us to hate them, whom nature it self teacheth not Christians onely, but them whom mature it efferenched not Christians onely, but even golder beathern, to love and to retreate, But Mat-Schart the bufferelf, where that expertition is: Met his result fails or make more them gain to workly by met; and be that beath far or daughter more them me, is not workly of me. So there then, then odd first of first thouse first required; that is, computatively: true obedience and first that workly of northy motify which God for it effe; an addolfourly, re-quires or regards; Not any oblations, or faccifices, nor may thing mail, merely setternal, in compartition of that. The objection therefore is not unanswershle, but that David allo, (mell underflood) mittle flooks the world. It would Ancobjection theretore is not unantwerable, but that David also (well underflood) might frock the words. It would trouble a man more to apply this Pfalm, (if wholly intended of him, as some have thought) unto Christ, by readon of these words in the 12, verse; No immunerable exist have compassed me about, mine iniquities have taken bold upon me,&c. But that also may receive a commodious interpretation, since 177111 may be tran flated, pane mee, or erumne ; as well as, iniquitater; (as Learned men,upon that of the Hebrewes, have obferved) and that there is no necessity at all, if one part of a Plalm be intended of Christ, that all the rest, or the whole Pfalm should. See more upon Pfalm 69.5. O God, thou

V.7. Then faid 1, Lo I come: in the volume of the book it is written of me. ] There is not fo much question of the meaning of the former verfe, as there is of this; and not without reafon; the words of this being of themfelves, much obscurer. It would be a long work to gather all that hath been faid; which nevercheleffe, upon fuch an extraordinary occasion, we should the more willingly do, were it not that at the laft, as we verily believe, the right meaning hath been found; which to make plain here, and confirm, we conce we will be more to purpole, then to confute what bath been faid by others. Yet of that ton, fomewhat : that the Reader may the better bestatisfied. This, well granflated here, ( and fo by all orhers , upon this place) in the volume of the book; is by the LXX, rendred , it

infilted upon by the Plantal.

but not any found, generally father dory. But translating the
Hebrew words, TED TITLE, in the volume of the book, (which is their proper fignification ) and taking this volume of the book, (so called from the old fashion of foulding books, into feroils or rolls, both among Jews & other nations xal 200 xhr, for the Bible, or Old Testament at large, (so much of it, as was then extant) there shall we find indeed, in many places, serious exhortations and injunctions to all men in generall, pretending to piety and religion, for conforming to the Will pretending to piety and religion, or comorning to the white of God; and keeping of his Commandements: but for any that concern either Chrift, or David particularly, to which those words may probably relate, we are yet to feel. It is true that Christ indeed is the chief object both of the Law and true that Christ indeed is the clust object both of the Law and the Prophets; and that his passion in this book of Palmes, and in the Prophets, is often spoken of to which this obcdience may be referred. But of his obedience or sufferings, I know nothing be reterred. But of his obscience of intering, a know nothing in the Law, but typically; and what is in the 1cfl, to this purpofe, is of a later date. And then for David, what shall be faid of him? Somewhat is faid, I know, to this purpofe; That alof him? Somewhat is taid, know, to this purpole; that al-though the precepts of the Law be general, yet every godly man hath a particular intereft in them, and may appropriate them to himfelf: which in fome fende. I know may be faid; but how to be applyed to these words of the Pfalmist, foexbut how to be applyed to thele words of the Plalmift, loca-preffe and lo emphatical in the delignation of a particular per-lon, (in the volume of the best it is written of me, &c.) I do not fee. The first therefore, that began to fee the right, if we fail not in our judgment our felves) are those, who by this velume of the book, understand a scroll or catalogue, wherein souldiers names were registred: Rorre libri nomine Legem infouldiers names were regifted: "Kara inst. nomme Legen is-cillig, Re. [ That by the volume of the book, the Law of God, which preferibes to all men how to live godility, (or, which is the rule of godilinefie unto all men,) frould be underflood do not think abtird. Bur nevertheless I take this to be the more genuine exposition, that David should professe himself in corum catalogo conferi, to be of their number , enrolled by in count cataingo conjert, to be or their number; circlifed by name, who yeeld obedience unto God! ] So judicious Calvin upon the Enjiffic to the Hebrews. New this once granted, that by JBD 1991 there is no necessity the Seripture fibuld. be understood, the words of themselves being general, which may as well be translated, in a volume of a book, as, in the vobills, Court-rolls, &cc. may be underflood, as Deur, 24.1. and in divers other places; as no man makes any question; then I see nothing why this should not be thought the most literal a see nothing why this should not be thought the most literal and convenient interpretation, that David should make here a foleam protestiation of his purposed absolute obedience unto God, as one that were legally bound and obliged, by a written cod, as one that were regally bound and obliged, by a written and regitted covenen, or engagement. In infrumentia (in-quit,) inter not falls (riptum elf, me falturum quequid vis. Si-gladiatore authentinens faltabeam in fichial, foro nears, hor other purpole, in continuation of this interpretation, you may find in learned Grotius his Annotations both upon the Epiftle to the Hebrews, and upon the Pfalmes. Neither is it unusual to the Scripture, by mention of a book, to intimate the unufail to the Scripiure, by mention of a sock to intimate the certainty and irreveableneffe of hings; as all to to deliver things with more following. Refides Gods Book, Exod 3-2-13; things that the choof of the time, Palda 9-8. And the like; fee, 30 st 3-3, &c. Phi 13-3-6. Neither will this interpression of the moral such the Aposflet caicain of them, or application. Left pertinent; if David (as his type) be underflood to speak in Christia, performants; if David (as his type) be underflood to speak in Christia, performants in Christia, performants and the moral such as the christian of Christian well as to David; which is all can be made of that quotation, and if Todiews. and is ordinary.

V. 8. within my heart] Heb. in the midft of my bowels.

my beart ] Pfal. 37.31. Jer. 31.33. V. a. in the great congregation ] In the Church affembled in

the Sanctuary.

No. 1 bowe not bid thy nighteenfulfe within my have! What within my have! What within my have! What within my have! I have preached it bloodings!, &c. all, in effect, or this purpole. I have preached it bloodings!, &c. all, in effect, or this purpole. I have had he nebeen [lack and remitle in the execution of his charge: neither hath he bech. afraid to tell men the truth with all convenient liberty. So Saint Paul in his farewel speech to those of Ephesus; For I have Saint Paul in his tarewell peech to thole of Epiclus, Fr 1 sales not finamed to detain entry out all the counfiel of Good, Ad. 20. 27. The expection may feen contrary, though there be no contractively of fenfe, to Pfol. 119.11. Thy word have 1 hid in mine heart; to what purpose, appears by the words following; that I might not sin against thre. As publick men, in relation to other mens falvation, we must nor hide the word : as private men, in relation to our own, we must. Or to speak yet more dithindly and properly; In the first experdition, so bids, is to conceal; that must not be: it is a fault in any man. In the second, so bids, is to distribute in the first of the make the interest of the makes the second at thind; is to distribute in the first of the makes the second at thind, it is to distribute in the second at thind, it is to distribute in the second at the se cond, to mad, is to chertili, orten to think of, and ruminate upon: that which Latine Philosophers say, in interiorum animi parten, or, ima precordia admittere: which must be done by all men, who make any use of the word of God, to their own falvation. Both expressions, proper in their kind we see: fo that fometimes there may be both in the words and actions of death. men, an appearance of contrariety, where both the fenfe and purpole is the fame.

Pfal. xli.

V. 11. loving kindnesse and thy truth continually preserve me] Psal, 57.3. & 61.3.

V. 12. mine iniquities bevetahen bold upon me] That is, the punishment of mine iniquities, Gen. 4.13. P[al. 31.10, fin layes me. hold on us, when it brings us to punishment, Num.32.23. Job

8.4.

not able to look up] Pfal. 38 4.

my heart faileth me] As touching the judgment of the flesh,
I was utterly desirute of all counsel, yet faith inwardly moved I was utterily estitute of all counter, yet faith inwardly moved my heart to pray, pfal. 73.26.

failed Heb. for fatth.

V. 14. Let them be a famed He deficeth that Gods mercy

may contend for him against the rage of his enemies,

Let them be a shamed and consounded together, that set after my

foul] p[al.35.4, 26. & 70.3,4.
V. 15. Let them be defolate] Let the same shame and con fusion light upon them, which they intended to have brought

that fay unto me, Aha, aha, ] The wicked mock Gods children in their afflictions.

Aba,aba]p[al.3 5.21,25.
V.15. The Lord be magnified] The faithful delight in praifing God for his benefits.

### PSAL, XI.I.

Verf. I. B Leffed is be that confidereth the poor] This Transa-Boil defective. For 193202 is not through the poor of the first of the that conjugates to the your join. The super egents a constraint, the post that is, according to belt Expositions; that judgeth not rethly of his case, that he is poor and affilietad, because wicked and hated of God. This (the sufferings and calamites of good and godly men in this world.) is a mystery of Gods. providence, which they that do not understand, are much scandalized at, and either conclude that there is no God, or they not godly, that are sifficted. But wife men make very good use of it. For knowing even by sense, (by the fight of his works) that there is a God; and if a God, in common sense his works) that there is a Godyaud if a Godyin common fenfe and reason, that he must be a just and a good God; (all which even by ordinary heathers and Philosopher!) hath been ac-knowledged) hence their faith of a future Judgment, and ano-ther world after this further confirmed, because they been or, that in this world, either bad or good fare according to their deferts, and according to the dictates of ordinary justice and providence. See alfo upon Pfalm 28.5. Becaufe they regard not,

the poor Or, the week or fick,
the Lord will deliver him Not him, that confidereth though of
him too, it is true enough, That he that judgeth of others in their miferies charitably, may expect charitable judgment both their miteries cuaritably, may expect enantable juagment out at the hands of God and men, Mar.7.1.) but him, that is, the pow, and afflicted. So bell interpreters. So that Davids aim in these words, is to comfort the afflicted (whether himself, or in their words, is to confort the affilded (whether himfelf, or any other) and to profelf his faith and confidence in that par-ticular, of Gods merciful dealing towards them that fuffer, in crowning their fufferings with a joyful and glorious iffue, and befides,it is a good motive to others,to induce them to judge chanitably, that God, in due time, will raise and reftere them, whom for a while he hath cast down. Which nevertheless is to be understood of Gods ordinary providence, and manner of dealing, (in those times especially) for the most pare : not to extend to extraordinary cases and examples, when God for hidden reasons, prolongs the afflictions of the afflicted, even to hidden reasons, protocoge the ametions of the america, even to the laft; providing them a proportionable reward after this life. In this case, Gods deliverance must be underflood of that, more then ordinary, patience, (of all worldly bleffings, in the Judgment of many ancient Philosophers, the best and choi-cest) and those spiritual comforts, which God doth vouchsafe to them that are fo tryed and puttoit, to be examples of pa-tience unto others. See before upon Plal. 37.1, 2, &c. See also upon Pfal. 28.5.
in time of trouble] Heb, in the day of evil.

V. 1. thou wilt not deliver J Or, do not thou deliver.

V. 4. I have finned against thee I do with grief acknowledge that I have offended thee. V. 5. Mine enemies Speak evil of me That is, curse me, and cannot have their cruel hate quenched, but with my shameful

V. 6. And if he come to fee me] Any one of my Enemies, v.s. or fome principal one.

or tome principal one, be finaleth vanity]Forpretending to comfort me, he confpireth my death in his heart, and braggeth thereof, to it felf ] None need teach him to devise how to destroy

V. 7. my hart] Heb.evil to me,

V. 7. my burs.] Helsewit to me.
V. 8. An evil difeafe! Helse thing of Belial.
An evil Difeafe for they cleaveth faß unto him! The Enemies thoughe, by his sharp punishment, that God was become his mortal enemy, for fome great fin committed. Act. 28.

V. 9. Tea, mine own familiar friend Nor mine Enemies onely,but my neereft friend conspired against me. See more upon Pfal.35.4. Let them be confounded and put to finme : towards the end of what is there noted.

mine own familiar friend] Heb the man of my peace. which did eat of my bread] He means some Courtier, perhaps Achitophel, Psal, 55.13 Christ applies it to Judas, Joh. 13. ver.

bath lift up bis beel against me ] Like a wild horse, to kick at me, or trample me under foot.

V. 11. By this I know that thou favourelt me] Pfal, 36.

V. 12. Thou upholdest me in mine integrity ] Either in pro-sperity of life, or in the true sear of God against all tempta-

and fetteft me before thy face for ever ] Shewing me evidence

alfo an expression of a confidence, that it shall come to passe accordingly. Twice repeated, as here, it makes the speech more pathetical. But at the beginning of fentences, as Mat. 24.47, and elfewhere, it flands for an affeveration, and is as much as verily, verily.

#### PSAL, XLIL

Title. Mafchil, for the fens of Korah] Or, a pfalm giving instruction, of the fons, &c.
for the fons of Korah] To be fung by them, in after-times.

Verf. 1. A. S the heart panieth after the water brooke] By
these similitudes of thirst and paning, he shewe
eth his servent descreto serve God in his temple, plal. 119.

panteth | Heb. braveth. V. 2. thirsteld for God] plal.63.1,2. & 84.2.
for the living God] Hereby he is distinguished from Idols,
plal.106.28. 1 Thes. 1.9. when [hall I come and appear before Ged ] Secupon pfal, 271

. Seek ye my face,&c. where thefe words are expounded; and this translation of them shewed not to be right. V. 3. My tears have been my meat ] I could not cat my meat

for weeping,plal.102.9.

Where is thy God ? ] He hath quite forfaken thee. V, 4. for I had gon with the multitude | It would be plainer; for 1 did go, or, was wont to go. He remembers his former happinetic, when he had the benefit of religious affemblies. and of Gods presence in his Church or Sanctuary : which how much he valued, see, as before, upon psalm 27.8. By comparing those blessed times with his present condition; being then either by Saul, or his fon Abfolom, driven away, & far out of fight of the Sandausty, &c., he bemoanes himself. I pour out of fight of the Sandausty, &c., he bemoanes himself. I pour out my foul is me, faith he. Which fome refer to that which followest of his happinesse in former times; as if he incended to fay, that his joy in those facred affemblics and formities, was wont to be fortanteended, as that through cdceffe he was almost besides himself; as in great extremities of either foy or forrow doth hapen sometimes. Either of the two, joy on forrow, if transcendent, may produce the same effects. But it is not e probable, that he expresses his present

we me cause to praise mus, by raming me,
praise him ] Or, give thanks.
for the help his countenance] Or, his prefence is fatvation.
V. 6. therefore] Because I finde no help in my felf nor o-

from the land of Fordan | These words admir of a different, yea contrary fenfe. From the land, fay fome; that is, concerning; asit was in the old English Translation. As if he de-fired to be restored to his country, mentioning some particular unce to operatorea to his country, mentouring ione partentary places of it, Fandan, and the unount Herman, and the little bill, (as it is here in the margin) that is, Sion; little in point of greatnelle, if compared to others; but in efteem, because of the place and figuration, (and afterwards of the Temple, there the place and fituation, fand afterwards of the Temple, there fenedd in levelloem, greater to him, then the greated. In which refpect also its is faid in Isla. That the minutain of the Lord tough fails the effection of the top of the manufact, and fails the statied above the bill, Isla. An after this Adjord with the control of the con per, would nave Davia to mention incise places as places of the banishment: from, as it is here; and net, concerning: and by the little bill, they understand the lower parts of mount Hermon: or think that he speaks it in scorn of that mountains. Hermon: or think that he speaks it in scora of that moun-tain; which though much greater, yet he made little reckon-ing of, in comparison of those neer, and about Jerusalem. Quod mihi coassium videtur, saith one; (and so it seems to me)

though he alfo go the common way.

V. 7. Deep calleth unto deep] Afflictions come fo thick upon me, that I felt my felf, as it were, overwhelmed, as with a ftorm

me, that lelet my fell, ast weer, overminus, as a size, pla1.89, V. 8. 72 the Lead will command his lating; jeindanfle in the day-time; He affureth melt of Gods help in time to come. command his troing though? 10 Eld.4-4. and in the night in time, the with me.] Cod will give me and no the night in time, night, to god, plat, 10 gr, night, 10 gr, 10 gr

loufly.

V. 10. As with a fword in my bones That is, I am most grieroufly tormented. There is some difference of reading in the
Original, as is acknowledged a TYTA in some Copies; in others, TYD : The one hath a nota instrumentalis prefixed ; and the other, a note of similitude. But the sense is one The English here hath expressed both; which I think better

then to leave both out, as some do. with a fword in my bones, mine enemies reproach me ] Pfal. 25

[word] Or, hilling. V. 11. Why art thou cast down, O my foul] This repetition

doth declare, that David did not overcome at once; to teach us to be constant, forasmuch as God will certainly deliver

the health of my countenance, and my God] In Hebrew ושוערו פוני ואלהני. Burbecause in the fifth verse, it is, ישרעות פניף with a Fau more at the end; which produceth a different sense, the health of his countenance, (so it should be, and perchance so it is, in more correct English Copies, not as and prechance foi its in more correct English Copies, not as a find it in my Copies, they for health: for its is the fame word find the find its imp Copies, they for health: for its is the fame word find the find the first first first first the first first first first the first first first first first first first first first the first rence hash made loonetsyponors of best creast to supper some that; Notice autem and fift in blo loos litera, quat teriam per-foram confituit; faith Calvin upon this verse. But certainly if any fisch thing may be fulfoected, [see upon Pfal 25, in the end, concerning Alphabetical Pfalmes, Mollerus his opinion there, &c.) it is much more probable, that the fifth verse hath fuffered, and should be mended by the eleventh of this; and

al.xlii. Annotations on the Book of Pfalmes.

Pfal.xliii.

excellive gief by those words. So Jobso. 16. But now my
jour is pound on upon me; the does of efficient bace statem hold
you mit. See also Johns. 12. The property of the statement of th where these words, Then they cryed unto the Lord in their trou-ble, and he delivered them out of their diffress: being often ble, and be delivered them out of their distriger: Deing often repeated, (verfes 6, 13,19,28) are not alwayes repeated in the very fame words, though indeed without any alteration of fense. However, that which makes the matter more probable here, is, because both in the Septuagint, and Vulgar Latine, those three verses agree, (जार prov To mpoordes \muz, 2) o beos \muz : salutare vulius mei, & Deus meus;) and that the reconci-

### liation offers it felf in fo ready and plaufible a way. PSAL XLIII.

Vers. I. Judge me ] Or, Judge for me, psal, 28.1. or, Deliver me, I Sam. 8. 20. or, Defend, psal, 23.3.

Judge me, O God ] He desireth God to undertake his cause

against the enemies, but chiefly, that he would restore him to his rabernacle. againft an ungodly nation] That is, the cruel company of mine

enemics. nemies.
ungodly] Or, unmerciful.
from the describil and unjust man] Heb. from a man of describ

and iniquity.

V. 3. O fend out thy light] To wit, thy favour, which appeareth by the performance of thy promifes.

the by the performance of the promifes.

V. 4. Then will I go unto the altar of God] Blay 38.22. He promifeth to offer a folemn facrifice of thanksgiving, in token of his great deliverance.

my exceeding joj] Heb. the gladnesse of my joj.

V. 5. Why are thou cast down, 9 my foul] Pial.42.5,11. Sec Notes on plal,42.11.

### PSAL. XLIV.

TE have beend with our ears] This Plalme feemeth to have been made by some exy y remets to nave been made by lome ex-cellent propher, for the use of the people, when the Church was in extreme misery, either at their return from Babylon, or under Antiochus, or in such like affilicitions. V. 1. How thus dell drive out the Heather] That is, the Ca-

naanites, plantedlt them] Pfal. 80. 8. To wir, our fathers, plantedlt the people and cast them out.] The Hebrew word and isotherwise translated by most; thou didst cause them to prepaga, or, to fired. And this agrees better with the other words, to make the antithelis peried in both mem-bers, Thou didl drive out the heathen with thy hand; and plantely Dets; 2 town unst arrive out the meaners with the penal sung plantiff thems; (the Ifraclites, that is; or, our fathers;) thou didl affill the people; (or rather as others, contrivili) populas: thou didly brutse the Nations,) and cause these to propagate.

get net the land in possession by their own sword Deut. 8.17.
by their own sword They fought valiantly at Gods command, et God did help miraculoufly, ver.6.

light of thy countenance] P[al. 4.6. & 89.15.
besaufe thou hadft a favour unto them] Gods free mercy and love is the onely fountain of good to us, Deut. 4.37.
V. 4. Thou art my King Because thou art our King, there-

V. 4. Thou art my King ] Becaute thou art our King, therefore felliver the people from their midery.

soumment definements for Faceb ] Deute. 18. pfal. 4. 8.

V. 7. Though the will me pulls have an extensive Justining and treading under, fignific fluiduing, Deut. 33.17. 1 King. 23.11.

Dan. 8.4. 2 Chit. 1.7.

V. 6. rends in thy korn ] pfal. 1.0.7.

V. 8. had? O' alone. 2.0.11 \$6.2.

V. 8. boalf Or, glory, as plat. 56.4.
V. 9. But thou half aff aff. 8c.] Hitherto the mercies of God, and his goodness to his people, have been fet out and acknowledged. And this but as a preface or introduction to a freer expollulation, which now followes to the end of the Pfalm. This holy method of expostulating with God, upon grounds of his former love and favour, (upon which a racit inference, that God will not make the control of the fold will not make the fold will not will not make the fold will not will not make the fold will not wil that God will not utterly cast them off, to whom he hath been so good and gracious, is to be presupposed,) you may observe elsewhere also; as Psal. 89. where, to verse 38. Gods love and gracious promifes to David, his people and posterity, are largely fet out: then followes, as here, a large expostulation the fifth of the next Pfalm; then that the fetwo, should be largely fet out: then followed, as here, a large expollation corrected by that one. And thus it may be, without any addition of any letter: Wheteres the fax verte begins, (a now letter and promiller. Thus godly people fitter up themfelves. in their extremities to hope against hope: and besides, it becomes them well, in such cases, not so abruptly to begin with complaints, which might savour of murmuring; but after such infinuative expressions, as might shew their interest in God, and Gods in them.

Pfal.xlv.

Sods in tiem.

V. 11. The sheep appointed for meat. Heb. as sheep of meat.

V. 11. Thou subset thy people for neugh. As slaves, which are sold for a lowe price, neither lookest thou for him that offereth most, but skeet the first chapman.

for nought] Heb. without riches.
V. 13. Thou makest us a reproach to our neighbours] Pfal.

V. 14. Thou makest us a by-word among the heathen] Jer. 24.9. Deut, 28. 37.

V. 15. My confusion is continually before me] I dare not lift up my head for fhame.

V. 16. and avenger Meaning the proud and cruel tyrant,

plal.8.2.
V. 18, [spr] Or, goings.
V. 19, in the place of dragons I Into defolate places, Efa 3.4.
V. 19, in the place of dragons I into defolate places, Efa 3.4.
V. 19. in the place of dragons I into the bottome of the Sea, where we may be funk or devoured, Jon. 2.5. See the power of faith, which can be overcome by no perils.

dragons] Or, whales, as Gen.1.21. plal.73.13.
V. 20. to a strange God] They shew that they honoured God aright, because they trusted in him alone.

V. 21. Shall not God fearch this out? They take God to witnelle, that they were upright to him ward.
V. 22. Tea, for thy fake are we killed all the day long ] Rom.

for thy fake are we killed The faithful make this their comfort, That the wicked punish them not for their fins, but for

The tier was plants men not for treet ints, out for God caufe, Mat. 5. to. 1 Pet. 4:14.
V. 23. Anale, with fleepfit then, O Lord? Plal. 7.6. & 35.23.
& 59.4. & 78.65. There is no hope of recovery, except thou put to thine hand, and raife us up.

V. 24. Wherefore bidest thou thy face?] psal.10.1. V. 25. [oul is bowed down to the dust] psal.119.25.

V. 25. for our help lebe, a help for us.

for the mercies fake ] Which are the onely sufficient means to deliver soul and body from all kind of slavery and mifery.

### PSAL. XLV.

Title.

She[hannim] An instrument of fix strings; as some would have bellemmed an intrinsent of in titring 3 as some wome never it: as others, the beginning of some known, fong. The word properly signifiesh littles, or rofes. Which might have four reference to the argument of this Palm, as some are of opinion. But concerning the firther, all is uncertain; as often hath been faid. See upon former Pfalmes, 7, &c. Maschil Or, of instruction.

A fong of loves Of the love between Solomon, and Pharachs daughter, typifying the love of Christ and the Church; or of the beloved ones, kings daughters attending on the bride, ver. g. In the Hebrew it is : אור ורדוף and because Solomon was called fieldiated, as we read a Sam, rs.

25. Some Rabbines, and others, have thought that Solomon might be incended by this word. This is certain, that many fuch allusions, with some little attention in the proper names, are to be found in the Scripture. See before upon names, are to be found in the Scripture. See before upon Pfalf, apone those words of the Title there, etch is the Bright-mile; and upon the Title of the 9.Pfalm. But whatever we think of that word in the Title, a greater quelifion is made concerning the argument of the Pfalm it [cf]; which from the for far my sleding that it was composed upon Solomeon marriage, and immediately applyable to him, (chough beiley) intended of Chrift, as all Chriftians maintain.) that they think it great imprint for any man to think 10. Generales by name are changed by Genebrard : Impii ut Generafes, de Solomone hunc Pfalmum exponunt, faith he. Now his reasons why it cannot be so; the first is, because the fons of Chare, the authors of this pfalm, as he takes for granted, did prophese in the time of Moses, many ages before Solomon. And though Prophess, yet that God would have Solomon an object of their prophesie, rather then David, or any other, I confess is not very likely, except we had more affurance of it. But what can Genebrard fay to us, why we should believe, that these fons of Corab here mentioned, lived in Mofes his time; whom all others conceive to have been of their posterity in David, and since Davids time? St. Jerome by name, makes them to have been keepers of the doors, and feveral porches of the Tabernacle in Davids time. But this is a mere phantie of Genebrards, onely to ferre his present purpose. 2 That the expression of this wint: palates ] Either edifices, 1 Kings 22, 39, Cant.7.4.
Plaim are more subline, then to belong unto any terrestrial

Or ivorie cofers, and wardrobes, whence those garments were King : neither is this a fufficient argument, fince it is ac- taken, and were kept,

knowledged, that Christ is chiestly intended, and that there be other Palms where as high things are spoken of David, immediatly; though belonging to Christ more properly. A immediatly; though belonging to Christ more properly. A third argument, is, that the Apollica apply it to Christ. So they do divers other things the neverticles were literably poken of others, as all gibts meverticles were literably poken of others, as all poken of others, as all reference of things to Christ, doth not take any the list lines. That it is against the fense or opinion of all Christians (this fourth argument; ) how falle that is, I will appeal continue when though he ame not Genebradly, yet he amortism when have faid as much as he, and confuses them by diverter that have faid as much as he, and confuses them by diverter that the support of the properties of the support of the soften his own 1 fails. It is all the properties of the support of the soften his own 1 fails. It is all the properties of the support of the soften his own 1 fails. have laid as much as ne and contures them by diversible of the authorities, befides his own. Laffly, he alledgeth the Rabbins; but that alfo, not truly; or elfe St. Jerome was not in the right; who is cited by the fame Larinus to the contrary: though I will eafily yield, that all Rabbines are contrary: though I will enfly yield, that all Rabbines are not of one opinion about it; a sneither in many other things, belonging to the Plalms. Taking it therefore for general, that Solomen was the inmediate object, and that this Plalm was intended to him as an Epithalmininger marting the most appropriate the properties of the probability and almost unquefilled the properties of the probability and almost unquefilled the probability and display the probability and the probability of the most grammatical that the probability and the probability of the proba (for it is a feminin) understand thereby certain choice vir-gins (according to the custome of those times) appointed to compass about, or accompany the bride; and to sing this Psalm, properly called the beloved, or, the friends: as they Pfalm, properly called the believed, or, the friend: a they that waited on the bridgetoon, were properly called, it files if require: the friends of the bridgetoon, John, 200, though it be there in the fingular, of the "the friends because St. John Baptil speakes of himself, in particular; but under that one, more may be comprehended. And Marg. 17, that Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural; it is view to waite Same are called in the plural in the same are called in the plural in the plural in the same are called in the plural in the same are called in the plural in the p the Learned Grotius his Annotations. Thus much of the type. Now how fitly Christ, and his relation to his Church. were represented unto us under this type of a bridegroom, &c. See more upon Canticles.

Senditing Heb. boileth, or bubbleth up. Iomons beautie and eloquence to win favour with his people and his power to overcome his enemies, is here described.

grace is powed into thy lips ] Power to speak learnedly, and elegantly, Jini,50.4.

V. 4. ride professors[1] profess thou, ride thou.
because of truth] He alludeth to them that ride in chariots? in their triumphs; shewing, that the quier state of a kingdom standeth in truth, necknelle, and justice, not in worldly pomp.

V. 6. Thy throne, O God] Heb. : a title often

nating singdom of Christ. See more upon the 16, verie, whom thou mayeft make princes, ebc.

V. 7. thy God bath animited the! Isa, 6, 12. Hath established thy kingdome, as the figure of Christs, wherein is peace

and joy.

above thy fellowes Joh 3.34.

V. 8. Inch of myrbe, and aloes, and caffed That the word

aloes, came from the Hebrew word in the Text, there is no question, and therefore we are right enough for the word; but what is the right alors, here intended, is not so easily resolved. However fomewhat odoriferous, all agree; which is more then we can fay of the next word, which by some is translated plicas, or angulos; the folds, or corners : A Learned Rabbin I know, is the author of that interpretation; but besides his authority, I fee not much for it, neither is it followed by many. A chief reason that moved him thereunto, it seems, is, the defect of an and, in the originall, to joyn the word with the former. But that hath fufficiently been answered, and examples produced of the like construction. But yet what cassia properly is, is not certainly known. Tell we know more certainly, we may take it for a kind of Cinnamon, as most do. k. XIV.

Annocktions of the SOME of Flatmers.

\*\*PARIM\*\*

\*\*PARIM\* in the Original, will bear it, even this too, well enough, which figurities pre, as well as de, or, or but I do not like that fine fowell. Others, again, because Minni is the name of a Province, Jerms, 71-27, which divers understand to be Armenivince, Jerem 5, 297 which divers underthand to be Armeni-am minera; ithe punke a proper name of it here too. So Jerome, and the Childe Paraphrafe, which the Pfeterium Priestrafe dont exhibit: a plating one configurate deathbus elephantorum de Armenia; are his words, as there interpreted. But after all this; why now, bursely thatis; by which doordie-rous finells, and perfumes; or oincreasts: which have a neur-rall power, boths ruine, and one increasts the pirits of man, all Physicians cuche 2 wherefamong others, See Mart. Eclain, 3 at Physicians cuche 2 wherefamong others, See Mart. Eclain, 3 De Sanit, La.c.18. De nutrimento fairitis, & confervatione vite per adores, out of Gallen and others. And what can be more per edures, out of Gallen and others. And what can be diore plain, or pertinent, then Prov. 27.9. On timent and perfame re-ignes the heart? This as I conceive to be the most literal; so I should say, the onely true sense, but that I have no autho-Insulé die, the onely true foifs. but that I have no authority for it, but mine own to the foot of the rity for it, but mine own: I leave it therefore to the Reader, eerning immeation and remmon oriminary and een by their fively palacet, force anderfind, for herreinfohr beautiful and magnificent Churches, erected to the honour and glory of Chirff. Thus every data may indulge to his plansfes, and not exceed, perthance, the liberty of allegorical Exportations, the liberty of allegorical Exportations in the plansfes, and purchased the compating as I conteive, and purchased the compating as I conteived the content of the compating as I conteived the content of the content of

pole of fuch Notes as theft. poie, or meniores as there.

V. 16. In flead of the father, final he thy children I le is generally conceived, that the le words are directed unto Solomon himself, not to his bride; because of the Masculine affices, or pronoun, in the Original and the fenfero be this , that his pronoun, in the Original: and the tentere pe this, that his posterity shall not degenerate, but equal their fathers; is widdene, prudence, pietry, and alf true Nobility. Indeed if the words be directed to Scionen, I know not what elle to make of them. But because it is not without example, that a Masculine should be put for a Feminine; as upon this very place is well observed by some ; it were better, perchance, to take them as directed to the same, to whom the former, from ver, ro. (most of urteries to the time, so whom the tonuer, from vet. No (most of their) are directed, or at least pleinting in; owther the ride. So the meaning would be, which I conceive would fit the places much better, to perfease the rice to take too much to likest, Which many women in till case of marriage are aptende, and sometimes it is the cause of much trouble to them and and formermes is in the caule of muent trounge to truem and their Juhat for in brought nawy from the kindred shift parents, Sather, Mother, &c. and that all fride the mult now for false to because in the ad of the fig. the fault have children, of whom to may expect as much and more comfort, then from any pa-

whom then mailt make Printes in all the earth] This indeed

fay, that of Solemon it is very hard to make good the words without the liberty of a very large hyperbole. But to Chrift, without the liberty or a very large nypertous. while by chie the application is very proper and obvious: while by chie preaching of his miniters, having converted Nations that kingdoms to his obedience, may, in that referel, the failtie-blaws made them, and with them, those that have been converted by the converted by the converted to the converted by the converted by the converted to the converted by the converted made them, and with them, those that have been converted by them. Princes in all the earth. For unto all true Chiffinns, an extend kingdom, we know, is appointed and prepared by Chriftin Heaven. So divers; of the ancients: especially. Mut Counts Henren. So stevery of the ancients effectally. Must their being before too, and more literall, as a loombring the more dare appliable. For an unany kings and princes, at either and the fifth were converted, or fine chest, have profitfed Christianity, as literally, they were Princes, really and sealing. Even the fame both Krigs and Sucreas, teritorially climb first cond-pring. Even the fame both Krigs and Sucreas, teritorial sealing suffered of the chapters of the comportal, are called An anti-large families and the characteristic and the are inimularly the Churches, and Chicate culturen. As of thele, to we may fay of thole words in the first verie, 150 throate, 0 of odd, is for ever and ever, 200. that they belong third Chirift more immediately and properly, their unito Solomon. But See more there.

#### PSAL XLVL

for Or of. emetro 1 to may be a Plaim for the virgine rolling & Solo-tions wiedding; See Plal. 45.1. and verife 9, of this plaim: or, on the virginists, infruments which virginist plaid on: or, to be lung to the treble tune, 1 Chrone-15, 20, which is shrill like a virgins voyce.

Verf. 1. Very prefen beig in trauble! Heb.an beig in trauble?

Verf. 1. Very prefen beig in trauble! Heb.an beig in trauble?

Verf. 1. Very prefen beig in trauble! Heb.an beig in trauble?

In all market of croublet, Good fenowesh his fipedy mercy and one defending his.

V. 2. will see and see the fenome that the traublet of the provident of the fenome for the fenome for the fenome fenome for the fenome for the fenome for the fenome fenome for the fenome undations; (or perus upon the water) is time man, or tente-leffe, Ethic, Nic. 3. 7. I make no quefition, but Saint Paul was afraid in that tempet upon the Sea, deferibed, Act. 24, which (befides other circumstances) may be gathered from the words of the Angel to him, Paul, Fear not, ver. 24. But then there is a Godleffe and comfortleffe fear; when there is no hope, either of prefent deliverance, nor of furnie good to en-fue: no fenfe of any truff, or confidence in his Mercy, whole für in oliente of any trutt or condetence in his Metroy, whost praise and promite jain trione oggeventh danger, not utterly so forfake them, and to leave them constortiefs, that payer knott in him. Of this kind of face thost words of the Pfalmill trutt be understood, not of natural fear. He that field, so frattail idlates with, impossible information that the praise of the state bright grounds, she to be the praise of the earth bright grounds. Ret. But whethough the state of the earth bright grounds, she to be the troubles and cosmonitive that the praise of the state of nemphorically be meant : See more upon the 4. verfe.

meraphorically be meant: See more upon the 4, verte, the midf of the feel Heb. the heart of the feat. V. 3. Though the waters thereof roar] Marth, 7, 25, pfal.93. 3,4. Jet. 5, 22 Though affilictions be never to violent, yet Gods onle look for help from God.

people 100x for neip mon 400.

vi 4. There is a river, the fireams whereof finds maje glast the
vi 9 God] To the frights and fears, and confusions of worldly men, in time of trouble and publick dangers, implyed, 

cause God is with them, in the midst of them, &c. And so far Chine Open a ment cutcus, as necessary outcomes, occur to tast
the coherence is plant: but now this rever comes; in, whether
an opposed to the routing billowes of the Sex, before spoke
an opposed to the routing billowes of the Sex, before spoke
for plant of the coherence is a spoke of the sex of the coherence is a spoke of the sex of the coherence is a spoke of the sex of as opposed to the roaring bittomes of the Sea, bettore ipoken of or, a say meanes of this peace and security of either City, and could shall think things of the color or men, infilted upon afterwards, is not to easily known Nichter a will it ferve to make good the colorence, that it be opposed will it ferve to make good the colorence, that it be opposed to the colorence of the to the Sca, barely; (2s a fill fiver, and a roaning Sca) except it be opposed to to, in reference to this point of fear, and no fear, the chief fubject of the words. Although, fay they, all the opposed to the words. Although, fay they, all the opposed to the point of the words words and that Nations to the opposed to the point of the words words. Although, fay they, all the point of the words words words with the words words with the words with the words words with the words with t be never to tall or rage and tumur acrosa, and that reations, inough time commercing it may be as were an extortation of and Kingdom be laidwafte; yet full the City of God, in the the fithfulful. And indeed I rather take it fog and it fit better mean time, in joy her peace and tranquillity, contenting it felf to all that hard gone before, by which we are taughts out the and Kingdoms be laid wafte, yet final the City of God, in the
mean intensity) her peace and transmitting contenting it fell
to all that heta gone before, by which we are aught to runt to
maintiefs to the Lyo, or to what purpose that irrest number it.

God, shough the means, in ournard appearance, be never
authorized to the little fireams. But it do not yet to the
But then it is further field, that great rivers are a great fife
guard and precedion to Tomas, and that the Prophet Efsy
foot appealed the Jewes of their infielding, Efsy 8, 6, for that
the will vocation to the will be coated to
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the coated to the coated of their mallneffe; and commended fuch as Nilus and Euphrates, which for their greatenine and invitatife could keep. The earth mountab, Sec. Neurvill 11/6, fuith the Lord scan real
use an enemy and fecture Towns. This indeed makes the anthistips clear; but it is a great down to implyed and prefuppofed; and more indeed, then to the pupple and prethese would believe, thou from the first mountained to the pupper of the would believe, thou from the first mountained to the pupper of the second scan and the second scan labs fan: Now therefore belook, Rc. Here I hade (as bett Interested the temporest there). In all among, (or contempoble means in fight) compared to foft waters; and agreet poeten tarmy, to an overflowing Tortent, Rcbut nothing to that purpofe, as is an overflowing Tortent, Rcbut nothing to that purpofe, as is an overhowing to creen, secout notining to that purpose, as is alledged. It is ordinary among all men to compare great armies to great inundations; and by an opposite metaphor, (which otherwise would be obscure, because not so ordinary) a leffe army, or ftrength, is here compared to a little river. I a lette army, or ttrengtn, is here compared to a little river. It therefore we interpret the Pfalmift here, from that passing of Esay, (which may be, whether the author of this pfalm wrote before Esay, or Esay before him, which is uncertain) then taking the former words not literally, but as an allegorical ex. taking me tormer words not iterally, but as an allegorical ex-perifion of great first, and great semies in the world, then will the reason of the antitubes require, that by a river, (opposed to the fea. 8c. /insall means, and small forces (in comparison, 8c in appearance) should be understood. But this upon a suppositon, that the Pfalmift must be interpreted by Efay; which is the more likely, because was are directly mentioned afterthe more likely, because wars are affectly mentioned affect, wards, and God, in relation to it, as is probable, flyled, The Lords of Hofts, ver.7. & II.But again; there may be a further antithefts in this, that whereas the neighbourhood of the Sea, entitle/is in this, that whereas the neighbourhood of the Sea, or of great waters, may be the overthrow of great mountains; mount Sion, (the type of the Church) the further it flood from any fuch, themore it might be conceived out of danger. Now any tuch, the more it might be conceived out of danger. Now applying the chings to the Church of God in general, as most interpreters do, who hence infer, (and infit at large up-on it fome of them) that novelificanding the troubles and commotions of Kingdoms and Estates, the Church, by the commotions of Kingdoms and Estates, the Church, by the power and providence of God, may enjoy her peace and tranquility; this must be understood with due limitation. For etherwise, the saying of an ancient is true, thus, Non Republical in Estatify, affectified in Republica; that is, That the Common-wealth is not in the Church, but the Church in the one continued to the continued of the co ancent author. However, it is true too, and onserved by many, that by a fectre power and providence of God, the Church of God, thought it fuffer for the prefent as part; yet in processe of time, it often gains and learcast, the troubles and commotions of States and Kingdom. Thus God, who and commotions of Strees and Singdoms. Thus God, who can bring light out of darkneffe, can do: but it is not the may that he hath appointed for the prefervation of his Church; and we must pray against temperations, though sometimes used

and we must play against temperations, though sometimes used by God, a means for our falvation, V. 5. God is in the midst of her] The ground of their confi-dence. Yet will they tean upon the Lord and say, is not the Lord among us ? None evil can come upon us, Mic. 3. 11.

among us? None cui can cane upon us, Mic. 3, 11.
and that right tab] Heb, when the morning appearath. Specially in time of trouble. With allufon perchance to that proverbial speech among the Hebrews; Weiping may endore for a night, but jo ment in the marring, Pall 3, 0.7. See there,
V. 6. The health vaged, the lengdames were moved] plal.

be uttered his voice] God miraculoully delivers his fome

times, a Sanga. 7.

V. 7. The Lord of bost is with m. They are affored, that God can and will defend his Church from all dangers and enc.

our refuge] Heb. an bigh place for us.

and riel floats go be faved : in quietnesse and in compacine four be your strength: and go would not. And in the 7. verse there, Their strongth is to still fill. And lastly, the word here in the Text, the first is the same we have P[a]. 37.8. קוראל מורך, cease from anger: which is spoken to the godly, exhorted there, (as here perchance) not to take too much to heart, nor be moved to impatience, when they fee the successe and prosperity of the wicked; and contrary events to befall the just and righteous. So alfo Pfal.76.8.

### PSAL: XLVII.

Title.

for ] Or. of. Verf. 1. Clap your hands] In token of joy, Pfal. 98.8.
V. 2. The Lord must high & terrible] Here is figured Christ, unto whom all his foold give willing obedience, and who would fire whimself terrible to the wicked.

women from minier terrible to the wicked.

a great King over all the carth] Mal. 1.14.

V. 3. He shall subdate the people under us] Christ shall bring all the enemies of the Church into subjection to her, Revel.

V. 4. He (hall choose our inheritance for us] He shall bring us

o heaven where Jacob is.

V. 5. God is gone up with a [hour] That is, the ark of God:

nale sycmata us nigo, occ which necessity were intended and spe-ken concerning the Ark. See more there. V.7. fing ye praifes with understanding He requires the understanding be joyned with singing, less the name of God be profaned with vain crying, I Cor. 14.15.

with understanding Or, every one that hath understand-

V.9. The princes of the people are gathered together, even the people of the God of Abraham Or, the voluntary of the people are people of the Goa of Awanam; Ot, the vointials of sow prople in gathered unto the people of the God of Awaham.

even the people of the God of Awaham. All the spiritual seed.

of Abraham shall come to worship God, and seek protection

the shields of the carth belong unto God God alone is able to protect the world, Pfal.5.12. & 18.35.

PSAL.

### PSAL. XLVIII.

A fong, and P falm Where the voice went before the musi-call instruments. See P fal. 30, tit. for Or, of

Verf. 1. [N the City of our God] Albeit, God thew his won-ders through all the world, yet he will be chiefly praifed in his Church.

Pranted in ins Charles V. 2. Beautiful for stuation | \$13 mb, which some render, pulcher surculo. And because \$13 the verbe and radix, fignifies fillavit fuffinet, &c. or I know not for what other reafon , but it hath been affirmed by fome , that [7]] is properly that branch which drops balfam; and hereupon applicati ons have been made by many to the doctrine of the Gospel. But I do not find any good ground for that interpretation.

The more received and warrantable, is, tractus, clima, as

the joy of the whole earth & Mount Zion ] The whole earth , might be taken here for the whole land; as Exod. 10. 15. and might be taken here for the whole land; as Exod. 10. 15. and Markh. 27. 45: though fome there are of ancient records of Aftrologers are of opinion, that that darknelle extended further then Judes. But however, of Exod. 0.15: there is no quetion: and foir might be there too. Neither indeed of Innl.; that either Judes or Jeruslaten were in fach eftern among the Gentiles. But we may kee the words as propherically fooken, because failvation was to come from thence to the Gentiles.

the Genches Sim, on the fide of the North, the city of the great King, I The G words I find variously princed in the English Copies. Song, after Manus Sim, have a colon; and foune a famicions: others, a comma onely. How it was intended by the translators, thown nor. Mol Interpreters joys, with find of the North, to mount sime: upon a Supportion, upon the following the Artist, to when the Most sime in Colon Montand of Jerushou the Colons for the North to the words in Edy, 14-13, 1991. But this is much opposed for Comparison in the Words with the Montal of Jerushou the Colons of the Comparison in the Words of the Words of the Comparison in the Words of the Words of the Words of the Comparison in the Words of the Words Math, to belong to the words to lowing, the city, &c. I hey bring Josephus, and some others to prove, that mount Sion Rood in the South, and had Jerusalem Northward: and that the chiefest parts of the City, were so the North. Others again, the diskell pare of the City were to the North, Others again, so maintain the func concerning the futurion to both yet use thefe words, Massa Sies, on the file of the North, operating the futurion of the North, operating the Martin, Soin it felf were Southeard, as they maintain, yet it that Jetulalem, the chiefelf pars of it, J. on the North, one show the then, one to bloudely nr regar of it felf you with reference to Jetulalem. The further difficultion of this I lower to Geographers; no point of configuence departing on the Configuence, at 1 proteins list, is of in odificult conciliation.

tony twee trouved 1 etrified by God, vec.637, fuldenly, and inevitably, as a woman travel, Efay 13,8.

1.7. Thou brackful the filip 1 flow hat violently defleroyed, or driven away our foc.5 as filips at fea, with a tempel.

6/Teffield That i, of Cilicia, or of the fea, called Mediternatum, or Mid-land Sea.

rancum, or Mid-ining sea.
V. 3. As we have beend, fo have me feen. To wit, of our fathers, Pfal.441. To have we feen in this deliverance, that God will defend this City: or, as thou haft promifed, fo theu

V. 9. We have thought of thy loving hindnesses Togive thee praise for this great deliverance.

V. 10. According to thy name In all places where thy name shall be heard of, men shall praise thee, when they hear of thy

V. 11. Let mount Zion rejoyce Let Jerusalem and the Cities of Judah rejoyce for thy just judgement upon the enemies,

V.13. Walk about 21001] View, if any one tower, or bulwark be hurt by the enemy, and praife God that none is damnified.
V. 13. Mark ye well ber bulwark! Heb. fer your beaut to ber

bulwarks.
confider] Or, vaife up.
that ye may tell it to the generation following] How God hath
that ye may tell it to the generation following] kept them all untoucht of the enemy.

V. 14. For this God is our God for ever and ever] Who hath

kept us and our towers, and driven away our enemies. PSAL. XLIX.

Title. for Or, of.

Verf. 2. One and high, vich and poor together Pfal. 62.9.
V. 4. I will incline mine ear to a parable 1 will deliver that which with much study and diligent attention I have got, or attained unto. No trivial ordinary matter, which every man of himfelf is capable of, but fuch as I have received from the learned professor of piety, or the Author of Wisdome himself. A parable in the Scripture, and too, there translated a dark faing) is taken sometimes for a fententious speech, or excellent dodrine; though otherwise neither very obscure, nor parabolical: as P[a1.78.2. 1 will open my mouth in a parable &c. the subject of that Pfalm being nothing but might be flyled a parable, or enigma. See more there.

V. 5. when the iniquity of my heeles shall compasse me about.]

Y. 5. more me imaguity of my nectes justue compage me convert. There be no leife then 17.0 rs 8. feveral (as is precended) interpretations of thefe words; fee many collected by Lerinus bende remove may be gathered by others: 6 many, but most of them fo forced and imperiment, or coincident with most of them to receive me. I conceive must be the with the contract of the contract most or them to forced and impertunent; or coincident with others, as even to recire them, I conceive would be but loffe of time and labour. The chiefest, and almost onely conside-rable, are but two. These will be well worth our consideratibestule though Sion it felf were Southward, as they maintain, yet it shad Jerushem, rot ablosulety, in regard of it me with North Onth North Home and the South of the South North Home and the south of Geographers; no point of confiquence of part of the South I seek to Geographers; no point of confiquence of part of the South I seek to Geographers; no point of confiquence of part of the South I seek to Geographers; no point of confiquence of part of the South I seek to Geographers; no point of the South I seek to Geograph iniquity, for wicked men; the abstract for the concrete: which is usual enough; to this effect; Why should frear, &c. when wicked unjust men (encouraged by their fueedle and worldby properity), partie me close, on every fide? Either I fear, and be diffusayed; or any other godly man, that puts his trust in God? Why ner suber confider, that thus and thus is the case of the wicked s and his worldly prosperity accordingly to be valued : Whereas God will redeem my foul, &cc. ver. 15. See there. They are faid in fome languages, to purfue to the hetest, that purfue very closely, and with great animofity. And fo Plais 7.7. "PLOS", and wind great annuary. And to Plais 7.7. "PLOS" 1 Play 1. The strong of force my better it the fame word there, as is here: and is translated, edicasta mea observant, by some of best account.

V. 8. the redemption of their foul is precious] That is, of their | ungodly men can boaft of in this world: fo plain, I fay, that

it ceafeth for ever] It is fo great a price, that it can never be paid by any, Job 36.18,19, Deut.23.22.Zech.11.12.

V. 10. wife men dye] Eccles, 2.16. Death makes no diffe-V. 10. Wife men afe J. Ecciel, 2.10. Death makes no difference between persons, it spares none.

\*\*Leave their wealth to others J. That is, not to their children, but to firangers, ver.11. yet the wicked profit nor by these ex-

V. 11. Their | Or. Yet their.

Pfal xlix.

to all generations] Heb. to generation and generation. V. 12. man being in benour, abideth not That is, mankind, or men in general; who being endowed with the gift of reafon, above other creatures, and honoured by God, to have dominion over them, are nevertheleffe fubject unto death, as

well as they.

abideth not ] core rate to be spoken of Adam particularly.

which some take to be spoken of Adam particularly. morasori. Which come take to be posten of Adam particularly, Adam bing in borour, Sc. & hence infer, that he fel the fift day, he was created: the last hour of the day. But this is too high, to be spoken with any considence, upon no other ground. The common and most warrantable interpretation is, of man in gecommon and most warrantable interpretation is, of man in general, who shields the sit; that is, that ho permanent clate in this world. His time is thort; and of that floot time no part is fulled, but fulled to all manner of chances and must blities: in which telpeck this whole world is faid, even while it laftesh; by apille away, I joh. 1.71; no popolition to that restly of being, which properly belongs unto God onely; and after thim in an inferiour degree, on immoral elfences. See before upon Pfal. 37.36.78 the pfilled away, and to be wan not.

V. 1.3. with the pfoliting awayers their facility extrapretable and the state of the property of the p

37.36. Let ne payed away, and to ne was not.
 13. yet their posterity approve their fayings They commend their fathers foolish courses, and continue in them, Rom. 1.31.

Pfal. 10.3.

approve their fayings Heb. delight in their mouth.

V. 14. Life [heep they are laid in the grave] As theep are gathered into the fold, so thall men be brought to the grave. death [hall feed on them] That is, confume their bodies ; as we do mear.

we do mear.

the uprifite flull have dominion over them in the morning ]

That is, The righteous will foon have the better of them, whileft these remain in the power of death and the grave; and the righteous are exalted, being delivered from both, and rethe righteous are exaited, being delivered from oon, and is-cived into heaven; a si more cleerly experted in the next verile. In the morning, as before, Pfal. 46, 5. God float bely bre, and that right early. See there. Some think the refurcection is intended by this word, which in divers respects may be likened unto the morning. Wherefore he faith , Awake thou that Beecell and arife from the dead, and Christ shall give the light, Eph.

in the grave from their dwelling ] That is, their form, or beauty, fhall confume in the grave, being thither transferred from their dwellings : or, being forced from their flately houses and pa-laces, to betake themselves to the obscurity of a grave. The He-brew word here translated, (the first letter of it be-nough.

mough.

V. 15. But God will redeem my foul, &c. ] If Selab be a note (as many think; of which fee upon Pfal.;) of exaltation, or elevation of mind, I know not any place in the whole book, that better deserves it, or more requires it. Here is a cleer testimony for the immortality of the foul, and for a better life testimony for the immortality of the foul, and for a better life after this: without which assurance, we might fay with the Apostle, Let use at add wink, for to morrow we die, 2 Cont. 1.

3. Why this doctrine was not foully revealed in those days, hath been faid upon Pial, 27, to which we must often refer, that we be not forced to repeate the met thing often. However, divers passages there be, even in the Pialma, out of which the fasten may be proved a but not any for cleer, but that they may be, and are by the generality of interpreters, that profess to be be, and act by the generality of Interpreter; that profes to be modificeral, and to summe are of bell account, if not cluded, for it is not their purpole, I lippole ) yet I know not how turned another way, to that little can be made of them, to convince a glindlyer. Even that Pisl. 17, 15, Asf or met 1 will be bell till far. Sec. I rough the word seem to mead addred, as any need to be, by realion of the amintify there, as well as here, of which the more then'y be there is, that have not that a policy with the more then'y be them te, that have not that a policy with the more then'y be them te, that have not that a policy with the more then'y be them te, that have not that a policy with the more than you have the more than the more than a policy with prehension of them that we have. But, God be thanked that we find not any such opposition here; all men seem to be very well fatisfied, that thefe words must be understood of eternal life. Indeed the antitlesis here is so plain between those whom ded indeed one authors incre is to plant operated those whom the fall death shalp now cover, (porce over (of first or of all their lappinell) and shole whom it hash not, who therefore confort the fall thankelfer in that props, and oppose to real that midded and themselfer in that props, and oppose to real that midded and the state of the fall thankelfer in that props, and oppose to real that midded and the state of th

either we must say there be no words; by which this hope of eternal liferan be expressed, or grant that it is here: Yet will I cternia inceran oce-protection or grant that it is bette. Yet will I not preffe them fo far, as to bind any man to believe, that the refutrection of the body was hereby intended. It is the opinion of many; and it is not improbable. But I will content my fell with that which cannot be droyed. That extend life and happineffe is here opposed to the worldly prosperity of faithleffe wicked men.

from the power of the grave ] Heb. from the hand of the grave.
grave ] Or, Hell.

grave [Or, Act.).

for he [ball receive me] So it is in the Hebrew, by the future,
be [ball, &c. but because it is ordinary with them by a Future
to understand a Present, some translate the words, quia suscept me; that is, say they, because he hath favoured me; or, taken a liking to me: and this to be the ground of his alledged hope; liking to me: and this to be the ground of his alleoged nope, and confidence, Gods voluntary grace and favour. The do-farine is good: but it may do as well, to keep to the Future; for he failtretieve me; as a further explication or profecution of this excellent oddrine; to this fifth, That when fore this fatal hour fhall come that body and foul must pare, God will receive his Spirit, Act. 7.15. Lord Fesus receive my spirit. See also Psal. 73.24. and afterwards receive me to glory. V. 17. For when he dieth be shall carry nothing away ] Job 27.

V. 18. whiles he lived] Heb.in his life. and men will praise thee ] Flatterers praise them that live in delights and pleafures.

delights and pleasures,
V. 19. He flull go] Heb. The foul [hall go.
He [hall go I othe generation of his faithers] And not palle the
term appointed for life, job 14,5,
the flull life, for fee fight 1 Both they and their fathers shall
go out of this world, and return no more into it, Pfal. 56, 13,

go ont of this world, and return no more into it, Plal. 56. 13. ]

Job 33.8.39.

V. 20. and underflandelpone! This werfe agreeth with ver. 
12.but that there it is, phy) 32 with a Lande in permeliabit: shiketh not; and here, phy 2 with a Paris is which 
difference it of finall, that fowen hare (lipsched, that it was 
at first alike in both places, and that the alteration hath been 
fince. There might the more ground for this linghism, were 
all the difference in those two letters onely which indeed alone 
make all the difference of finels; but there is a further and 
greater difference in the writing; by in the 12. verse; why 
in this be which it as oness. that the other difference difference in the second of the second of the control of the co in this : by which it appears , that that other difference did in this: by which it appears, that that other outcrence end not happen by any chance. It is likely therefore, as it well observed by foue, that the Pfalmist in the IX, weste having abased the condition of maning eneral very low, not excluabated the condition of main in general very low, no excus-ding any; that he doth of purpole now mitigate that harther expection, exempting those, who make use of that reason and understanding, wherewish God hath endowed them, to im-prove themselves in their better part, above the condition as

butten.

i tilge the beagls that profife.] Before, in the twelfth werfe, to be life the beagls that profife, year, to be fully feet on mortality. As well as they; which is the condition of all men, both good and bead. Now that he hard diffinguishes, and fpeaks of the wicked onely, to be life the beagls state profife, must be, to dye without hope of any further good or happineffe; which is the cate of all formers. Or, like bourse in their life, in that they time mertily, not confidenting, to fare well, and to patie the time mertily, not confidenting, to fare well, and to patie the same time mertily, not confidenting, to fare well, and to patie the same time mertily, not confidenting, to fare well, and to patie the same and the same time to the same time time to be a second to the hard to be a second to the wide of in point of death, as no wayse different from that of brutes: Like flore they are laid in the errore, &c. ver. A. & 1.9. H. fland go to the grantians of fit is farence, &c. ver. A. & 1.9. H. fland go to the grantians of fit is farence, &c. ver. A. & 1.9. H. fland go to the grantians of fit is farence, &c. ver. A. & 1.9. H. fland go to the grantians of fit is farence, &c. ver. A. & 1.9. H. fland go to the grantians of fit is farence. different from that of orders: Line jurge they are that in the grave, Sec. ver. 14. & 19. He shall go to the generation of his farthers, he shall never see sight: Not that he believed to himself; but because it was the common opinion then, there being not impiety in it, until the contrary was certainly and publickly revealed. See more upon Plal 37.1,2. Fret not thy felf, &c. & plal, 73.32. I was as a bealt before thee.

#### PSAL. L.

Title.

Of Alaph] Or, for Alaph. Who was either the author, as being a Propher, and the author of fome Plalmes, or spiritual Songs, as we learn, 2 Chron. 19, 30, or a chief finger, to whom it was committed, 1 Chron.

The mighty God ] Heb. God of Gods. He that ru-

PEL H.

Pfal.1. have his Name there called upon, and also his image thined there in the doctrine of the law, Pfal. 29. 2. and 110.3,4.
God bath friend.] Shewed himself glorious, like the shining

fun.

Out of Sim, the perifetium of beauty] Since it hath been thought fir, that the Turkith Alcoran, a book as full of blatphennies, in matter of Reigion, as it is, of fendler's shurfales, in point of humane reason, should be communicated unto the people, in the valger English congrest will not be thought unit to also not seen role, when of all the Sciiptures either of the contraction of the seen and the second of the the Old, or New Testament, there being two places especially, the Old or New Teflament, there being two pieces especially, has Mahoutrass take hold of, and are wonto to object unto Christians; this is one of them. I have lately seen a letter from one of that Seck, or a Christian is Rome, as I remember, since Letter is printed) where those two places are much prefed and insisted upon. They quote the words of this verse thus: Gold both special out of Sian Gellien Mahamadas; that is, tinus: Osa pane preview out of sion sections meanmadas; tractis, elgoiseus, or renswaed cowns. By which crows, they would have a Kingdome; and by renowned (Mahmudan, in Arabick) Mahomer, more properly written, Mahammed because the affinity or rather identity of letters, to be meant. But granting and the state of the affinity, or rather identity of letters, to be meant. But granting that in fome Arabick Translation of the Plaims ( which yet fome very learned and wife in these languages and books, ha-ving seen many besides them that are printed, profess they have not yet met with) it were so found; yet what is that to the purpole, except in the Original Hebrew it were fo too?
where we find neither letters, nor lense, to that purpose. The words, which they prefs in the Hebreware, מכלל־יפו words, which they preis in the Henre are, \$12-79,231 in the first indeed, Astitutal, for the letters, (but that is not it will ferve their turn) there is affinity enough: but in the Geond, (1994) none at all. And yet were is to in very deed, even in the Original Text; what were this, to judicise all their Impostures and forgeties not to be refuted, nor calinatined by catical allutions and affinities of bare words and texters, but by vidences of truth, reason, and history?
V. 3. a fire shall devour before him.] As when God gave his

law in Mount Sinai, he appeared terrible with thunder, and tempes: so will be appear terrible to take account for the violating thereof.

He shall call to the beavens from above] As witnesses V. 4. He [ball call to the heavens from above] As witnesses against the wicked of his people, Deut. 31. 28. and 32.1. 1sa.

V. 5. Gather my faints together unto me] God in respect of his Elect calleth the whole body, holy, saints, and his peo-

that have made a covenant with me by facrifice ] Sacrifices were feals of the covenant, between God and his people.

were feals of the covenant, between God and his people.

V. 6. God k judge himfelf [Pal.75, -7.

V. 8. I will not reprove thee for thy facrifices] Ye have wearing me with your facrifices, [Ia.1.17, 14. Mic.6.6, 7. AC.4-4,5.

To that I cannot blame you for want of outward coremonies,

but of moral férvice or thy burnt offerings to have bin continually before me It should have been either not to have been continually before me; that, not, being to be supplied here out of the first, I will not reprove thee, according to the idiotifine of the Hebrew, acknowledged and observed here by some of the most skilful in that lanand observed here by some or the most said in transitioning guage; or without any supplement at all, but to the same purpose, placing a color after factifices: by burnt offerings have been continually before me. Either of these, makes the sense clear, and keeps to the propriety of the words. As for the matcreation access to the proving or flighting of factifices, and oppoing to them, or fubfituting in flead of them, spiritual service (the chief subject and aim of the whole Psalm) See before upon Psal.

40.6. Mine cares halt thou opened.

V. 10. For every heaft of the forest is mine ] If he did delight in facrifices, yet had he no need of mans help there-

upon a theusand hills ] Heb. upon the hills of a thousand

V. 11. mine] Heb. with me.

v. 11. mme] 11.0. wis me.

12. for the world is mine, and the fulnesse thereof ] Exod.

19.5. Deut. 10. 14. Joh 41. 11. Plai, 24. 1. 1 Cot. 10. 26,

28. See before upon Plai, 24. 1. and the fulnesse thereof: in the

V.13. Will leat the flesh of buts ] Though mans life for the infirmity thereof hath need of food, yet God, whose life quickneth all the world, hath no need of such means.

neurs and the world, nath no need of lutin means.

V. 14, pay thy vows unto the most Bigh Shew thy felf mindful of Gods benefits, by thanklgiving, and obedience promifed in Sinai, Pfal. 116-13, 14. See more upon Pfal. 5.5. For

V. 15. call upon me in the day of trouble] lob 22.27. V. 16. What hast thou to do to dectare my statutes ] Why dost thou feign are been my people, and talkeft of my covenant, fee-ing thou are but an hypocrite?

V. 17. Seeing then batest instruction] Rom, 2, 21, 22. How to

live according to my word.

V.18. When Or, Seeing when.
then thou confented with him He sheweth, what are the
fruits of them that contemn Gods word. halt been partaker with adulterers] Heb. thy portion was with

V. 19. Thou giveft] Heb. Theu sendeft; or, And giveft. thy tongue frameth deceit ] Plal. 10.7. Job 27.4.

thy tongue frameth decett ] Plal 10.7. Job 27.4. V. 20. Thou ] Or, And. Thou fitteft and speaked against thy brother ] He noteth the cruel and slanderous disposition of hypocrites, which spare nor, in their talk or judgment, their own mothers fon.

thou ] Or, and. V. 21. and fet them in order before thine eyes] I will write all thy wicked deeds in a roll, and make thee to read, and ac-

knowledge them, whether thou wilt or no.

V. 23. that ordereth his conversation aright Heb. that dispo-(etb his way; As God hath appointed. So Plal. 66. 18. If I vegard iniquity in my heart, the Lord will not hear me. Joh. 9. 31. Now we know that God heareth not finners, &c. will I (here the falvation of God ] Plal. 91. 16. That is, declare

#### PSAL. LI.

Title.

my felf to be his Saviour.

Title.
when Nathan the Prophet came unto him] 2 Sam. 12. 1. and
11. 2. To reprove him, because he had committed so
horrible sins, and lain in the same so long without re-

Vers. ti A ccording to the loving hindmess.] As his sins were manifold and great, so he desireth that God would give him the scelling of his excellent and abundant

V. 2. wash me thorowsy from mine iniquitie.] My fins stick so fast to me, that I have need of some singular kinde of washing. He alludes to the legal washings.

V. 3. For I acknowledge my transgressions Upon this ac-

the situates cone regard aroungs.

V. 3. For Independing my interferifical. Upon this acknowledgement, which in cludes a promite and friein spurpole of amendment, the grounds his plea for mercy: because He that occurred the proper state of the state of ous independent/hough all men fluoid a equit him, the knew his could not avoid. Others more finally plantite fleps as as King, who though he were not, as a King lyable to the punishment of the law, yet he way accountable to God : Som off an cleanty, and fone modern. Others again there her, who also follow the fingle menning but to another fentle, they all he finally have I flowed; because I have all for the finally change in the final f adultery, and in that of the murther; as appears by the Hifto-Whence it is that Nathan tels him from God, For thou

swarzy, saun in sa. Nathan rela him from God, For thou staff it foreity; but I milk nich sport all freat, and shiften the San, 2 San, 2 Lan, 2 upon Indictirom Gool 2s that has in dud to intent recording upon God; or in Nathans (or Gods) own words, that he had given fo great eccasion to the extension of God to blasshome. This would do very well, I think, if it will agree as well with that which followers; whereof we shall consider when we come to it. But in the mean time, taking it for granted, that Davids-

nt. Burin in mean time, raking it for granted, that Davids;
purpole was(which this very repertion of words, Againf thee,
thee out), &c., doth argue) to aggravate his fin: by which i
do not understand hyperbolically to amplifie; burruly and
feelingly to fee out the hainouncess of it; this therefore grounding upon as granted, in further pursuance of the grounding upon as granted, in surther purtuance or the funfe, I would have the words of old Eli well considered of, I Sam. 2-24.5. New my four, faid he, for it is we good report that I hear: y make the Lords people to transfigte. If me man in againg another, the Judge [ball Judge bim; but if a man fin

against the Lard, who field intreat for him? His meaning was transgression to the southerin of them, original corruption, nor, that their sin, aboliusely and precedity, was to God onely, Rom. J. Row. By this phrase, in fig. experiting that sin polificit was upublish, and could not but offend many, in diverse-species; but to God, or against God, more immediately waters wherein a man is over-relations. for it was publics, and come not out often many in diversite feets; but to God, or against God, more immediately. How Davids his was against God more immediately; first, as when Durks files was equist God more standards y littly, as be was king. I will not slight, so metter do right, how far above, or under the laws, at king you matter do right, how far above, or under the laws, at king you will have from would be fairlych to must opposition. For the control of the control o of utter is removed, and there a utter thinks hindskierre, as to the world; for sum other freely to intudine hindskierre, as to the world of the property of finning, is a high provocation, and to make a practice of it, would supue a depicture cafe. Nothing other there continues, or the generotry. Lathy, as the property of the thinks of the continues, or the generotry. Lathy, as the property of the property of the continues of the generotry. Lathy, as the continues of the contin tothe world; for a man then freely to indulge hintelfall-

increaded up to God in mind of his goodnelle, and chi is gracious promities make to infinitify that God would be as good as the content there, are the content there, and the content there, the fall of this goodnelle, and the distribution of children of them the content there, is a place of the content there, is will be content there, are will as God and the content there, are will as for the content there, are will as God and the content there are properly lad to glorify God, when they freely and fully increased the content there, are will as God and the content there will be content the content the content there will be content the content the content there will be content the content the content the content the content the content the content there will be content the content that the content the content the content the content God doth judge, (or execise judgineith upon day) he mby alfo he full abe judget, whileft men palft inthe centures either as applauding, or diffixing his judgments. And been may he he full to november, when judget, when hen selvember ge-juttee of his judginents. Befules, it is well observed by fone teer, and proved by divers examples, that Se. Paul by a spe-lery of the party of the party of the party of the Sepungine. Obsergin this particular passige he follow the Sepungine. When start will be the party of the party party of the Sepungine. But after all this party of the party of th tere, and proved by divers examples, that Sr. Paul by a fpecial ideoline, (chough in this particular pailage he follow the Spenugint, u) (within his citation for turn many addiververbs, into patitives. But after all this, irmsy be find, that this difference. But after all this, irmsy be find, that this difference of the verte, is rather an interpreter, then any real difference. For the word Sr. Paul ufaith is arrived an another word and the particular particular, partic

waters wherein a man is over-medimed.

V. 6., thou [hait made me to know wildome, ] Most Interpretate, with the vulgar Latine, expectle it by the preterit; them buf manifelted, or, made known nature a sift this too, were balt manufeles, or, mane known ustome I as it this too, were hocken by way of aggravation against himself, who after such measure of knowledge and wislome vouchsised unto him by God, thould nevertheless pollute himself with such sich groß fins. God, should nevertificate possure maniest wan men gross him. Agreeamal just aggravation indeed: according to that of our Saviours, John-at. If ye were bind, ye should have us fin, the Neverthelest, the Future, (as it is in the Hebrews) may do as well; and downless gree with the former part of the verse, the better. Then is those rivide in the instead parts, when the polinefle of our lives, doth sniwer to the light of our under-

ther better. Then is there studie in the invented party, when the inhaltent of our lives, which suffers to the fighter of when the liabilities of the lives that the light of the liabilities of the light of the lin

priety of an ingenuous heart in this case, the more he finds and seeles God gracious and merciful unto him; the more to be affected with the remembrance of his fins, and past provoca-tions. But besides all this, by Nathans words that are record-

here by Bezu: & vincus, quende in judicat,

4.5. I win fragen in inquiry] He here brings all file seual

God would give him grace freely and willingly in all things

to fubmit unito his will : as the word - 1317 is uled, Exod. to fubmit same his will: suth word [77] is uted, ixed.

53.23.62. Or, a here, it fly for Spirit; that is, the Spirit of
adoption, Round. 15.56. and where the first of the Lord is, flort
it liberty, X. Cori, 21.75. Soom interpret it, first it florall; if the
fly floration is not flifty, with a free flirit, that is, fly they, a
Spirit (or gifts or the Spirit). Feely pounced upon see. This
allo, the words will bear: but I like cither of the formen-ber-

V. 13. thy wayes] He promifeth to endeavour, that others

V. 13. 109 wayer] He promite the endeavour, that others by his example may turn to God.

V. 14. Divisor ms from blood guiltins[e] From the murder of Uriah, and others, that were flain with him, a Sam, 11.

blood | Heb. bloods. V. 15. open thou my lips By giving me occasion to praise

thee, when thou thalk forgive my fint.

V. 16. For thou defireft not facrified. See before upon Pfal. V. S. For them after the surfacilities! See before upon Pful.

S. mist over the flow openades. But from learned unes

which the David batts another meating in those woods; to

the That if God shad appointed say fleeffice in the Ham, us he
had done for many other things, if for expitation of either mus
der, or adulters, the would have given it him; just fine he
had ordained mone, fave ouchy a bodeen first east a con
there, he hoped God would not define to

for a lacetifie in this case, the state of the con
for a lacetifie in this case, and though the full con
size accepted. So the surface and of Ham's which which re

the con
the state of the state of the state of the state of the state

the state of th sife, inscribed, The reverence of Gods House: which whether he uie, inicrioed, I de reverence of Gods Houfe: which whether he had out of Grotius, I know not : " but I find that it is Grotius his opinion upon this place; by whom idlo we are referred for further proof, to his Book, De Bairs attione, capite de Jacrificius

explatoris.
els would I give it] Or, that I should give it.
V. 17. The facrifices of God are absaics first] Essy 57-15.
& 66.2. Psal.34.18. A heart wounded for sin, and seeking to God for mercy in faith.

V. 18. Do good in thy good pleafure unto Zion ] He prayeth for the whole Church, because through his fin it was in danger of Gods Judgment,

Goar program.

in Or, for.

build thou the walls of Jerufalem. That is, with best Expoficets, taking the direst proverbibily; or metaphorically; Protect, defend, and maintain. So the Hebrews tie the word
tect, defend, and maintain. text, actend, and maintain. So the recovers site intervolu-building. Whether therefore the walls of Jerulafan ware up, or down, perfect, or imperfect, (which fome would infer upon those words,) he might to speak. V. 13. "with they farther so frightens [self] That is, just, and lamful, applyed to their right end, which is the exercise of such

and repentance.

### PSAL LIL

Title.
when Doeg the Edomite came and told Saul] I Sam. 22.9.

Verf. 1. Mighty man? ] O Doeg, which hast credit with the tyrant Saul, and hast power to nurder the Saints of God.

V. 2. Thy tongue deviseth mischiefs Pfal. 50.19. Thy ma-lice moveth thee by crafty flatteries and lyes, to accuse and deftroy the innocents.

cettroy the innocents reform 18 18,74. & 59.7. & 64.3. revising feetifully 18cb. O worker of deceit. Y. Theu found evil more then good. That is, rather then good. For he loved not good at all. Soafter, jing, rather then good. For he loved not good at all.

to speak righteou helfe.

V. 4. Thou lovest all devouring words] Thou speakest as if shou wouldst devour: and his words did devour the priests, and their city, 1 Sam. 23.18.

their city, 1 Sam. 23.18.

O thou decriffit tengue ] Or, and the decriffit tongue.

V. 5. God shall life wife defines the ever ] Though God forbear for a time, yet at length he will recompense thy false-

deftroy thee] Heb. heat thee down. and voot thee out of the land of the living Albeit thou feom

to be never fo fure fettled, V. 6. The righteous alfo [hall fee] For the eyes of the wicked

are that up a Gods judgments.

and few? With joyful reference, feeing he taketh their part against the wicked, Pfal. 8, 10. V. 7. Lo, this is the man] See how miserable he is, that was

fo mighty.
erufled in the abundance of his riches ] P[al. 49.6.

erusted in the abundance of his rights | Plai, 49,6, wickeinsself | Or, subtracte, with the like a green olive-tree | I shall live prosperously among Gods servants, when he is destroyed.

among Godstervants, when he is activoyed.

It rull in the metry of God for ever and ever ] pfal. 5.7.

V. 9. 1 will wait m by name] Gods judgments on our wicked enemies should make us wait on him for good to us.

PSAL LIII.

Mahalath] Pfal. 88, tit. A winde inftrument? See notes on

Ved. 1. It faul hath faid in his hear? Pfal. 10.4 & 14.3, &c. This Pfalm agreeth with Pfalm 14. Of fome petry differences of fome words and factors, how they might happen, for when it faid upon Pfal. 18. 3 will leve they. &c. compared with a Samas. The greatest difference here, is in the 5-verify compared with 5, & 6.0 Ffal. 14. It is like by that is peffect writes through Davids hands, upon feveral occilions; and data the fixed it to the occasion, as he chought befferenced and that he fixed it to the occasion, as he chought befferenced.

himfeli. The rise of self whereas no regard is had of honelty, at diffeneity, of virtue, nor of vice, there the Prophet pronounces the three people have no God distret is some that dath good! Roma, 1-0.

V. 1. that did not God/Whereby he thereth that all knowledge is unprofusible, that brings us not to feek God.

V. 4. Haze the water of mayne the rule of people of the propensesty God and the rule of cruelly devour them.

cruelly devour them.

V. 4. werethin in great [car] Heb. they feared a fear.

where no fear word. God put a fpirit of fear in them, when
no man lought to hurt them, Lev. Act. 17, 36. Deut. 18.69. Job
15.24. Prev. 18.1. So Saul was afraid of David.

God bath scattered the bones ] Be the enemies power never so great, nor the danger so fearful, yet God delivereth his in due

against thee] Thee, @ Ifraci, verf.6. So, His, Pfal. 87, 1, hath relation to the Lord, ver. 2.

V. 6. O that the falvation Heb. who will give falvations.

PSAL. LIV.

Negineth] See Notes on Pfal. 4. tit.

when the Ziphims came and faid to Saul, Doth not David bide himself with us?] I Sam.23.19. & 26.1.

Briby name] He declareth that when all meanes do fail, God will deliver his, even as it were by

missis.

V. 3. Rangers are vifen up againft me! To wit, the Ziphinn, whom he had no acquaintance with, nor ever hurr. oppreffors feek often m feeld? Saul and his army, which like cruel health could not be fatisfied but by his death.

they have not [et God before them] Plal.10.4. V. 4. the Lord is with them that uphold my feul] God is one of hem that defend me, pfal. 118.7.

with Heb. among.

V. 5. He fall reward evil unto mine enemies ] Or 1 He fall turn the evil upon mine enemy. To wit, which he deviled against

mine enemies] Heb. those that observe me. As Plal. 56. 6. &

cut them off in thy truth] According to thy faithful pro-

V. 6. I will freely facrifice unto thee ] Or, I will facrifice with t free will offering unto thee, Lev.7.16. plal.119.108. V.7. mine eye hath feen his defire upon mine enemies] We may lawfully rejoyce in God's judgements on the wicked, if our affections be pure. See more upon Plalm 35.4. Let them be

LV.

Title.
Neginoth] See notes on Pfal.4.tit.

confounded &c.

Verf. 1. Ide not my [alf] rom my fupilication ] The word The word fapilication and the critical the critical

V. 2. and make a noise] The earnestnesse of his prayer declareth the vehemency of his grief, infomuch as he is compelled to burft out into cryes.

V. 3. Because of the voice of the enemy] For the threatnings of my adverfaries. iny anvertances. they raft iniquity upon me] They have defamed me as a wicked

person: or, they have imagined my destruction; and in wrath they have me.] They furiously persoure me, or

profecute their harred against me. A man may hate, or be an adversary, as the Hebrew word might also be translated; and is Plal, 28,20.) and yet nor be surious. V. 4. my heart is fore pained within me | Like a woman in

gravail ; for fo the word fignifics. V. 5. borrour bath overwhelmed me ] There was no part of him that was not aftonished with extreme fear.

overwhelmed me] Heb.covered me.

Not remember to a passage of the state of th V. 8. from the windy florm] From the fury and violence of

Pfal. Iv.

my enemies. V. 9. Deftroy, O Lord] Heb. Smallow. He alludes to the deftruction of Dathan and Abiram, Num. 16. 30,33. as appears,

ver.15, divide their towque!] That is, (as mords, are often taken for death) divide and confound their counfels; that: [6 divided, and contravit hoe not to the other, they may not persyall in their wickednelle; or wicked delignes. Hayly, this phrafe and anner of freedninght have its leginning from what hapned at the building of the Tower of Babel. V. 10. milbid followed from weath the mild of it!] All laws and good orders are broken, and onely vice and diffoliution witness.

V. 11. Wickednesse is in the midst thereof ] Heb. wickednesses that is abundance of wickednesse.

V. 12. it was not an enemy I fimine open enemy had fought mine hurt, I could have born it more patiently, and have pre

mone nutr, I coust nave born it more patiently, and nave pre-vented it more casily, Picla-12, - V.

1.3. aman, mine equal, my guide, and mine asquaintaine?

Heb. a man according is a my vanh,
mine equal 1 One raifed by meas high as my self well
nigh, my counsellour, my friend, and companion in pie-V. 14. We took (west connfell Heb. who fweetned coun

V. 15. Let death seize upon them Of these and the like im-precations, see upon Plal, 35, 4. Let them be consequeded

let them go down quick into held] See notes on ver.9.

bell ] Or, the grave.

V. 17. Evening and morning, and at noon will I pray ] Dan

6.10.

and ory aloud] See notes on ver.i.

V. 18. for there were mixty with me.]

Or, for with many they were fighting with me.plal.94.16.

V. 19. Recause they have no changes, therefore they fear not God.] Or, with whom also there be me changes, yet they fear not Goal J. C., with whom all to there bear danger, yet they far not Goal. It change, be referred to their remporal eithers and welling; as Job 10. 17. (it is the fame word there, as here FTB) PTJ changes and were are again fine: then according to the first Translation hereast's, &c. a reason is given of their references on wiederanding, and contemps of Goal owing their constant and uninterrupted worldly prosperity. See Deut. 8. 1, 13, 26c. Life when they had far standard in Jakes. Therefore David eitherheer parties of Goal field of the Commande Contype of Control of the Control of Control o

v. 20. He bath put forth his hands I did not provoke him, but was at peace with him, yet he made war against me.

he hath broken] Heb. he hath profuned. V. 22. Caft thy burden upon the Lord] Plal. 37.5. Mat. 6.25. Luke 12,12, 1 Pct.5.7.

burden ] Or.gift. burdan [Orgyr.

bit [hall never suffer the righteous to be moved] To come to a
micrable condition, P[al.15.5. See upon P[al.37.

V. 23. bloody and deceitful men] Heb. men of bloods and de-

might live twice fo long, Job 15. 33. Prov. 10. 27. Pfal. 37. [ball not live out half their days] Heb hall not half their days, Sec. as before upon Pfal, 27.

### PSAL. LVI.

Fonath-elim-rechokim The dumb dove in far countreys : That offathetim-responsibility I he damb dove in far countreys: That is, himself, who being chased by the sury of his enemies into a strange countrey, he was a dumb dove; or, of the foul oppressed by a troup of forteiners. See more upon Pal-18.1. [ongregation. Aichtam of David] Or, a golden Plalm of David. Philisines took him in Gath] 1 Sam.21,11.

Man would [mallow me up] He sheweth, that it is either now time, or never, that God fielp

um.
V. 2. Mine enemies] Heb. mine observers.
V. 4. In God twild praise his word] He stayeth his considence upon Gods promise, though he see nor present help from man, nor nothing esse, but God, to make him consideris,

Sam. 30.6. praise his word] Or, glory, because of his word, Rom.

I will not fear what flefb can do unto me] Pfal. 118.6. Heb.

V. 6. They gather themselves together] Many lay plots how to bring me to the grave.

to bring me to the grave.

mank my light when thy wait for my foul ] job 13.27.

V.7. Shall Or, Ought.

Shall they fought justify ] It may be read thus. It is in vain
to parethem. To wit because they are past mending, sla.26.10. to farethem. In our, because they are past mending, sia.26.10.
Or thus, Their safety is iniquity: That is, they trouble others, that they may cleape themselves from the punishment of their sins: Or, it is not sit they should cleape by their wicked

V. 3. pas thou my tears into thy bottle 1 If God keep the tears of his Sainets in flore, much more will he remember their bloud to avenge it: and though tryanets burn the bones, yea can they nor blot the tears, and bloud, our of Gods register.

can they not plot the tears and bloud, sur of Gods regifter.

V. 10, prails is swal] See ver.4.

V. 12, Thy come are upon me ] I shall be bound to pay my
owns of thankleying, as I promised, when I shall receive what
I prayed for, as the bond lies heavy upon an honest debor, Il he have paid it.

till he nave pain it.
V. 13. milt not thou deliver my feet from falling I As thou hast
delivered me before so I doubt not but thou wilt now, 2 Cor.
1.10. See before upon Pfalm 22, 21. For thou hast beard me;

that I may walk before God ] As mindful of his great mercies, and giving him thanks for the fame. in the light of the living?] That is, in this life, and light of the Sun, Job 33.30.

#### PSAL, LVII.

Al-ta(chib) Or, delivoyasa Ir flows the fluiped of the Pfalm, A deprecation of perdition. Other there be, who think the few words have reference to thoo; Sama-6, phylop flow not, being Davids words to Ahifati, fortheding him to kill Saul. The fame word is there, as is there. Others again, the this was a common title, belonging to certain seguin, the cobe useful adapter of death. But feeing there to divers other Pfalms that have this title beliefs this (as Pfal., 38.9.). outer raints take they emissing one of the raints are the position of the with most probability, is, that it was the beginning of fome known fong, at the time of which this was to be fung. If this be not, we must fish, as we have a leady fail more then once concerning these Titles in general, that they are altogether unknown, which is the confession of the most learned both Jews and others; so that it is but labour loff, to recite variety of opinions upon every one. See upon Pfal.7. and others following.

when he fled from Saul in the cave] I Sam, 24, 1.

Verf.

Pfal. lviii. L. Ethe SHICKIONS WHICH LOOK 1894EN 1900 HIS CHILD

V. 2. performeth all things for me] Pfal. 138.8.

V. 3. He shall fend from heaves He would rather deliver

me by miracle, then let me be evercome, Pfal. 18.16. Judg.

from the reproach of him that would swallow me up] Or, be refrom the reproact of this total would produce me up 1 Or oe re-proacted bins that would for the me up. V. 4. whole teeth are family the meanerth their calumnics, and failt reports, whereby they went about to take away his

life,pfal.35.15.&55.21.& 59.7. V. 5. Be thes exalted Deliver me that it may be known how

great thou art. V. 6. They have prepared a net for my fleps] pfal. 7. 16. &

9. 15.
my foul is bowed down For very fear, feeing the great dangers on all fides.

V.7. My heart is fixed] pfal. 108.1,&c. That is, wholly bent to give thee praife for my deliverance.

fixed] Or,prepared. Pusca | Ur. preparea.

V. 8. Aware up my glory] That is, my tongue. See notes on pla1 is. 9. He sheweth, that both his heart shall praise God, and his tongue shall confess him, and also that he will use other means to provoke himself to be forward in that

V. 10. For thy marry is great souto the beavens ] p(al. 36. 5. &

PSAL. LVIIL

Al-tafchith]Or Defirey nes, a golden Pfalm of David. See notes on pfal. 57.tit.

Verl.1. Congregation? ] In the Hebrew, what about which word, in this place, there is great controverific, and when all is done, little certainty. The proper and usual fignification of the word, as it comes from a root that ciutual fignification of the world, as it consist from a voor chart ci-ture fignifies to bind therease, or to be state, e which is a kind of third fing of the tonique) for it would imply fome either collecti-on, or filence. Both which fences are fullowed: by fome in-terpressars from examinating, drays some indeed? Doy of first spaints? Or, of a trust doys fixed, drawn fignifies? Then, is, by they, Doy elocate of justice, when its very does, if you have, as it is here, Doy is indeed, which is the property of the collection, as it is here, Doy is indeed to the property of the collection, as it is here, Doy is indeed. It is not the office of the filence, as it is here, Doy is indeed. The collection of the collection, of not thought to the medium of the collection of the filence of the property of the property of the property of the collection of the bed, that the word is found no where edite in this fence; except we floud follow Aben Eurs. who finds it in the tile of the edbefore the control of re apas their word, be a Andros apa o macor un varel je: Si verè usique justisiam loquimini: as the vulgar Latine expres-fesit: Doye in very deta speak righteusfuelle? Out of all this, what to conclude upon, that may be certain and satisfactory, is not casic : but what I conceive very probable, though not yet not ease: our what I conceive very probably, thought not yet thought upon by any that I know, is this: That the Scripture hath many fecret allufons of words, in feveral kinds; some, with some little alteration of the words, and some, mental onely, is a thing certain. See somewhat to this purpose, upon the Titles of Plalm 7 and 9. Many examples might be produced, fome whereof have already been observed by others and some nome whereof nave arready been observed by others, and some nor yet observed, were this a place fit for it. See upon psal, ros. 15, but fent leasurff, &c. and v.28, the fartifice of the dead.

Briefly thus, these: Great men and Judges of the earth, are Briefly thus, thele: Great men and Judges of the Setting of the Se the fingular there, though translated plural) and \_\_\_\_\_ : Sod flandeth in the congregation of the mighty: he judgeth among the gods. Most probable therefore it is that the same word ( ) was here intended also; but of purpose so varied, by leaving out of the jed onely, closely to intimate their

Verf. 1. I Nill tole salamities be overpain. He compareth incapacity, or ill carriage in their places. ( and therefore use the still-dions which God layers upon his chil- worthy the name) in general sour particularly, their filence mospharty, or in canange in near places and interested worthy the name) in general ; but particularly, their filence or tongue tiednesselfest we may so speak; through sear of Sauk, (as is likely, and is esten observed by Interpreters) in his cause, against their own consciences. An allusion not much unlike to againt their own conficences. In a statuto and much militar this, we have Dent. 32.15, where If rad, by a feigned name alluded to that of If rad, is called Fefburan: from "1291 reditudo. (as most conceive) but certainly, not without a secret allufion o 370, ( an oxe) to which, for their unrulineffe and wantonnesse they are there compared: But Jeshwum maxed fat and kieked; as the Text hath it there. Neither is it material (which by some is objected) that the word is sound in other places too, where there is not the like ground for this allufion: fince here, where it is first found and uled, there is, apparently. which is enough.

V. 2, you meigh the violence of your hands in the earth ]Ye feem to proceed by law, against men, weighing their deeds and rewards; but indeed ye weigh out wrong for right. Under colour of Law and Juftice (the embleme whereof weights are) you oppreffe men publickly : implyed in thefe words, in the earth, they are expounded by fome.

V. 2. The wicked are effranged from the womb] An hyperbolical expression of inveterate and incorrigible wickednesse as if it were born with them : For Natura non mutatur ; they fay commonly; nature is not easily changed. So Joh. 9.34. Thou wast altogether borne in fins : where fee learned Grotius ; and before,upon Pial. 22.9. that took me out of the womb. estranged] Eph. 4. 18.

ejuangea 1 Epit. 4 18.
from the words | Isla, 48.8.
egions at the body | Held. from the body.
V.4. like the poil on | Held. according to the likeness.
they are like the day dadro | They will hear nothing that
may inform them in the right.

first, whether there be any fuch charms effectual : Exposters tirit, whether there be any tuch charms effectual: Expohers indeed upon this place rell us of fome, that have faid or written of such deaf adders, which by a natural instinct and protectioner, sie to lay one ear close to the ground, and stop the other with their tailes, because they should not hear the voyce of the charmer: they name Jerom, Augustus Cassidodor: (I had rather they had named some Naturalists) but how many had cather they had named tome reacturaries; but now many things in this kind are commonly faid, and by many believed, which upon further fearch are, and have been found falle, is fufficiently known. Plinie in his Natural Hiftory, (a man otherwise much censured for his too great credulity) faith of charms in general, maxime questionis, & semper incerte est, valeantne aliquid verba & incantamenta carminum. And else-where more particularly of these kind of charms; Varia circa where more particularly of these announcements? I arise the copini, extingenic children, vol call, multeri alcoquis frems: quippe ubi etiam ferpattes extrabi cantin, cogique in person, versus fall favre fle, vita non decreverit. Plin, lib, 8.e., 16. By occasion of which words it will not be amisse to observe, that the Heor which words it with not be anime to open very that the re-brews also conflicture a double charming; the one of greater beafts, which they call The great; a nother of creeping things, see which they call, The left scharming; as is observed by Buxtorie, out of the Talmudifts. But however Pliny makes the matter very doubtful; they that have feen maftive-dogs, of the fiercest of that kind, such as Tannars keep, when ready to flye and fasten, suddainly with a little piping, in a ready to flye and fatten, fuddainly with a little piping, in a very plain way, without any art, clint can be obterved or di-(feerned). fift filled and tamed, and then foon riter laid afterp-not to fpeck of what hath been done by the fatne man upon fierce Bult, in the view of many: they, I fly, that have feen his, as many in Suffec have done, and can bear winnerly, in need be; will not make any great quefilion, but that with art there is, or a leaft fluid paraface; and distarted thing is art there is, or a leaft fluid paraface; and that the mange of fecible: but by what art or power, either natural, or magical is another question. I am confident, by what ever I could hear or learn of him in Suffex, but now fpoken of, that he is near or tearn or man an Junes, our now spoken of male troops nor fulperfeed by any that knew him, to use any unlawful means. Neither indeed is it probable, all things confidered, But such charming they say, is forbidden in the law; and therefore magical. Its true indeed, the word is there in the Law, Deur. 18.11. Or a Charmer, &c. it is the same word there exprest: nor whether the prohibition doth extend to all kind of words or actions in that kind, that may be comprehended under that general word. For fo we may fay of the word

200, which is here alfo; translated here, charmer, but elfe- | would have the plots and machinations of wicked men against 200, wince is nece uno; ramitated nece accommon, but eile-where, a while proc. Plai. 4.27, it is in the verbe there of and, so in the language and the state of the language and the language an of them in this place, is no argument for the truth of the thing, in point of history and reality of fact: fince many things are spoken in the Scripture according to common opithings are spoken in the scripture according to common openion onely, or grounded upon some vulgar speech; much leffe for the lawfulnesse offic. So in the Latine congue, for example, no man makes any scruple to use Sirenum voces, and Cygnea cantio, and the like Proverbially; though he believe not the reality of either fuch Sirens in nature, or of fuch finging of the Swans before their death.

Annotations on the Book of Plalmes.

V. 6. Break their teeth ] Take away all occasions and means, whereby they hurt, Pial, 3.7.

means, whereby they hur, Pil.1, 7.

1.7. Let News and sawy as water of Confidening Gods divine power, he shewesh. That God in a moment can destroy their face, whereof they brag. See unest upon Pil.7, bradeth like how to floot his aroway! Pil.6.4.3.

1.8. Let maintely birth of a woman! In the Hebrew, Prigon 7931 which some of the learned Hebrews put toge-

ther in one, mys and , which they interpret talpam a Mole. But if that be their chiefeft reason, because \_\_\_\_\_\_, Levit. 11.30. by some there translated a mole, is by the Thargum rendred - many, there is little reason they should be folrendred y others in is, fance that (besides other considerations) the beside of one of them, and by different to 19x, which is lored by others in it, fance that (besides other considerations) they be to led of one of them, and by different path when the fall = 120,000 ft is not there of the the consideration that the fall = 120,000 ft is not the color than the fall of the color which the color them the to that other ranked fine. To passe therefore from the to that other ranked fine. 82 30. of a different (gnification in these two verses of that terpreters) normuch inferiour to these either for their numbers, one Chapter, being the name of a bird, in the 18. and of a or authority; who translate the controverted (-1) 10 thins. one Chapter, being the name of a bind, in the 18, and or a or authority symotraniate time controverated prijity to the context, and all interpreters agency in one agreed upon. It is a periche brandler do being a periche brandler de periche brandler d rere shought it worthy to be taken into confideration : Tob 3. 16. Or as an hidden untimely birth, I had not bech, as infants which never faw light; may serve, if need be, for a further confirmation of the translation here followed. See also Eccl.

6.3,5. V. 9. Refore your pots can feel the thorns Of the drift and V. 9. signer your pair can jeet toe town't j Uv. earts and fopp of the words in general, that the fluiddinnels of wicked mean deftruction, often infilled upon, not by Dayld onely in other Plalms, but by Job, and others, upon this argument, is here fee our by a fimilitude; of this, there is no queftion at all. Somuch the context of it felf will inforce, and all Interpreters apprehend it fo. But what is the similitude, and of the meaning, and right ordering of particular words, there is not like confent, as may appear by variety of translations, some of them so unlike to one another, as a man would hardly take them for translations of the same verse. From the word in the Feminine Plural, as it is here, is the chiefelf difference: which as it fignifes pots, (and so indeed most usually Feminine) so, thorns also; in which notion the Masculine is more usual. Which consideration especially, hath moved fome of the most approved, to render the words hath moved lone of the most approved, to renear time worsa sa, hey are here experth, Bafer your pers can feel the thoms, or rather according to the propriety of the Hebrew word, (for shown is a more general word) can feel the branklet; that is, the fire of brambles. In further confirmation, we are referred the fire of brambles. In further confirmation, we are referred by Eccledither 2, where the fair is also proverbilly mentioned; For as the cracking for, funded of thorus under a post. I do not deny but this may be to the purpole; yet it is to be observed withal, that the word there for thorus, is not the fame as is here, but my 1971 by the word are "1971 milly 1972 13: Plain 118. 12. to go are quanthed as the first of thorus; that is, a fire that burns with great noise, and is very fierce for the prefear, but is found in. The word there for thorus; by 197. But 1970 on 1 and few that we can make of the reflaction go to his translation of the first words. After our worstend fet the teacher, or fire of teachers, which Before your pots can feel the brambles, (or fire of brambles, which ufeth to be quick, but of little continuance) he shall take them away as with a whirl-wind; fo far Interpreters agree; (those, Imean, that agree in mynth here to be translated olla, or pots) but not in that which follows, which indeed is obfeure: מורחרון both living, and in big wrath: (or, as living, as wrath) is the English here; not much clearer then the Hebrew is. The word in living, properly, is sometimes uled of raw fielh : as I Sam. 2. 15. And because raw fleth and pots have some affinity, many. Interpreters follow that fignification here, and make this sense of the words; That as raw flesh is fnatcht out of the por; or, flesh fnatcht out of as raw hem is marcht out of the por; or, nem marcht out or the pot being yet raw, before the heat of that light bramble fire be come to it; so God, &c. . With this bare, fimilitude, the greater part content themselver. But some go surther, and

enemies, and the very jaws of hell, before any hurr come to them. And to help this, they think this 17 (living) may be referred to the bramble; He shell take it away, as it were quich and living; to wit, the bramble; by which they understand the violent persecutors of the godly. Certainly, they are most put to it, that are most accurate upon this place, to make that sence which they like best, to agree with the words. They come off cleareft, in my Judgement, as to the fense, and keep to the words too, not worse then those we have heard hitherto, who taking this ap (living) of the perfecutors of Gods people, (a third interpretation) render the whole verse thus; Priusquam caldaria vestra (vel lebetes) sentiant rhammin : lie vos quast viventes abserbebit ira, (Dei) quast turbine: that is, Before the pats can feel the bramble, so shall the wrath (of God) swallow you up as quick; (or, yet living) as it were with a whirlwind. Were there not a double 100, or, particula השונים במר דור (במר דור במר דור במר דור ל במר דור ל fhould make little question, but that we might rest here, and fpare our labour of feeking further. But the omiffion of this repeated and, wherein tome emphasis seems to lye, which is bare imilitude; to express the suddanness or Gods venge-ance; and some by these young thorm, undersland besides, the troubles and sufferings of the godly, by the persecution of wicked men; this, and what else was faid before of the former, which we shall not need to repeat. In very deed, it hath proved a thorny place to Interpreters; and they that read them diligently, will find as much intricacy in their expositions as they have found in the Text. As for the double 173 wherein, as I have faid, I am most unsatisfied, Junius, of all the rest, gives me best content; he expresses them both, and keeps the emreft of the words. I will not undertake that he onely is in the right: but I think I should do him, and the Reader wrong, if I should not take notice of his version too; which is this; Quam nondum sentientur spine vestre spine cynosbati; tam red. vivam, quam adultam procellet quamque: that is, Before your thorns can be felt; even your bramble thorns: (most sharp and offensive, faith he, in his Notes there: that is, before you can do much hurt) he will drive away, (or, bruife in pieces) every one of them as with a florm; both that which is quick, and that which of them as with a flewn; both that which is quick, and that which side y. Too, Saith he in his Norse, Vurnause yandpase, &c. when thebramble doth flyings, some of the thorns are quick and slive; and slowe and flower withered, and dryed up. For conclusion, I would have the Reader to confider, that is but a provided present, which that in, all allegages, is some difficult investigation to any numeror of dottring, about which is cult investigation to any numeror of dottring, about which is constructed in the superior of the superior which is the construction of the superior which is the construction of the superior which is down one fully flatinged; need

Pfal. lix.

not.
V. 10. The righteous shall rejoyce] With a pure effection.
be shall wash his feet in the blood of the wicked] An hyperbolical, and emphatical expression of a great and glorious victoical, and empirates expection or a great and giorous vices very, as plais \$2.3, borrowed from the language (if not and utage too.) of triumphant conquierours. In ordinary lan-guage we lay, to trample our one, that is, to the with fearn and contempt. The flyle of the Pfalmes being altogether poetical. such expressions become it the better. Of desire of revenge, and passionate imprecations, see before upon Plal. 35. Let them be confounded &c.

not trouble him much, as it doth not me, who professe I am

V. II. Verily there is a reward for the righteous.] Seeing such a difference put between the godly and ungodly, they shall acknowledge it to be Godsdoing, and not mans, a reward for the Hcb. fruit of the &c.

PSAL. LIX.

Al-tafchith, Michtam of David ] Deftroy not, a golden plain of David, pfal.58. tit. when Saul fent, and they watched the boufe to hill him] I Sauso

Verl. 1. D'Eliver me from mine enemies Because his enemies were even at hand to deftroy him he prayas eth God to deliver him.

enemies ] See Pfal.54-51.

enemies 1 Sec Plat.) 4.) 1. defend me from them that rife up againft me ] Heb. fet me on

defend me pom tom that rije up agamp meg i tele je bigh. That sie en webnere my foes cannot reach me.

V. 3. not for my transferiffun for I am innocent to themwards, and have not offended them, p. 1a.1-74. & 3.7-7.

V. 4. sunde to help me! God feems to fleep, when good men

are oppreffed, plal.35.23.

behold] Consider in what danger I am. V. 5. amake to wifte all the heathers Saul and his watchmen, that carry themselves cruelly against me like heathen memor,

fome heathen might be among them. Nome seatmen mignt of among tient.

be not mirriful to any wicked ranges (flows) Seeing it apperainets to God to punish the wicked, he defireth God to execute his vengeance on the malicious perfecutours of his

Church. It is not their foules that he prayes against, or their conversion; but their temporal welfare, and further prospering in their wicked courfes.

V. 6. They return at the evening They go to hunt me our like Beagles. they make a noise like a dog ] Out of a desire to devour me

and goround about the city] Watching me, that I may not

V. 7. they beleb out with their mouth | Speak often of mur-

fwnds are in their lips] Pfal. 57.4.
who (fay they) doth hear?] Pfal. 10.11. & 73.11. & 94.7. Either to warn David, that he may escape: or, to punish us. V. 8. But thou, 9 Lord, shall laugh at them.] Thou not one-

ly feeft, but wilt make their plots vain, that they may be de-

laugh at them] Pfal.2.4.

V. 9. Because of his firength will I mait upon thee] Because Sauls power is great, therefore I will truft in thee, that art stronger. This is the best sense that can be made of those ftronger. This is the belt lente that can be made or those words, though divers others have been deviled by Expositors, all which to relate, having no better opinion of them then I have, I think would not be worth the labour. Those that think the incorruption of the Bible, which we maintain against the the mecrupion of the fiber, which we maintain against the Papills, (shough there be among them not a few, that agree with us in this particular) to conflict in the maintaining of very tittle and letter that is found in the princed or written Copies of the fiders; they both involve themselves needlefly pict of tract cayses; they doth involve treatments including into many difficulties, out of which to get out, they must truth more to their wis, then to any folidity of reason; and capose the Scriptures to more opposition, that I say not danger, then they are aware of. There he good Protestants, we know, that have been of another mind; if to be that Beza was a good Propro η sibrepserit η et μης seribi pro ημη quod σφάλμα, &c. He would have this place corrected by that: and for the same reason it is more then probable, that those words. The God of reason it is more then probable, max more worse. Lee '90a' ay
macy, wherewith the following verie (as here divided) doth
begin, should belong unto this. But this we need not prefic
feeing that either way, whether the words be here at the end
or begin there, the fense will be good and perfect. Which canor begin there, the fence will be good and perfect. Which cannot be faid of 'tyy and 'tyy, as appears by the divers phanfes to be fail to 'tyy and 'tyy, as appears by the divers phanfes to be fail to 'tyy and 'tyy, as appears by the divers phanfes to be one of Exponence. Neither is Molter about the analysis of the perfect of the perfe 27); or that 7)) is put for 27), and must be traditated 8/3 [feet down their punishment in the words their sin was set out frong the, or, or 30 strings, as in the last werse; which divers does and 60 both the Chalded rangeparter, and the Septuagine lave it too. But in the very next werse, in those words we have it too. But in the very next werse, in those words we have laved, 100 to 1 ip : or that | is put for apy, and muft be transfated My therefore translated by all, my mercy. Now if any shall upon this ground further infist, that whereas in this verse it is TIDEN, translated here, I will mait; it is in the last verse I will fing : (the difference being but of one letter there neither, in the original,), and should therefore be here likewife; I deny the confequence; There is no fuch reason there to induce us. The fense is good and perfect, as it is : all nnere o mauce us. Anciente se good and perfect, as it is it an ancient translations observe the difference:  $g \omega_A d g_{\omega_A}$  here;  $\lambda_A z g_{\omega_A}$  here in the Septuagint, &c. and be lides, there be divers examples of such differences in other repeated verses, where

no colour is of infarition, but that they were so midde of purpose by the Authour. So here, the sende by this alteration, is nice only good and warramable; but very pregnant, and emple-tical. For having first fact that he would mair, it is doth now Scale The having fifth find than the would water, the doth most forcerly alluding by this change of one letter to his own word; proceed and fay, that the will fing; which in a further degree of confidence, as it he had already respend the fruit of this waiting, and his business one, were rog give thanks. Many facth allied from there he in the Scripture, in every pair of it, my differe! Helv. my high place. V. 10. the God if my merg 10. The Market field.

The God if my merg 10. The process of the God if the before he pays to thim, or, is not mer mil God will deliver the before 1 pays to thim, or, is not 10 fall.

before 1 pray to him, or, before 1 expect deliverance.
fee my defire upon mine eigenici Plal 5.4.7.
mine ensurit! Heb. mine observed:
V.11. Stay them not? Alcogether, but by little and little,
that the people feeing oftentimes their judgments, may be

featter them by thy power ] Make them vagabonds and bale

peopic,
V. 12. The fin of their mouth] Prov. 12.13.
let them be taken even in their pride] That in their milery and
shame they may be as glasses and examples of Gods venge-

t immentery may or as games and examples to store viagoance.

V. 13. Confluent them in wrath, confluent them, &c. ] The reis
a double feeding repugnancy or inconflictency in the words;
the one in reference to the left of them are: and now he
feem to pay the first of the field. Step them are: and now he
feem to pay the first in the field. Step them are: and now he
feem to pay the first in th ly the freech in fuch cites wheth to be floor and about, Many things must be implyed; which done, there may appear good coherence in the choughts, though not feen in the expressions. So here, first the prayer that God would not fuddenly flay or deftroy them, but bring than down; that it, that they may have no more power to do mischief, then may serve to keep the people. into many attenues, and or which to get out, nor must cruit, in omore power to us omanine, ranning the control more to their wit, then to any fidding for ration, and expole the Scripture of the proportion, that I day not danger, then the Scripture of . Three the good Percettant, we know, that the state of the state ple of God in a conftant watchfulneffe, left too much fecurity Ipoken of: a being very ordinary to the records (ongue, and to the Scriptine, thus abruptly to pair from persons to persons, as by many is observed. So, the them know, will be, the mean year as Plal. 83, 16. that they may feet, by Name. Lally, when ye conceive, that these words here of consumers, and not being,

V. 14. And at evening let them return He mocks them, and fets down their punishment in the words their fin was fet out

v. 16. In the morating 1 in the time when they diought to have killed me, I Sam. 19.11.
V. 17. O my firength] Confession himself to be void of all through the attributed the whole to God, the God of my mercy] See ver. 10.

PSAL

PSAL. LX.

Shuffian eduth That is as the words may be interpreted . The illie(or, vofe) of testimony, or, of beauty. Shushan might be the name of some instrument of six strings, (in Greek called Mexachorden ) as the propriety of the word in the Original doth import. See before upon Pfal. 45. Title. Bur the moft probable conjecture is that Shufhan eduth here, as also Pfal. So, in the Title, was the beginning of fome known Song, But

Pal. lx

there is no certainty, as often hath been faid;
Michtani Or, a golden Pfalm,
to teach To have it learnt by the Levices, as fonce have expounded it. But because as much might be said of every lowed herein by the most, and best of Interpreters, expound lowed herein by the mott, and best of interpreters, expound it; as if it related to the doftrine, or pointed to the use of this Pfalm, the end whereof might be, by the commemoration of fo many victories, and this in particular, granted unto David by God, the teach and convince the most obtlinate and refraby God, to totch and convince the most obtainste and retra-dory, that Gods purpose was to establish him in the realm, and that he had not in vain, or fally boasted of Gods promi-fer. I wonder so wide a conjecture should please any besides the first author. And why might it not be the end of divers other Plalms besides this, that have no such inscription; if orner riams benoes this, that have no interinferinfo, it that be a fufficient argument, as is objected against the first Exposition? For my part, I will not undertake that the same may not be said of some other Plalms, as well as this though not inscribed as this; neither do I conceive that, from the omission in other Pfalms, to be a sufficient argument, as might be proved by divers inflances : but that the purpofe might be proved by divers inflances: but that et le purpole of this, be stack, beer, is to cell us that et le Palm was intended, not for the Church, or Temple onely, but for more public used, and for other church, or Temple onely, but for more public used, and for continuation; and to that end, to be learnt by certain companies, or orders, befides the ordinary Levices and Quitemen; this think by comparing with other like places, where the fance words are found, may be made apparent enough. So 2 Sum. 1.7. And Devil Lemonted with its famentation over Sum and our foundation the foundation of the statement of the statement over Sum and our foundation the foundation. 18. Adjo epy tamentation over 3 and and over Johannas in Joh. 18. Aljo be had their taken the children of Judah, &c. which world frould not, as in the English Copies we find them, be included in a parenthesis, as though they had no relation to the former; which would be a great inconsequence of fense, and flory; and very improper in this place: the meaning being both his memory, that had been fo dear unto him, and the restimonies of his good respect and affection to him might tetimonies or in a good telepter and allection to him might continue the longer, he took order that this lamenation of his death, so Poetically by him deplored might be raught to children and others that were raught the use of the bow; and might among other creamonies be used in all publick and folemn occasions of military exercises. There be the fame words in the Original, as are here: דיאמר ללמד Re. So Deut. 21.19. Now therefore write ye this Song for you and teach it the children of Ifrael, &c. there again the fame

minited for foliah, &c.

\*\*welve thous and 2 Sam. 8:13. I Chr. 18.12. But those places
tell us of 18000 for which we have here 12000. Moreover, what is here aferibed unto Joab, r Chr. 18.12. feems to be aferibed unto Abifiai; and those that are there, as here, called Edomites, 2 Sam. 8. 13. are called Syrimis: Such feemhig contradiction are frequent enough to be found in the hig cointedificionare frequent entogh to be found in the mod accurite records of ancient Times, which the Greek or Takine: and are often, though at first fight diametrically cointers, Ingly compoled to the good statistical on all rational and judicious, by the due observing and weighing of feveral circumfatnes. Of feveral circumfatnes, Offeveral circumfatnes, Ing., to inatteen of this natistic, incidental in futh number and variery as it is no wonder, if they that are not very circumfpect and extended offen vary in their relations, and foliacines fay but the fame thing, when they feen most to differ. Now be-cause we have not the Histories of these wars of David at large fo that all circumftances almost are to us unknown. it Is not eafie, neither frieuld it feem matter of wonder to any If these seeming contrarietes in facred Histories campor fo eafily be composed or reconciled. However, that which upon thefe is faid by most Interpreters, may be probable enough; First, for the mimber, that so many as 12000 might be flain in pitche battel : the reft (that is, 8000 more) afterwards in the parfait. Or that the 6000 were flain before by Joab alone in another place; and the racco when Jobb and Abi-

his Commentary upon the Pfaints: a man fowell verled in the Text, and so diligent, as it is a wonder how he should so missake:: Perhaps he had written due de viginti. Which some ignorabily took for vigigatiduo : and fo caused it to be primed, because they shought it would be plainer. I had ra-ther it were anothers mittake, then his if his own words, cirther it were anothers inmans, then some words, and citer dimidlisis minerium; a little after, Be not againfair, But if his it is but a miffake of memory, which may eafily be part doned. Because of the authority of the man, I take notice of it? It may puzzle fome body perchance, as though he had found it fo in the Sciippure indeed. And then that the same victory should be affeibed unto Abifbai; as the immediate Instrument; and to Joab; as chief minister under David; (unro whom for the fame reason it is also ascribed, a Sam. I. 13.) is no wonder. Early, that the Edomites and Syrians should be confounded in this History, is no strange things. finer that they were joyind (septher gainft David, a may be gathered from the very words of this Infeription, where he is faid to have fought might dem Nahezima, and with Arian Zoha; that is, with the Aramitee; or Syrians, those being parts of Syria, as Syria's taken in the laigest notion. See also a Sama, 3. r Chr.18.3.

Verl. r. Hou haft caft us of ] Plate 4.9.

thou haft featured us of When they were not able to refift their enemies, the people fleed higher and thinker, for they could not be fate in their own houter. [cattered] Heb, broken.

thou half broken it ] As if it were cleft with an earth-quake, toou note volvent; I as set were clear with an earth-quake, V. 3. Thou half formed by people hard bings! That is, Thou half made us to feel; as Plal.4.6. Who will flow us any good B. So 2 Tim.4.14.7001.d put hard by by diffals; obtainly, property, the creamlined, did me mich cuil. See also Plaim 74.

to drink the wine of alterishment.] Or, trembling: called the cup of trembling, Efay \$7.17, &c. It is the fame word, as is here: A continual trembling, not in the act onely, but habia tual; is the effect oftentimes of long practifed drunkenneffe. Inde paller, faith Seneca; & membrerum vino madenitum tre-mer, &c, and afterwards of habitual, Inde interti laboritum peder, & femper qualis in ipfa ebrietate titubatio. He theans therefore, that their evils had continued long,
V. 4. a banner to them that fear the? But in affording luc-

cour, and giving me victory over the enemies; thou halt now dealt favourably with us, pfal. 20.5. & 74.4. Efay 49.22.

truth of thy promife.

truth of thy promife.

V. 5. That hy beloved may be delivered] Pfal. 108.6,&c.From the remnance of their advertairies.

V. 6. God hat his player in his bolimfie] Ot., Sanfluary; by which Heaven allo, fometimes lo called, may be underflood. Now David here makes open profession of his confidence is God. Word and Promife, that he should be King over all Ifectly and the state of the yet flood out or had longeft flood our against him, either as a greater argument of his faith and confidence, if as yer in op-position to him; or as a more particular acknowledgment of Gods performance, if already come in and subjected. This understood before, makes that which follows, which otherwise hath a thew of obscurity, plain enough, but that some proper expressions are used, which to them that are strangers to them.

may well feem ftrange.
I will divide Scheehem, and mete out ] That is, shall furely and intirely possess. Division and distribution unto others, either by way of gift and reward, as unto souldiers; or by way of elocation, as to Tenants, presupposeth entire possession. She-chem was a City belonging to the Tribe of Ephraim; as Succoth to the Tribe of Gad.

V. 7. Ephraim also is the Brength of mine band, Judah is my Law-giver I in both those, he alludes to former prophesies concerning these two Tribes. It is ordinary in the Scripture, and fo often in this Book of Pfalms, by hornes or horne, to understand frength. Now of Ephraim and Mansses together, under the name of Joseph, because they came from him; Mofes had prophefied, Deut. 33. 17. His gloty is like the firftling of his bulleck, and his harnes are like the hornes of unicerns; wich them he hall pulh the people together, to the ends of the earth: and they are the ten thousands of Ephraim, &c. And of Judah, Jacob, Gen. 49.10. The scepter shall not depart from Judah, nor a Law-

V. 8. Moab is my maffipot] tinder the meraphor of this veffel of difhovour, as the Apostle speaketh, is intimated the fervile and abject condition of the conquered Mosbites under John in anomet passe; and the resolution, but (mbordinate to Jahn) in the passe of the passes of the have made this difference greater by 4000. 2nd auton quality. He appared to prefer yell, 18,9. And to the Children in facea Historia viginti das milia numerantur; fatti one in Paraphred expresses if Pal. 18,9. But in this place, the turns I. IXI. IXII.

ARMOCATIORS ON THE BOOK OF Platters.

Field is a consider purpole, as though David intended it of a visit of the field with the blood of the flain, wherein he would with his feet. See before upon Pill-19. The platf wefth bir feet is be leaded of the wiself. This is not, I conclisies one their concept which comes almost the fame effect, not their content of the content of t

that this flouid be the willpost nere meaners. It the reactive like is better, he may not up flowed? That is 1, 1 will rample. Now Zedon will I say for the proposed Cor, 1 will be as with my those, and throw it as her, experience may be the course and honely, where us have the consider it similar. But fuch there be in all language, which no man wonkers at, when they are tide to them. The Jantes also did to to fay, four-hey are tide to them. The Jantes also did to to fay, fourthey are used to them. The Latines alle did use to say, scul-positive to statuere, which among them was thought very contu-melious and service. Seek object rubra, in one of the Sa-tyrick Poets. The Romans had their vis sessions, in tryals cyrick Poers. The Romanns had their est fellacatis, in cryals for polifications, and crisis in great mort, and of great importance, which follacatis is great mort, and of great importance, which follacates to be but a few ab uninetic by the reporting vone to mort, in the Godshift Laws; or Germane Cod process, were learned, keep the Vulgar Ladin beerend in the state steading clusters means, e. I will reach my fine to Balon, thus the may pull it seed which is commonly done by the baffet of fervants and belongs to their charge. So in the New Telament, to bere high stafe him had, not under him the state of the st

mention:
Philips, rimmyh thou betauft of bim.] Spoken either ironieally: Thou that that taken a pride to infult and triumph againft me; now being conquerted and fubbude; triumph as
much as thou wilt, &c. Or fericulfy and foberly; Yeeld and
the obediences, and acknowledge enthy King by fuch accidmations of joy snaddelity, as are ordinary among from
the price to the no.6.9. it is, position of the price of the pric

once. V. 9. into the (frong sity) He was affured that God would give him the (frong Cities of his enemies, wherein they chought themselves sure.

firms city] Heb. city of frength. V. 10. hadft caft us off?] Pfal.44.9. & 108.11. V. 11. vain is the help of man] pfal.118.8,9. & 146.3. belp] Heb. falvation. V. 12. valianty] Num. 24.18.

#### PSAL LXL

Nerinah] See Notes on Pfal.4. title.

Verf. 2. Them the end of the earth] From the place of my banishment, being remote, that is higher then I] Unto the which, without thy help, I

cannor atrain; and where I shall be safe.

V. 3. For these hash been a shelter for me! He urgeth God
with his former experience, and Gods constancy, 1 Sam. 17.

37. V. 4. 1 will abide in thy Tabernatle for ever ] That is, Though I be now far from both, yet time will come when I shall be re-flored both to my Palace, and thy Sanctuary, neer it; there mored both to my Palace, and thy Sandaury, neer it; there confinely or rolle, where my greated it own comfort is; they Tabernacle, or Sandaury, of which fee before upon Piain-na, 8 oncy um face, 8cc.
rm(1) Or name my rolle, 10 one, in the lateral There is nothing that doll more through one our faith, then the remembrance of

Gods fuccour in times paft.

my vomer ] Delivered me, that I might perform my vowes.

V. 6. Then wilt protons the Kings life! Heb. thou shalt added days to the days of the King. This chiefly is to be referred to Christ, who lives for ever, and is Davids Son. See before

Christ, who lives to revel, and a basic basic upon Plal.21.4. He adjed feet;
as many generation? I Heb. as generation and generation.
V. 7. O prepare mercy]. For the flability of my Kingdome flandeth in thy mercy and truth, plal. 25.10. & 85.10. Prov.

#### PSAL LXIL

Verl. 1. Ruhj Or, Oneth Though Satan tempred him to murmure against God, yet he bridled his affections and resting upon Gods promise, beareth his crosse pamaitetb] Heb, is flent.

all.

defens! Heb. bigb plate.

V. 3. against man? I He meaneth himself, being the manwhom God had spointed to be King, plate. 3.
a bowing was bodd ye by Elisy 30:13.
a to strong fense! Though ye feom to be in honour, yet
God will indeenly elist to and him down! It is the scope of
V. 4. They not possible to and him down! It is the scope of

all their confultations.

from his excellency] From his high dignity, the Throne, or from his excellency From his high dignity, the Throne, or Kingdome; if then King, Orific and Conceive, but a courtier yet, and fevent under Soul; then from his excellency, that is, from that degree of fiven at 2000, and the amount of court and the amount of the court and the amount of the court and the amount for the court of th

eft nomen ejus nimis: and not preciosum.

they biesse with their mouth, but they curse inwardly] Psal. 28.

3. 60 50.21.

inwardly] Heb. in their imward parts.

V. 5. mait then onely upon God] David was greatly moved with their croubles, therefore he fittreth up himfelf to truft

V.7. and my glary] These vehement and often repetitions were necessary, to strengthen his Faith against the horrible asfaults of Satan.

N. 8. peer out your beart before him] I Sam. 1.15. Lam. 2.19. He admonthist thus of our wicked nature, who rather hide our forrowes, and bite on the bridle, then utter our grief to God,

lorrowes, and bite on the bridle, then utter our griet to God, to obtain remedy, I Sam. 1. 5. V. 9. they are altogathe lighter then vanity] If all men were weighed cogether in one ballance, they would be lighter then vanity, Efay 40.15,17.
altogether] Or, alike.

yanty, Lity 40-23-17.

alogities [70, other, in robber] Trust not in vain things.

V. 10. become not wain in robber] Trust not in vain things.

For my not become not wain in robber] Bill. 4-A. [4:0, -2.3, Exch. 2.8, By Joyne [20] the second production of the control of the nt micensors, and access to much upon themfelves, and dominect for a white and the representation of the control of the contro

emphatically fer out because it was the onely comfort and sup-port he had in all his advertities and greatest extremities, that port he had in all his advertices and greatest extrements, that though for a while it might feem otherwise, whileft the wided and ungodly had the better of it, &c. Yet he knew there was a just and righteous God in Heaven, who in due rine would rewardall men according to their deeds. See before upon pfal, 9.6. @ theu enemy, &c. pomer ] Or, firength.

V. 12. for

Title. when he was in the wildernesse of Judah] I Sam, 22.5.

Verf. 1. MY foul thirfteth for thee ] Pfal.42.2.
my flesh longeth ] pfal.84.2.

Pfal.lxiii.

thirfy] Heb. weary.
thirfy [mid] Though he was both hungry, and in great di-Arefs, yet ne made God his fufficiency, and above all meat and

where no water is Heb. without mover. V. 2. To fee thy power In this mifery I long more for the pleafures of the Sanctuary, then for bodily relief. See before

upon Pfal. 27,8, Seck ye my face,&cc. fee thy power and thy glory] plal. 27.4.
V. 3. thy loving hinduesses is bester then life] plal. 30.5.
V. 4. Thus will I blesses then I am restored to the

Sanctuary, I will praife thee as long at I live.

V. 5. marrow] Heb. farnesse.

and farnesse? The remembrance of thy favour is more sweet unto me then all the pleasures and dainties of the world, plal.

V. 6. When Heb. If, Amos 7.2.
V. 7. Because thou half been are held See upon plat. 22.21. For thou half beard me from the bornes of the Unicorn.

V. 8. My fout fillmustb] Heb. eleaneth; Sticks fo close to

thee in piery and confidence, that no trouble can remove

me. V. 9. flall go into the lower parts of the earth] They fliail be flain, and made fit for burial, though they fluil not have the honour to be buried, but be left on the earth for foxes to devour, ver. 10. In the Hebrew, the words (here translated, the lower parts of the earth,) ate, Y'INT MITTING, by the lowe parts of the carts,) are, 2-MM ENTERIND, by which fowe understand self, or certain death. But, it ap-pearest by comparing with the like, Excl. 31.14. & 18. (T-MMIN) They therein be obligates; translates die ras-ther parts of this carts; all the difference being that the word in singular here in Exclusive, and plural, in David, other the arms, that tereviet the exclusive of the dead, and fain, J is meant; that is, with relation to the body, and not so the foul. For they are different to the carts, deep source of the earth, 6-x. And 60 Philm 36. 13. ——1913 ——1913 ——1914 ——19 there translated, the lowest bell, or, grave; is meant, present, cream death: and by death, any great extremity of affiction metaphorically intimated. However, these words, 307 174777

This are used in another sense, psal. 139. 15. the Wombe there by the lowest parts of the carrib being intended. Which sense the evertheleste, hath relation unto this former, and is grounded upon it, because the womb is to the body therein inclosed, as it were a grave : as by many it hath been styled And to this fignification, or notice of the words the Apollic is thought by fome to allude, Ephel, 4.9. Speaking there of Christ his Incarnation; though the more received Interpretation is, that by the earth, the world in general (as it is fonterimes,) to be understood: and so Christ faid to have descended into the lower parts of the earth, when he came into the world, as

V. 10. They shall fall by the fiverd] Heb. they shall make him ying out like water by the hands of the sword. V. II. every one that (weareth by him) That worthingeth God

with. Elsy 65:16. Jer. 41: 2. Deut. 61:23. But wonnepten God with. Elsy 65:16. Jer. 41: 2. Deut. 61:23. But gtay] Hebren 37: But gtay] Hebren 37: But glorying, to praife and glorific God. He means, all things final gowell with them,

according to their hearts defire.

according to decir hearts defice.

the meant of them that first (4 yet) As frearing, fuch as is here underflood, deliberate and condicientious freating, upon weighty octations, to bear windle to oth treuth, Sec. is taken for the whole working of God, here they row of the contract of th a puedicce of lying, which is a fin more immediately againt for a final state in his fightenty; stath faid in his heart, that there is no final state in his fightenty; stath faid in his heart, that there is no final state in his fightenty; stath faid in his heart, that there is no final state in his fight of the first state in his fight of the first state of the first sta

LININ.

V. 11. for these wrankes? to every mean according to his movel.

Job 34.11. Prov. 24.12., let. 32.13. Excl. 2.27. Match. 16.37.

Room. 26. 2 Cor. 5. 10. Bibled. 68. Colodi, 3.45. Pett. 13.

Rev. 33.12. For the whicked feel thy power, and the godly, thy mercy.

PS AL LXIII.

PS AL LXIII. wicked shall not continue for ever.

### PSAL. LXIV.

Versi 1. This voice In that he calleth to God with his voice, it is a figne that his prayer was vehement, and that his life was in danger.

from fear of the enemy ] That I may not fear the enemy, V. z. Som the secret counsel] That is, from their fecter ma-

from the infarrection ] To wit their outward violence. V. 3. Who what their tongue Pfal. 11.2. bend their bowes Pfal. 58.7. even bitter words] Falle reports and flanders.

V. 4. [heat in feeret at the perfect ] P[a].11.2. and fear not ] Without any fear of God, or reverence of

V. g. They encourage themfelves in an evil matter] The more that the wicked fee Gods children in mifery, the more bold and impudent are they in oppressing them. matter ] Or, Speech.

matter) Or, fletch.

camman of lapun fasted stroidy] Prov. I. II.

laping hares | Heb. to hade fastes.

V. G. They faste that instances.

V. G. They faste that instances. This is ambiguously translated. Bor God is find properly to fearch out insquiries, when the feverely-pountities, and calls a man to an account for old unreperted that and inliquistics, as John 16.6. That is apparing the property of the control of the property of ofter mise iniquity, and learchif after my fin. The meaning here is, They device, by long fearch and fludy, mischievous hings: they plot mischief. It might have been therefore more clearly translated, They fearch out evils: or, They fearch

they accomplish a diligent fearch Or, we are consumed by that which they have theromly searched. The word here translated in the Text, They accomplish is 1100 which being found in in the Lext, Top accomplishes 12078 which penig tound in the core from places behinds this, at Number, 172; i. Lun 3; 2.3. and eliewhere) is alwaict standard in the first person plants, we conjume, organ conjumed. The word indeed is of an irrer. gular form; which made some Rubbines to take the liberty combes a third person plants of its in this place. Sur fince we finde it no where elle is, it is listle to keep to that which we find a time where the liberty which we would be a surface which we find it is no where elle is, it is listle to keep to that which we find the now the constant of the words of a sait is expertfied find. Neither will the find be word for 3 as it is expertfied. finde. Neither will the fenst be worse for; as it is experted in the Margin. But Lettened Greitu, very acutely, thus orders and dupplies the whole verse, with that which immediates plottleness. The principleness is insupriest set. The Its, is They have faught out insupriest; (that is, faith he, waite how to amony us) We had been caughand. But the map perfol faceth of 48 (is Gods; as the would have it supplyed, in reference to the next versely whole (reaches), to will to the immed part of man, and as the way but then of lieb heart. Therefore God have should be the theory of the same of th

and to the very octom of the than. Therefore God bath (hooted at them with an arrow; fielderly were they wounded, a diligent fearch). Hebs a fearch fearched, both the inward thoughts of every one of them, and the heart is deep! There is no way to feeter and to fibell code hurt, which they invented not for his destruction.

V.7. shall they be wounded] Heb. their wound shall be.

V. 3. So stalk they make their own tonque to fall upon them-selves] That is, Those mischies which their hearts had devi-[diver] That is, Thole mitchies which their hearts had devi-fed, and their tongues with great infolency and confidence had utterred and threatned against others. Or, as 1914, 9.2... Their trough exclusible middles; 1 ties a funy 10/10, who whole, de-civiling. And Prova 2.13, The wideful funeral by the trans-grifting of bits, Res. It is confidency with the Scipures, to after the unto the lips, menth, or tongue, thole things that be-long muot the heart property, because of their near depen-long muot be heart property, because of their near depen-

all that fee them shall flee away] my which implyes, that in their flight they shall wander through their astonishment and grief of mind. It must therefore be understood of the wicked, their favourers and abetters. So that here is a double aggravation of their mifery, from the aftonishment of their friends, and their own forlorne condition at that time, when those, who before did encourage and countenance, shall not be in cafe to relieve them, nor fo much as abide with them, to comfort and to condole. V.9. and fhall declare the work of God] See before upon

Courses [3]

it will shoul have I

V.10. The righteout shall be glad in the Lord] Pfal. 32. II.
V. 10. The righteout shall be glad in the Lord] Pfal. 32. II.
V. 10 see Gods heavy judgements against them, and how he
hath eaught them in their own snare,
and shall respis in him] When they shall consider that he will be favourable to them, as he was to his fervant David.

PSAL. LXV.

Title.

A Pfalm and Song ] See Notes on the title of Pfal. 30.

Verl. 1. PRaife waiteth for thee, O God, in Sion] Hebr.

Proposition tibi: is flent unto thee: or more properly, flentium tibi: is flente unto thee. For it is properly a perty, juentisma use: 11 juent maje time. For it, as property a News Subflantive; and according to the propriety of the word, formexpound it, The filence of others, (in other parts of the world, where thou are not known) is in Sion thy praise; of the world, where thou art not known his in Sion thy praile; that is, Thou art daily praifed and glorified in thy Churchby, the godly, for His manifold mercies, both spiritual and tempo-ral, which others take no notice of, and bury in an unthankful ral, which others take no notice or, and bury in an unturantum filence, or obbition. Others, Tibi filentium laws \$\epsilon\$; that is, fay they, Thy praifes are so many, so incomprehensible, so in-expressible, that filence (or filent admiration) doth become expredible, that filence (or filent admiration) don't become us, and them, better then works. Or, as form others, Thy praific is drawiffield, a deservoismille, that it, which no man can fipsek sgainft, or deny; not to be contradicted by any, and confequently by all men actonomicaged. See upon, Gad but fipsem once, twice lawer I beard bits, &c. Phil. 60, 11. Ashly, This fifsem that consistent, for the first and consistent in the first and consistent in the first fine that the state of the first and the state of the Prophet Habskitch come were neet. The Level win is his tet. Let au neu-note their peace, and be attentive. I he words of the Propher Habakuk come vary neet; The Lerd is in his boby Temple: let all the earth keep filtene before bim, Hab, 2: 20. These indeed keep best to the Propriety of the word; but the go fomewhate far, for the sense. Others therefore taking, הרמין for הומין; or for a present participle, tran-flate מיניים convenit; belong a untotbee: or as it is here, quiescit, nate worth forward presspe nate there or as it is necessarily expected.

supporting ments waiteth. And fo we had before a least of Plalon. I Trust my foul waiteth upon God: it is the fante word as is here. Now for the argument of the Plain, it is concived by many, that it was intended for a form of publick

ceived by many, that it was intrended for a form of public thankfiguing foot a gracious welcoop henry, after, slong dearth and famines, took as we read of 2, Saniat 1, 1844.

V.3. and the float off floorest This is not literally means of that coming, or guthering of the Gentileau not God, by the preaching of the Gofpel: (though mylfiell) apolyhed to that produce of the Godpel: (though mylfiell) apolyhed to that produce of the Godpel (though mylfiell) apolyhed to the produce of the Godpel (though mylfiell) apolyhed to the produce of the Godpel (though mylfiell) apolyhed to the produce of the Godpel (though mylfiell) apolyhed to the produce of the Godpel (though mylfiell) apolyhed the Godpel (though mylfiell) and the Godpel (though mylf men of all Nations, in their extraordinary needs and necessi near of all Nations, in their extraordinary needs and necessities; it being the propriety of persting adangers and extensities; for by many hash been observed; to bring them to a bought of God, who otherwise are most goddleft and profane. See Pills, 100, when the brins is fer our at large, and proved, or illustrated by many inflances. Neither must the words be profitedly asken of that right, either Legal, by certain rise, obtained and facinges; (as them for Parageleta, in Christ and the profit of the

V. 3. Iniquities] Heb. words, or matters of iniquities. Iniquities prevail against me, &c. ] Rather, if the argument of the Plalm be not mistaken (of which see before) in the preor the Paint we normitisten for which the Betore) in the pre-terit, iniquities had presuited, &c. and, thou doll parg, or, had; paged, 32 Junius and fome others: Except we should make the argument to be more general, that the Plaintif purposing to fet out the goodness of col towards markind in general, in affording them the fruits of the earth so plentifully, he doth first begin with his more special love and favour to his Church, where having made himfelf known more particularly by his word, he hath ordained the means of eternall falvation, by forgivenesse of sins, &c. the choicest and chiefest of Gods bleffings. See before upon Pfal. 24. I. The earth is the

V. 4. thou chaftifeft] Pfal. 36.8. fatisfied with the goodneffe of thy boufe ] plal. 160.5. V. S. By terrible things in rightcoulness wilt thou answer us]
By terrible things here, ( ) | N | 1 | 1 athe Original,) most

which is between him that faveth God, and him that faveth. Interpreters understand great and gracious deliverances of the Church, wherein the power and goodness of God, in its wind to the control of th this agreeth with that which tollowers, who are use conjugate of all the ends of the earth, &c. doth not appear. Except we should fay with some, that therefore, the ends of the earth, &c. that is, of all men in general, because such great and miraculous deliverances which God affords unto his Church at such times, and upon fuch occasions, are a means to bring others to the knowledge of God, and of the increase of the Church all the world over. But this (though elsewhere, Pfal. 67.2. That thy way may be known, &c. we have fomewhat to this purpose,) is mey may be gramm, s.c., we nave journement to this purpose, I is here rather witry, then probable: efpecially, when there is no need at all of going for it. By terrible things then in righter-caylelly, (taking rightenium full bere for mercy and goodness, as often already hash been observed, and is here eagain noted by interpreters,) we understand that goodness of God, in general, and those wender ful works of his, extending to all, as is there shewed; and for which the Pfalmist doth so carnessly exhert all men of the world to praife and glorifie God, Plal. 107. O that men would praife the Lord for his goodniffe, and for his wonderfull works to the children of men, verse 8, 15, 21, 31. fometimes put together; as pfal. 106.22. Wondrow works in the land of Ham; and twible things by the red Sea. This will be the best and most natural coherence certainty. And falvation, of temporal deliverances, is ordinary enough. But if it be faid, as it is by others, that at these words, O God of our salvation: the Plalmift ends what he intended to fay of Gods good-neffe to his Church in particular; and so paffeth to the confineue to his Churca in particular; and to particular of the conne-deration, or commemoration of his general goodneffe towards all; I think this also may be faid with probability enough; and therefore I leave it to the choice of the Reader. But if fo, if not a new verse, yet a full point might have done well :

Pfal. lxv.

Thou art the confidence, &c. Thou are the confidence, &c. and of them that are a far off upon the Sea ] Some supply the words, et in fulny am maris diffantium; that is, and of the Islands of the Sea, that are a far off. Junius without any supplement, of the Sat, that are afor all, Junius without any implement, that faction ensuine accreaitant netree thanks (migrouperum; that is, Thom are the loop of all the ends, both of the Land and Sat, afor According to this translation, and of them, Sac, the words might be interpreted by Phil. 107.32, 14, 8c. They that go down test be can in high Sac, They that words affect that and his monders in the day. But it may do well, if both be underflood; so we have the same the Sac in high same the Sac is which man for the literal pomaters in the date, Must may do well, it both be understood; both they that are upon the Seas, which may fix the litera-tineaning better perchance; and the lies of the Sea, or Inha-bitatus of far Hands, which is more fuitable to the myfile fine, of the convention of Hestothe Christian faith; according to that of Elay; He shall not fail nor be discouraged; till he have set judgment in the earth; and the lles shall walt for his Law;

Etay 42.4.
V. 6. girded with power] Plal. 93.1.
V. 7. which filleft the noife of the Seas Mat. 8.26. He shewethere is no part nor creature in the world, which is not

governed by Gods power and providence.
the tumult of the people] Elay 17.12,13. Wo to the multitude

the timule of one page 1 and 1 of the morning and evening to of many people, Sec.

V. 8. those maleft the out-goings of the morning and evening to rejoyed. This expertition, according to the flubject, being altor; gether Peetical, the fenie is the more obleure; and of divers different Expositors, it is hard to refolve which is the truefly becaute all, within compasse of the liberty of a Poetical experience and the property of the component of t mercaus and powerful; apply themfelves to it, fusch way as they think beft and soot acceptable for help and reflect. So leads to the source of that the whole earth is full of his goodnelle. Others, by the sut-going of the morning understand men going with the worning in light to thour, according to their feveral impleyments and by the estagong of the evening, wild bestle, which they, very probably, ground upon the word of othe Plonsis, politic distinct, and ten come about of the Plonsis, politic distinct of the Carlon melecular of the was night; wherein all the carlon of the probable of the control of the plons, &c. The all the carlon of the carlon of the plons of the carlon of the omitit. Hetranslates the whole versethus; Qui facis utcanant exortus matutinos & vefpertinos incola extremitatum revenant exorus maturins en resperimen incose extremitation ventes a semination. It were not easie to say what he meant by this translation, did not he explain it in his Notes: and yet not easie neither, to apply the Note to the translation; nor cane neitner, to apply the roce to the translation a series totos dies a principie ad finem confumis in docendis hominibital tale-dem tuam; So he explains it: let the Reader judge. After all these, there is yet another interpretation, not lesse probable

Pfal. lav. then any; which expounds thefe out-goings, of the viciffitude of day and night, and that admirable equipage of Sun and Moon with other Stars, that belongs unto them. wherein Gods great power and providence to men is seen as much as in any thing: as if he would fay, Thou givest men occasion to praise and glorific thee, when they see these admirable works of thine, and find the benefit and comfort of both : both of day and night. Which is made the more probable by comparing with Jeremy 31.35. Thus faith the Lard, which giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night : which divideth the Sea , when the waves thereof roar, (qui difrumpit mave, & fremunt fluttus ejus, Junius; the Lord of bolts with Name. There we tee the one and it mented in the former vefe: which, as we faid, makes the matter formuch the more probable. But why might not which would make the expression more pottical, and yet the fenfe more literal, the Morning, and the Evening themselves, be fair. to rejoyee? Of the morning, or morning Sun, either of his out going, or rejoyeing, there would be little queftion, feeing we have both pfal. 19.5. which is as a bridegroom coming out of his shamber ; and rejoyceth as a flyong man to run a race. His going forth,&c. But then of the Evening, how thall that be faid to go sut? Yes, very well, according to Poets, who use to describe the coming of the zeroning, as a roing that had no dependance from the going down of the Sun; but had its proper out-going, as well as the Morning. Chin suffer fifes refeldus exit equo, Ovid for one, as I take it. But lafly, what hinders but that the words might be translated, Thou makely the out-goings of the Morning, and the Evening (wiferam, not wifera,) to rejuce. After all this, we may not omit a passage of the Prophet Micah, where this expression is used concerning Christ; somewhat where this experience is the contenting thirty, somewhat may be made oft in confirmation of fome of the interpretation that have been infilled upon. He words are: But thus, Buthlehm Bohrata, though thus he little among the many those finate of Judah, yee out of the flad he come forth unto me, that it to be ruler in Ifrata, whole going; forth (it is the fame word in the Original, a is here,) have been from of old, from variabling, (or.

the dayes of evermore.)

see any of contract to the cart). To wit, with rain.

V. 9. Thou willife the earth] To wit, with rain.

water the 10-4 feet thou hadd made it to defire rain.

with the river of Ged which is fill of water) Most Interpre
ters would have their words to be intended of the Holy land particularly, and think that allusion is made to Deut. II. 10. 11. where the promifed land is faid to be watered not as Egypt, with multiplicity of rivers, whether natural, or artificial; which in Hebrew are properly called , which is the word dinary rivers, without any particular reference to those of E-gypt, or to that place that speaks of them. The coherence, as I conceive, will be much better so. The Psalmist therefore doth here fet out the benefit of the rain, which is as it were the great river of God. full of water, and fufficient to water all the

thou preparest them com, when thou half so provided for it.] The meaning is, that when God by rain and otherwise, hath firred. or prepared (which is the word of the original,) the earth then is the earth in case to bring forth corn for the use of men. That this is the meaning, is not doubted by any: and the Apostle faith in effect as much, I Cor. 3. 6. I have planted, Apollo matered, but God gave the increase: and Chap. 15. of the fame Epifile, verses 36, 37. And that which thou fowest, &c. but if the words were translated, as they may as well. It (that first, by others in the second Person, pfal.68.14. See there

upon, it was white as from in Salmon.
V. 10. Thou waterest the ridges thereof abundantly ] By this description he sheweth, that all the order of nature is a tessimomy of Gods love toward us, who causeth all creatures to serve

thou fettleft the furromes thereof ] Or, theutaufeft rain to de feend into the furrowes thereof.
thou makeft it foft Heb. thou difforceft it.

Y. 11. theyear with thy goodneffe] Heb, the year of thy good-

thy paths drop fameffe] The clouds, where thy chariors go

V. 12. upon the paltures of the wilderselle That there men he

the little hills rejoyce] Are filled with graffe, and have cause to rejoyce, if they could ; and give cause to man to praise Go with heart and tongue, Pfal. 147.8.

> PSAL LXVI. and the stage has

Title. A fong or pfalm] See the Notes on the Title of Pfal, 48.

At that all nations shall come to the knowledge of who then was onely known in Judea.

V. 3. submit ] Or, eyeld feigned obedience, pfal. 18.44. Heb. lye. As the faithful shall obey God willingly, so the Insidels for fear, shall discomble themselves to be subject, because of

Gods great works, plal. 18.44. See more there.
V. 5. Come and fee the works of God] Plal. 46.8. He toucheth
the flothful dulneffe of man, who is cold in the confideration of Gode works

toward the children of men] His provindence is wonderful in maintaining their state, plal 1111.2.3.
V. 6. He turned the fea into dry land By giving a passage

V. 6. He turnea to: teams of stand. By gying a sputage throw the red fee, he finished our deliverance out of Egypti and by making a way thorow Jordan, he gave us an entrance into Canasia, Exod 14, a. 1, 1603, 3.14.
V. 7. bif the blood the national Pfall 14, a. 8 53, 13.
V. 9. Which bloods the national Pfall 14, a. 8 53, 13.
V. 9. Which bloods for foul in life! He figuilisch a special benefit of God, in activering them from dangers mentioned in

benetic to Sod, in districteding them from dangers mentioned in the verfes following. bidder) Heb. partech. V. 10. [Now its treed] Elay 48.10. Job 23.10. V. 11. Thus broughteff as into the neal God apoptic may be brought into coulders, made [higher three tyrants, and enter into manifold dangers, a beaffs are taken, locaten; id on. V. 13. Thus phif leading times or taken, locaten; id on. Thou halt fer men over our heads, or over us, who by their cruel and infolent government, did as it were ride our bodies. See Efay 11, 23, which have faid to thy foul, Bom down, &c. wealthy] Heb. mois.

V. 13. I will go into thy house! Gods people are willing to render praife to God for his benefits.

V. 14. uttered] Heb. opened. V. 15. fatlings] Heb. marrow.

V. 16. Come and hear, all ve that fear God | It is not enough to have received Gods benefits, and to be mindful thereof, but allowe are bound to make others profit thereby. and praise God, p[al.40,9,10.

(properly, exaltatus eft, in the third person: except we make a participle of it,) will bear it. But extelled with my rougue, is a participle or it, will bear it. But extended with my indegene, to the preferred. There is no fuch incongruicy in the matter, if words be faid to proceed from under the tongue, that are framed with the manifold reflexions and complications of the tongue. And so poifon, elsewhere, is faid to be under the tongue, which is thought to proceed from the tongue it felf. Now God is very truly and really exalted by us, when we call upon him in time of diftreffe. This is the greatest honour (if we may fo (peak) that we can do unto him: (plat 50.15. And call upon me in the day of trouble, &c.) which they that bereave him of, calling upon Saints or Angels in fuch cafes, have much to

V. 18. If I regard iniquity in my heart ] If I delight in wick-ednesse, God will not hear me, Joh. 9.31. Now me have, &c. & Pfal.co. laft words.

PSAL. LXVII.

Neginoth] See Notes on the title of pfal.4. A P (alm or fong ] See Notes on the title of plal 46.

Verf. 1. Aufe bis face to finne upon its] That is, more out hearts with his holy Spirit, that we may feel his favour towards us, pfal.4.6. See more there;

favoirt cowards up, pan. 7-0.

appr nuf Heb, with but.

V.s. That thy way may be known upon chito That the Gelftiles may be converted unto God. Ta.s.11. Lak. 2.32. See

J. H.

give thanks for the great benefits that they shall receive under the Kingdome of Christ.

righteousty] Plal.96,13, and govern the nations upon earth] Heb. lead gently, as a shepherd leads his theep.

govern] Heb. lead. V. 6. Then hall the earth yeeld her increase] Plal. 87, 12. He sheweth, that where God favoureth, there shall be adundance heweth, that where con arounces, the few him] When they feel his great benefits, both fightfull and corporal toward them, then they find ferve God arights

b . weed the PSAL LKVIII who and

· Court and

TRA A Pfulm or fore ] See Notes on the title of pfal, 30.

A Pythin in forg) Seer North on the olite of pill, 20.

Verf. I. Let Ged wife, let his commit to featurerd: let them in July & C.] Norm 1035. See before upon Philm in July & C.] Norm 1035. See before upon Philm in the Cachen of this pithin was to the Thadmitth David has the committee of the pithin was to the them the Cachen in the committee of the pithin was to the pithin

become upon the cities upon the right of the support the right of the support the right of the r

for, at the rights had be glad | Cirl 33.11.

be glad | Eds 65.14.

v. A. exteld him) So divers other too, at Variolus, Junius, Bucr, and Carlos but of other too, at Variolus, Junius, Bucr, and Carlos but not on which as a conceive, as they not fewer in number, nor of lefte authority, that chandles, and animoles, with the Sprunging, the left of the conceiver to or yield the works, the left of the conceiver to or yield the works of the word | the bucr with the property of the word | the bucr with the Circ and the conceiver the control of the word | the bucr with the control of the word | the bucr with the control of the word | the bucr with the control of the word | the bucr with the control of the word | the bucr with the control of the word | the bucr with the control of the word | the buck with the control of the word | the buck with the control of the word | the buck with the control of the word | the buck with the buck with the control of the word | the buck with nector with one property of the word 1979 in the Uriginal 3 and makes the words the most a highlable to Child, according to that of Elsy 40.3. The voite of him that crysth his the wider high Persper is the word for Lord. I made fraight in the different high way for our God: a and Mail. 3.1. stellad I will not be different to the plant pripare the way jet for the Markovich Child and Mail. 3.1. a stellad I will not be supplyed to the supplyed to the supplyed to the Supply. Child his to the want of the Markovich Warden and Mail. 2 and Mail. 3.1. A stellad is with respect to the supplyed to the supplyed

that rideth upon the beavent ] So Varablus, and Calvin, in nubi him; vel in colis; and Aben Ezra confirms it from verle 33. To him that videth upon the heavens of heavens; the Ghald, qui sedet super solium glorie, as Genbratd expresses; Junius, qui instale umanitatibus. Others, in desertis, in the deserts; qui infidet immentatibus. Others, in defertir, in the defers which lightification is as proper to the word as any other, and though it be not Efayes word, (1272) is his word) yet may the fense very probably, is a poin the former word hinh al-ready been observed be thought the fame in both places, Essay ao, 3. The voice of him that eyeth in the wildowsle, &c., The Septuagness of week of the desired point although by the old Latine is be translated spare excellents, according to the more proper and fullar notion of the Greek word d'anglet; set by comparing with divers there places; of direct translation, is may appear that by d'anglet; the places; of direct translation, is may appear that by d'anglet; they intend dometimes the defer; as by fonce here is well observed. And if there be any weight in Aben Ezra's observation from the 33. verse; for the former opinion and interpretation : as much may be said for this from those words of the feverals verse, when these

before upon pal.es i, By terrible ching, &c. & upon pfal.94.

J. But ludgement fluid return anto rightcul fulles.

The But ludgement fluid return auto rightcul fulles.

The But ludgement fluid means, and the being facen, as generally entered to the return automatic fluid means are presented as a more upon Pfal. 37 to 8 tely re pi feet, &c.) is as much as, give thanks for the great benefits that they shall receive under that is catried 2 and by wighters, we must literally understand, give thanks for the great benefits that ching the same and the s the more upon Pill. 127, 3. Setty 87 pl 200. Set Ninder Child history and by stepts, we until incraitly underfined, either fome deferts, or defect piece, properly of the defermance of the complex of th In the whole of the wire different; as too often it is in the late Englist remaining in the greet pursuing of any dilgent remain Reader) yet I do not contrive in for proper and see MMMy; in their Astronation. Indeed, where the fightent mething proves to be (as formethine; a for which upon 19th, and the life where he and the most and mentalize; that is, then'the calls in other wife. But that is not our cisic here.

the cult is otherwife. but the is not our cisk here.

The country of \$4\$ IT hough to picke properly, there is but only the country of \$4\$ IT hough to picke properly, there is but offer the country of t the Estimist had a riefped. So much to the derivation of the word, wherein is an inimation of true Being, of existence proper unto God onely, in opposition to whateforce relie is said to have a being, whether men or Angel; a whole being is but an impeted; and improper being, if compared to Gods; and improper being, if compared to Gods; and impring years and improper being, if compared to Gods; and impring years and improper to go the property of the compared to go the said impring years. In the compared to go the property of the property of the good of the word of obvious to ordinary capacities; not to much to the derivation, Ifay, as to the common, use and notion of the word \$4H, as it was used both by Jones and Gentiles. For even among the Gentiles, the God of Ifaci was known anciently by that Name: but that they pronounce it \$400, intend of \$4R\$. So Diod, Siculus, an ancient Greek Hilderlan, some of the best and most accurate, but that we have but little of him rebefiand mod accurate, but that we have but little of him re-maining) duch deathy critife, and he calls him agift his 64si, organic Good Mofes. And befides him, Macrobius, an ancient Latine authors; shough four ages, after Christ, year ann wholly addited to the old Gentilline, and very well veried in ancient Mythology, or Theology, he records an ancient Ornele, confiling of law Greek veries, concerning the Name Ado, or as there written in Greck, IAQ. And morcover he Oracle, continuing when in Greek, IAO. And moreover the bears with the state of the continuing the continuing the continuing the continuing the continuing the content of the continuing the content of the continuing the content of the content of the continuing the content of t Learned Expositors there. But another question will be, not Lesined Espediors there. But another queffion will be, not importance to only place, whether the ancient Romanes, when they transferred this Name # AH, or JRHOVAH, to their Jrouis of Fow, may be fidited base communicated it to their Idole. Not to make a long builded oil; which would not be very performen there, I fay briefly, then to Idole fide they worthly, they may be failed but the surface of their lipit-seriaded; but of Idole filer lipit-seriaded is not in the Idole filer lipit-seriaded in the Ido the more fober of them, especially in their prayers and supplications, is, for the most parr, very agreeable to what the Scri-phure faith. Whence it is, that the Apostle, Act. 17.23. makes no feruple to apply a paffage of an ancient Heathen Poer, concerning Jone, (Apr. was the word in the Poer) as they did

concerning Jove, (a) or was the word in the roce, as they dis-call him, to the true God, \$\frac{1}{2}\text{EHDVAB.}\$.

V, s. A father of the father[s] P[s] 1.01.41; 8.

V, s. A father of the father[s] P[s] 1.01.41; 8.

1.6. Let all have loved the babitation of thy houle, &c. hur in late. 8. Let all have loved the babitation of thy houle, &c. hur in

Pfal. lxi. lxviii.

V. 6. God (etteth the folitary in families] He giveth children to them that be childlesse, and encreaseth their families. in families] Heb. in a house.

in families] Heb. in a boule, in a dough, and and fulful Which is barren of Gods bleffings, which before they had abused, Phl. 107.41.
V.7. O God, when those wentelf forth before they people? This and the next vertica are taken out of Deborahs song, Judg. 5. 49, 5, but sixted by David, with some little alteration, for his purs, but intend by David, with Ionne Intelealization, for his pur-pole. All tends, in a Poetical firain and flyle, to fet out the glory and Majethy of God, which although in hindelf, stall times equally great and glorious, yet roman he doth appear then most, when he doth Ionne great work among them; as was the deliverance of the Ifractites out of Egypt. Now be cause no man can comprehend the greatness of God, effentially, and naturally; (this very word of nature, being but impro-perly looken of God:) and that even what the wifer fort of men can apprehend of God, is above the reach of the vulgar he is therefore, more furably to vulgar capacities, metaphorically, and allegorically fet our, under types of things incur-rent to the icnies, and which are most apt to move the phanfic.

V. 9. Thou, O God, didli find a plentiful rain] Because we do not finde that these words have reserence to any particular not finde that the le words have reference to any particular intercheir realization therefore is too be preferred, for to either the words in the Original are indifferent) who render it by the prefent, Pown, O God, dolf, end, &c. where the whole confirm, &c. when it is weary; which may be understood of every years sain. And in very deed, this of the rain was a thing to confiderable to that Country, that as it was promifted as a special befine, Durctly 1911. 13, 14, 15, 24, and it find town to passing, the folial interchairs of the confidence of the Prophete, as a special motive to the country of the prophete of the prophete of the confidence of the Prophete, as a special motive that the confidence of the Prophete, as a special motive that the confidence of the Prophete, as a special motive that the confidence of the Prophete, as a special motive that the prophete of to thankfulnesse; and an aggravation of their unthankfulnesse, that did not make that use of it; as Jer. 5.24. Neither say they in their heart, Let us now feek the Lord, &c.

fend] Heb. [hake out. confirm] \_ieb. confirm it. inheritance | Deut. 11.11.12.

V. 10. Thy Congregation hath dwelt therein ] The Hebrew word, The fignifies also beafts, whether wild or tame. Some word TIT uganies and seath, was the wide of tune. Some therefore here translate it, Pecus tunes, by which neverthelist, they understand men, the listellies: which is in effect the same as here, Thy Congregation. But others render it, Oversor Armenta; and expound it of eartel, both sheep and other; it being once the chief commendations of the land of Canaan, that it abounded with cattel. But the following verb, import ing dwelling, is more proper of a Congregation of men, as the word is often used; then of sheep or any other cattel. Some word is often used; then or interport any other cattel. Some-what to this purpose, but more general, we have Psal. 107, 36, 37. He turnesh the widernsse into a standing water; and dry grounds into water springs: And there he maketh the hungry to dwell, that they may prepare a city for habitation.
of thy goodseffel God bleffed the land of Canaan, because

of thy geografie 1 God Dience the isno or Landan, because he had cholen that place for his Church: or, in reference to the foregoing passages, it may be understood of Gods goodness in providing for them, and refreshing them in the Wilder-

nelle.

V. 11. The Lord gate the word, great was the company of they fair published it.] The fente of their words, though net footwast it fitting the gate the result of the control of th liverances. Some think that David in these words had a respect to his own times, and those many victories he had obtained upon his enemies by Gods special favour: which is like enough. But however, the words are to general, that they may nough. But his weet, the words are to general, that they may talen to former times also: neither is any order of time observed in this Song, but several things promifice only feel down, as fit matter for futur a follown and general thankforwing, being digefied and put together; with more regard to hever in and Posme, then thirdly. Matteries of grait hopotunes, that are activitived abroad, are often for our and performed the several sections of the several sections of the several sections. which because of the ambiguity of the verb 'physip which may be either a fecond, or a third perion Future, and give the fingers a which is very poetical, and of great force to affect the the fine with a concein, partly of the fuddenned of the thingand partly of the fufferned concein, and or ment whether it be upon a difinal or joyila cocision, we have examples of in both index. One poly fault was to met another, and are sufficient to the conceins the conce

relation to former times, it may, as probably, be taken of | faith, The Lord gave the word; that is, he gave the occasion : it was his doing: good reason therefore he should have the praise ofit. As if he would have faid, which is to the same purpose, but more fully expressed. This is the Lords doing, it is markellous in our eyes. This is the day the Lord hath made ; we will rejorte and he olad in it. company] Heb. army.

company] letch. errm.
great was the company of those that published it ] All Interpreters I have feen, but one excepted, take this company, of the mids and women entertaining these good news with longs and metody; as the falshion was in those dayes rather to make the of women to that purpose, then of men. For which we are referred to Exod. 15, 20, Judg. 11, 34, 15 Sam. 18, 4. To which the case in the control of the control fome add, Jud, 5.11. To this allo might those words in Elayer message have reference, The wingin, the daughter of Zion hath despited thee, &c., Ela, 37, 21. That which hath moved them to think of women here (for as the words run in English, one might be underflood as well; neither can it be well otherwise, except the word women, or maids, had been added to the text)is, except the word in the Original Heb. במבשרורן . is à Feminine. But on the other fide it is objected, that the Serie pture no where calleth fuch, Publishers of good plute no where cantent num, 1=17102112, Amaguers of your tydings. For so indeed the word might have been expressly, as the Greek renders is, so have yearly sarkeystous: (in the Daityo there, because of Dasger, to which it is joyned) that is, publishers, there, pecaule of Aode, to which it is joyned that is, provipers, or, melfengers of good tydings; and to the word is translated in that forequoted paliage of Elay, How beautiful upon the mountains are the feet of him במער hat bringeth good tydings; and that bringeth good tridings of good; in the same place. And it so here too, I think it had not been amiss. The sense had been the plainer. Neither is it without example, that a word Feminine should be put for a Masculine. So pand woommonly translated actificialities on The Preschery's a Feminine tooythough it be intended of a man, as appears, Eccl. 11. The words of the Prescher, the four of Datid, King of Javid Rom, of the words of the Prescher, the four of Datid, King of Javid Rom, and divers other places, where it is joyned with a Masculine. Before, the Septuagin took it for a Masculine, Jose was justice, pubmis a substore; and so the Chaldee Paraphrate, though ukowi; a subefore: and fo the Chaldee Paraphrafe, \(\frac{1}{2}\) though the qualite to another purpose \(\frac{1}{2}\) in Germany \(\frac{1}{2}\) the duple the purpose \(\frac{1}{2}\) in Germany \(\frac{1}{2}\) the duple \(\frac{1}{2}\) in Aromin, \(\text{up}\) in primi mantiaverum \(\frac{1}{2}\) the volume \(\frac{1}{2}\) the explosion \(\frac{1}{2}\) the thin \(\frac{1}{2}\) the thin \(\frac{1}{2}\) the explosion, though much different from the common \(\text{up}\) is not a longether imperctinent) \(\frac{1}{2}\) of seve the wavel \(\frac{1}{2}\) bits Lune to the people, \(\frac{1}{2}\) the mainlife of \(\frac{1}{2}\) so that we take people, \(\frac{1}{2}\) the mainlife of \(\frac{1}{2}\) so \(\frac{1}{2}\) the explosion \(\frac{1}{2}\) the interval to the year of \(\frac{1}{2}\) of the take year to leave \(\frac{1}{2}\) this \(\frac{1}{2}\) of the interval the word in the line of \(\frac{1}{2}\) the explosion \(\frac{ then or women ingers. Let a am not against the comment interpretation, neither is the difference of moment, as to the fenfe and feope of the words: and in the myfitcal fenfe, which fome make their chief business here, I would sather fay with some, that therefore women archere mentioned, because in very deed the best news that ever were brought and published very deed the best news that ever were brought and published une the world/to wit, the news of Christ his returnezion, of which ours depends) were first brought by women; which was now without a mystery as learned Expositors will tell you there z then as others, that therefore the Femining gender is uted, not that women should preach, by they, 2 good and the cellar yearse) have to there the weaknetic of the means (fiftee-cellar yearse) have to there the weaknetic of the means (fifteemen, and the like) that God for the greater manifestation of his power in those dayes of miracles, was pleased to use in this great work.

(he that tarried at home The prey was fo great that not only. the fouldiers, burwomen also had part thereof.]

V. 13. amng the part J. Though God fuffer his Church for a time to lie in darknelle, like a black foullion among the potype the mill refore it and make it most thinning and bright.

V. 14. in it it if Or for the first ware.

in if I at he land of Cansan, where his Church was called his inheritances, v. 9.0 r in the wildernelle, Num. 21. 34, 34 pful. he fouldiers, burwomen alfo had part thereof,

Annotations on the Book of Pfalmes. David longer, and therefore of purpole mentioned , that we I the verse before, mentioned the Temple, and his thoughts be-

miss to an effate of joyful peace and tranquility. And because we find given, and gave gift tome men: which may feen different. But certain it is, as may be proved by many examples, that the word many fignifies often to give, as well as to receive ; that is, when a thing is received, or taken /which is the ceive; that is, winch a thing is received, or taken (which is the proper fightification of the word) to be given. And fo in English, amonght many take me for give me. Which confirms their interpretation, who make God himself to be spoken to, nor David, or any other; of which see upon the some words, Thus half alceaded on high. For though the word [7] may bear both Interpretations, both of giving, and receiving; yet that of giving would not fit here, if the words were intended of any other then God himfelf. V. 20. He that is our Ged is the God of [alvation] Or God is

to us a God of falvation,
falvation | Heb falvations : That is all manner of falvations.

or manifold deliverances. unto God the Lord belong the iffues from death ] In most extreme

dangers God hath infinite ways to deliver his.
V.22, for Bafhan] As he delivered his Church once from Og of Bathan and other tyrants, and from the dangers of the red-fea, fo will he ftill do as often as necessity requireth.

V. 23. dipped Or, red.
in the same That is, in the blood of a great slaughter, where
dogs shall lap blood: not unlike that, Psal. 58.10. See more

V. 24. thy gaings] It is like he means, when David carried the Air into the Sanctuary; or, among his people, when he marched thorow the wildernesse before them, ver.7.

in] Or, into.
V. 25. among them were the damofels] Heb. 3772, properly, in medio, that is, in the midft; which is ambiguous, whether ly, as meeting, that is, into made; which is among thous, whether he mean that the fingers, &c., were in the midth, or among the damofels; as Junius understands it, who expectles it, not medica, &c. or that the damofels (inplying the word were, as here,) were in the midth, or, smong the fingers, &c. However, because where we read of damofels, maids and women upon fuch folemn occasions playing with timbrels, &c. (as for example, 1 Sam. 18.6,7. Judg. 11.34.) no mention is there made of any other fingers and Musicians; we either conceive, that there was somewhat extraordinary in this solemnity here de-feribed, the bringing of the Ark to Jerusalem, of which we have spoken upon the first verse; or that the women were the most considerable part, and therefore, though some singers and others might be mixed among them, onely mentioned in

and others might be taken and the those places.

V. 16. from the fountain of lifeat] Or, ye that are of the function of lifeat. Ye numerous filue coming from Jacob, as waters out of a fountain, Gen.37.11. Hay 48.1. Heb.11.12. See

sers out or a rouncum, Gen. 37.11. http://doi.org/10.11.12. See before upon Pfal. 24.6. thy face, O Jacob. V. 27. little Benjamin is called little, because he was the youngest son of Jacob, and his tribe was almost destroyed, Judg. 20.

cd, Judg.ac.
their ruler] Who was some chief ruler of the tribe.
the Princes of Judah and their sounda! The word in the Original [170], here translated their counset, and in the ginal in 1903 7, here training to the sound in the Scripture, is formwhat obscure, and by divers differently translated. The greater part take it to fignific, a company, because it comes of a root that fignifies it picking source, that is, to ftone to death; which is done commonly by cafting multi-tude of ftones. And because 72N properly signifying a fione, feems to be taken for a ruler in those words, the fhepherd, the flone of Ifrael, Gen. 49.24. fome conceive that may bear that fignification too. So some phansie. However, may near that rightheatton too. So lome plannis. However, that is not it, that made the Septuagint, and after them, the vulgat Latine, to render it duest comm, that is, their capatint, or leaders for that was upon another confideration; either became they took \(\bigcap 1.7\), for \(\bigcap 7\), as it feems St. Jerome which is more likely; to be the very fame, as 22378, which is more likely; to be the very fame, as 22378, which in very deed fignifies purples and so Genebrard renders it, Principes Suda, purpurati estum. &c. But it would trouble a man more to give a satisfactory reason, why these 4. Tribes, and no others are mentioned; whereas no man makes any question. but that all the Tribes performed their part, and had an equal interest in this solemnity. I think they speak best to the pur-pose, that bid us not to be over curious. It is not possible, where the flory is fo compensions, to give an account of all circumflances without the perfect knowledge whereof, many places must of neeeffire, in fuch allusions upon the by, be obficure, and unknown. It may be the heads of these Tribes were implayed in the managing of that bufineffe, more then others. Some muft; all could not. But this is but a gueffer then others. Some mult; all could not, but mis some a general and many, other things may be gueffed with as much eafe, and probability. What is faid that may feem to have fome ground, is, That those Tribes, fome of them, flood our against David

July Salmas, in Hebren, John Alfonginic darkenfy, which indeed in the proper figulication, if it he not rates for a proper Name; Sone, with more accurated of fund; and a left probability, translate, shifteen in saligher; that is, July 1967, and the probability, translate, shifteen in saligher; that is, July 1967, and the shifteen for the salight probability, translate, and the salight probability of the salight probability

V. 15. The hill of God is as the hill of Ba[han] How Zion, little fteril hill, could absolutely be compared to Bashan, great high mountain, and yet not fo great or high, as fertile, as great mign mountain, mayer, nor operator mign, secure, wall that country thereabouts, femous unto a proverls for fertility (whereof fee upon Pfal. x. 1.2 July of Baffam 36...) I do not fee. I rather follow them therefore, that make Zion here to be oppoided to Baftan; the final neife and flerility of the other; but yet mount the the greaterifies and fertility of the other; but yet mount Zion in another respect, compared and equalled ; to wit, for its fipiritual use and prerogative; because of Gods presence there in his Sanctuary: that is, in effect, spiritual blessings and benefits, set out by temporal. See upon Plat. 4. 7. Then hast put gladnelle in my beart &c.

of the height of it or of from that ufeth to lye upon it nothing

gladnessis in my beart, &c.

V. 16. Why leape, ye high hills? ] Why boast you of you frength and beauty, against this mountain of God?

bill which God defireth to dwell in ] Psal. 87. 1, 2. & 132

yea the Lord will dwell in it for ever] For ever, is ordinarily taken in the Scripture, for a long time. God dwelled in Zion there flood his Temple (the onely true Temple of God in al there though its stopic (the only rure reimpter of cost in the world) a long time. But the Tample was a type of the Church; of which, and to which Chrift hash hid, 2st away; the state of the world and the cost of the christian and the underflood of the Christiak or which hash 2st away; the underflood of the Christiak or the world Anna. 2st all we wish mult be underflood of the Christiak or the world Anna. 2st all we wish mult be underflood of the Christiak or the world and the world and the cost of the christian and the cost of the christian and the cost of the christian and write a war fluid or the christian and the cost of the christian and write a war fluid or the christian and the christian and write a war fluid or the christian and the christian and write a war for the christian and the christian and write a war fluid or the christian and the christian and write a war for the christian and the christian and write a war for the christian and the christian and write a war for the christian and the chri

co, former aget have feen in Afia and Africa; and we fee at this day to ouing right.

V. 17. 1999 by thou find Dan.7.10.
1991 by the Market of the Staffard.
V. 18. 7000 byth afreeded on high) Some take these words as acclamation of the people to David, publing by in tryumph upon a lofty Chairor, as the manner was of tryumphane congracultural one fire from the And they think the Romans might have it from the Hebrews. But there is not much pro-bability that it should be so. And David, or who ever else is bability that it hould be fo. And David, or who ever effe is mean, might postcally be repredented as tryumphing, in allufon to the cuttoons of other Nations, though there was never any fuch ryumph really, or any fuch endone among the Jews. But the greater number make them to be David own words to God, boully and that holly afteribuph in vidories, and the vidory of former ages, unto him. And then indeed according to the Seriquer phartle, may God be fail to be exalted, or a girtudes high, when he doth execute Judgment upon his enemes, and beliftch his people with temporal funccification before the proper with temporal funccification of the control of the serious phartle. on high. Some would have this afcending of God, to be means of his passing from Egypt, a low Countrey, to mount Sinai, and ahence to Sion. I do not conceive this so likely.

thou half led captivity captive] Heb thou half captived a capti wity: Which is an ordinary Hebraifm, used in divers places for, thou haft taken many captives.

thou half received gifts for men That is, Thou half enriched thy people with the spoils of their enemies and half made them tributary unco them. That is the lineral meaning. Of the mystical as the words are applyed to Christ by the Apostle; Eph. 4. 8 See the Commentators there.

half received | Or beving received, gavelt.

may received to the promity leaving water for men! Hebbin the manor, to men. yes for the rebelliuss also Literally, referred to Davids victo-ries, or any other victories of the Jews in former ages, the mean-ing mult be that not ordinary enemies onely, which from yielded themselves; but even the most averse and rebellious, have ca theistieves jour even the most averte and roceinusin, have been liablated, and led in tryumph, and made pare (many of them) of Gods people. But thempfitted meaning, of Chrift, his Conquell, and the Cernities coming in, by the preaching of his Ministers, Apollies, and others, is more proper, and in a manner, most fiscal there; and in all this yeafte; as it is ap-plyed by the Apollie, Eph. 4-8, wherefore that is here retered, David longth, and therefore of purpose mentioned, that we the verife before, mentioned the Lemple, and his thoughts be-might know he was now in full and quiet policifion. And storcover, that two of their Tibles, Benjamin and Juda, were (whereoff of all to Jerusliem; Zabudan and Naphaeli the further!) (whereoff of all to Jerusliem; Zabudan and Naphaeli the further!) (ing that the house he intended unto God, must be the fruits of 8ff. that therefore by maning their, all the rid are compreneereft of all to Jerulalem, Zabulua and Napheal the turchet;

off: that threetere by naming their, call the relate comprehended. Now for the nuyfical fenle, how the worsh are aphyable to the Apolles; the ancients, who mody infinity through the worsh are aphyable to the Apolles; the ancients, who mody infinity through the worse great Warter, and a valiant many
if any thing can be fail to that purple, very indistactor, will

years good and religious man, he never did affect; but in
belt flatific. For flate Interpreters, fone I fee, that follow

itself and the Compression of the Interpreters of the Compression best fatisfie. For of late Interpreters, some I see, that follow his zeal to Gods Houle, knowing what he did, he must of nemos the mystical sense, are glad here to stick to the literal, and cessity so much the more detest and abhor. Now we come to

most the mystical femis, are glad here to flick to the literal and pile the ocher over in flictor.

V. 29. Tip God but communded by flowgil D. Docu; 28.
3. and ellowhere, God is faid to commund the helping: Pilan 42.5, to commund his leventy, frinkeling; Pila, 44.5, to commund disterences: Pilal-17.2, to five commundants to level; and the like. The expertition is very proper-piceastic Gods Word; is his deed. He need but to flesh, and the matter, whatever it be, is done. So Pfal. 33.9, For he shake, and it was done : he commanded, and it should fast. Longinus, a heathen, but one of the most judicious masters of Rhetorick that ever was admired the fublimity of this expression in Mofes: and had Epicurus, the monimity of this expression in Motes: and had Epiturus, that arith-ratefit, well underflood this, he would have forborn his ridiculous objections, (one of his chiefelt grounds for denying of a Providence,) concerning Gods perpetual toyl and fequietted in the Creation, and administration of the worldinquiretted in the Ceestion, and administration of the world-but the Centurion in the Golpiel, he underthood it, (for which he was commended and admired by Chrift,) when he faid to Chrift, Lord, I am not swrite; but these flowlide cone under my reaf, het fleed the word onety, and my forwart flash be itselfed. For I am a man under antivority, Sec. Mar. 8.8, 3,9.

V. 29. Because of thy Temple at Ferusalem] This is differently V. 29. Because of not temple as temple and temple and temple as temple (it temple these or as others, it temple the temple (it temple these or as others, it temple the as temple as templ which the Original will bear very well. — 37,12 in 3 be translated d, or, proper, out of, or, because of. So Pla1. 20.2. Send thee help from the Santinary, and strengthen thee out of Sion. At God was said to dwell there (whereof hath been spoken before) fo allo to hear prayes and to find help from there.
And fo God himfelf peak fonetiens, And fome that trialfase
repoter, or, because of, as is here; yet joyn the words with the
former neverthelette, as if he prayed, That God would be gracious and mercial uno to hearnof the Churches fake. But on the other fide, because it was an ordinary custome among all Nations, where any Temple, for the holineffe of it, and for the eredit of the Deity to which it was confectated, was of renown, creuse and Deliy to wincins was connecrated, was of renown, thicher to bring and find many Perfents; which may done by great men and Princes especially; and of gifts and prefents funt from formit Princes to the Temple at Jeruslaem, we read in the feomed of Maccabee, Chap.3.2. particularly, and elfewhere; befides what we find in Edgy 18-7. Be that time [pd.] where: beindes what we find in Elay 18-7. Is that time [ball the prights be brought into the Lord, Sec. according to fome; for their easions, it may do as well, that the words be referred to that which followes; Because of thy Temple at Fendlam [ball Kings, Sec. Either fense is warrantable enough: the Reader may take his choice.

V. 30. Rebute the company of floar men, the multitude of the balls, &c.] The continuation of so many metaphores, (especially if the first words be translated word for word, the beaft of the reeds, as in the margine,) hath made the verfe to found wither like an Enigna, then ordinary language: the last words
excepted, which contain as it were the solution, or explication
of the riddle. So that all the obsturity is rather in the dresse, then in the matter and fubftance it felf : neither is there any diagreement among Interpreters about the meaning, but what the ambiguity of one word, as we shall see when we come to ir, hath made. But that which I most wonder at, is, that none of the Interpreters, as many as I have feen, take any notice at all of the coherence with the former words and verfe: which an or the constitute of the third work and the state of the last o pole to have built a House unto God. God would not have it fo; But the word of the Lord (fo David himself, as his own is for 3 But the word of the Lord (fo David himself, as his own moods are recorded in that place), cause to me, forgon Tous half fred delandatist, and helf medic great were: those floats me that an Hustle mean years, because from the food upon the earth in my fight: abouth, a four float to born state the way for the second give the mit of from all his conmittee round about, Sec. David therefore having in the fact that the floats of by a prolepsis, or anticipation, that very Temple that was to be built after him, as fome; or that Tabernacle, which himfelf had built for the Ark; will not be much material; though it be more likely, because he prophesies of things future in the verse

particular words : By, the beaft of the reeds, most understand men armed with spears or arrowes: either of which, either spears or arrowes, the reeds of those Countreys will make. In Latine we know that arundo, (a reed) is common only taken for an arrow. Yet there be, who think by the beat of the reeds. voluptuous, proud, infolent men, may be understood; such as live in fertile foiles, and in great plenty of all things. That reeds grow, and are an argument of fertile foiles, they refer us to Efay 35.7. in the habitation of dragons, where each lay, shall be grasse with reeds and rushes. But the more commonly received interpretation agrees best with that which followes. By bulls, ( which followes) are understood the leaders and chief Commanders; by calves, the ordinary Souldiers and follow-

crs. In the next words there is more difficulty, which therefore we will take by them felves.

till every one fabric bingfelf with pieces of filver.] Hebrew

TOD 1712 DETITO, by fome translated, ealteantem in frustie argenti; that is, treading (or, walking) in pieces of filver: as belonging to company, before. And by this, they understand men proudly arrayed, with filver in their shoes, or other cloaths. which, then, or in those dayes, though afterwards, as many other things of that nature common and ordinary, might be an argument of great pride and excelle. Or, as some others, which lie in plates of filter; which they understand of beds and which lie in plates of filter; which they understand of beds and seelings; for which they refer us to Esth. 1. 6. & Job 22.24. But this doth not do so well here and the expression is without example. Yet against them that make this DETEND an acculative and translate it fubmittentem te, or fingentem fabricacare, as fome do, Calvins objection is pertinent, that he need not pray against them, if they had already submitted: or mention them as already fubjected, and yet pray against them. But as most Rabbins supply the words, dum supplicet quisque; that is, as we have it here, antikevery one submit bimself; so that objection is prevented, and the sense that is made of it is very proper and pertinent : To submit your selves with pieces of ver, that is, to pay tribute, or to feek peace by prefents. See Pfal. 72.15.16 him fhall be given of the gold of flebasec.

Feater thou! Or be featereth.

V. 31. out of Egypt! He propheseth that the Gentiles shall come to the true knowledge and worthip of God, Isa. 19.21. Zeph.3,10.

Ethiopia shall soon stretch out her bands unto God ] It may be understood; as Psal.44.20. (or stretched out our hands to a strange god) of the spreading of hands in prayer, as the custome was then, not among the Jewes onely, but in all, or most places of the world. And by the Translation a man might think it were the same word in the Original, here, and Psal. 44.20. but it is not fo. For there the word is was, more commonly tranflated, to firead forth; as t king. 80. 22,38. and Ea. 2.15. when se firead forth ow hands, I will hide time eyes: when ye made many prayers, 80. and here it is, if we transline word har word, Ethispia shall make her hands to run to God. However, though the expression be nor, the meaning may be the same, Or, to stretch out, by offering of gifts and presents; by way of subjection and submission; as most expound it. But it comes nojection and mominion; as more exponent in our codes; all to one. This of Ethiopia was also prophetised by Elsy, 18.7. In that time fault the profest be trought, &c. See the Italian Notes there. But others, whom the English translation feems to follow, by ranshating, of a people; a not, by a people; which alter the case; understand there presents, of the spoyle. of the Ethiopians; as Junius, and others. However, certain it is, that Ethiopia, according to this unquestionable prophe-sie, was one of the first Kingdomes that was converted to the Christian Faith; the occasion and means whereof, we read of, A&. 8. 17. 28. &c.

V. 33. be doth fend out his verce] By his verrible thunders he will make himfelf known to be the God of all the world, pfal.29.3,&cc. Exod.20.18. Job 32.2,&c. fend] Heb. give.

V. 34. bis excellency is over I/rael] Gods glory is feen most

in his Church and in heaven, pial. 2.9. clouds JOC, beavens. Orhermy understand the thunder, clouds JOC, beavens. Orhermy understand the thunder, v. 35. thou art terrible J In strewing fearful judgments upon

more interly because in programme programmes in this also has following, which that telerence to this, that in this also has latended the future Temple;) having therefore, as I faid, in mentioned, ven.34. Plal, 14.7. Or, as others, out of thy Sanffar,

aries, ( AUTPODD) occasion the laborascle, as the Temple ed me, (Dour, 25, 7.) and vile persons desided me, Job ascernated, had several divisions. And so some under30.99 standard team bring me un only to be full, and to the Temantics, a combinate of their Songs, upon all occasions of meetPilass, 3-(Pilass) (Pilass), a combinate of their Songs, upon all occasions of meetPilass, 3-(Pilass) (Pilass). properly.

### PSAL LXIX.

Title.

Shofbannins] See Notes on the title of Pfal.45.

Verf. 1. Por the waters are come in unto my foul] David fig-nifieth by the waters coming in unto his foul, that he was in danger of death, as one ready to be drowned, P[a].

42.7. V. 2. deep mire] Heb, the mire of depth, where there is no flanding] No firmity or flableneffe to fettle

my feet Pfal.40.2

my teet, 1914.40.2 deep waters] Heb, depth of waters. V. 3. mine eyes fail] Though his fenfes failed him, yet his faith was conflant, and encouraged him ftill to pray, Pfal. 119.

V. 4. bate me without a caufe] Joh. 15.25.
without a caufe] Condemning me guildeffe, Plal. 7.4. and

35.19.

mbith I took not away] They judged me, poor innocent, as a
Thief, and gave my goods to others, as though I had stollen

V. 5. O God, then knowest my foolishnesse, and my sins, &c.]
Some Ancients have been much troubled at these words, and ich piechen ofinn a purt, that he mult be the fullyted of the whole; and then it would much concern us to know both of Chapters and Plalim, whether they be alwayse rightly divided; the divident of the control of the fool.8cc.

forth Fleb. guittinds.

V. 6. for my sake! Let not the enemies hard usage of me, be an occasion that the faithful fall from thee, or faint, Eph. 3.

13. V. 3. For the zet of tin house hatheaten me up How zealous for Gods house, literally, David was see before upon Palars, 8. When thous faild, seeky my see, 2c. and how literally these words were applied by Christ his Disciples, see John 3.17. And his Disciples tempenhed, &c. and why therefore we should avoid the literal fenfe, except our zeal be contrary to Davids, and yet we would gladly pretend to Davids holineffe, and piety; I fee no reason.

and the reproaches of them that reproached mee, are fallen upon me ]Rom. 15.3.Pfal.89.50.

mil Rom. 15, 3-Pfal. 89, 50.

10. When I wee! When my zeal moved me to lament, and pray for their falvation, pfal. 35, 132.

and my for their falvation, pfal. 35, 132.

det my for my repractify lethy-transfers; that is, 50 my greatest reproach, as if I could not have done a worke 48.

V.11. When I would not have done a worke 48.

V.11. When I would not have done a worke 48.

V.11. When I would not have done on the great pfall him.

win them to God, the mose they were againft him.

V. 12. They that fit in the gate ] Men of authority condemn-

Annotations on the Book of Pfalmes. aries, (ממקרשות) because the Tabernacle, as the Temple ed me, (Deur. 25. 7.) and vile persons derided me . Tob

ing.
drunkards] Heb. drinkers of firong drink.
V. 13. in an acceptable time] He hoped that this was the time that God hath appointed for his deliverance, 2 Cor. 6.2.

P[a]. 23.6.1[a.49.8.& 55.6. V. 14. out of the deep waters] He fheweth a lively faith, in that he yet dependeth upon God for deliverance, although he were in exceeding great danger, and feemed past hope of re-

covery, verf. 2.
V. 15. Let not the pit (but ber mouth upon me ] So that I cannot per our.

V. 17. And hide not thy face from thy fervant] Pfal. 27.9. Not that he feared that God would not hear him , but that care made him think that God deferred long.

bear me speedity] Heb. make baffe to bear me! V. 19. mine adverfaries are all before thee] Thou feeft how I

am before with mine adverfaries, plal. 3.1. & 118.11.12.
V. 20. Ilooked for fome to take pity] He sheweth that it is in vain to put our trust in men, in our great necessities, but that our comfort onely dependeth upon God; for man rather en-creafeth our forrows then diminisheth them, Pfal.142.4. Job

to take pity ] Heb.to lament with me. to take pay irrease adment with me.
V. 21. They gave me also galls for my meat, and in my thing they gave me vinegar to drive! That is, my affliction, through their perfection, mas fogrear, that I had no confort of my life; no part of fire from bitterneffe: my meat taffed as gall Some Ancients have been much troubled at their words, and deviled ways of Interpretations, how to make them applyable to Christ. From Districting 1. The it was a common of my control of the property of the the like whereof fee pfal. 22, 18. They part my garments among

V. 22. which should have been for their welfare, but it became a trap] Although the Apostles in quoting the Scriptures of the old Testament did not always think themselves bound to the, precise letter of the original Hebrew, & therfore make use often of that vulgar Greek Translation, called the Septuagint, then or that yugar Green rammation, affect to 5 springing, their in use; and sometimes go from that too, and yet vary from the Hebrew; so that their quotations are no rule, or law, to translators, absolutely; yet where their translation doth agree he cite them not word for word but with fome addition, and be cite them not word for word but with foure addition, and writing on the order, no ways a mercial to the fenfet: but certain that he expected in 1970/199, by the Greek word "Arenthogo, which fignifieth, as there translated "transporting, that the fenfe is as proper to the word, and as certain, that the fenfe is as proper to the word, and will fit this place as well as any other. I chink it fined that we been preferred. But now if we follow that notion or fenfe of the contraction of the fenfe is the fertile presenting on conscious the four. been preferred. But nor if we follow that notion or fenfe of, the word, there may be a further pection concerning the flupplement, or explication of the whole passings. Some would be supported and the support of the passing with the support of the passing with the support of the passing with the support of the support o born years as the Greek of plants bloom, a causen taning bornous, qu'un malaun partons, that is, to recompene either good, or evil; and o a flantshae accordingly: there máy be and other facel too, as process and probable; into more, Luki-14, and the state of the part of the probable, and the control took of the control to the part of the part of the part, faith our Saviours, and the part of the part of the part, part of the part of th well? Let their table become a fnare before them; and for a

Pal.lxx, lxxi. secompence (of their invitation and entertainment) at them find

(or, have) a trap.

V. 23. Let their eyes be darkened] A proverbial expression of great affliction and mifery sas Lam. 5.17. For thu, our heart de faint; for these things, our eyes are dimme. As for this and other like amprecations either here following, or in any other Pales, see upon Plat; \$ 4. Let them be consounded and put to

Jumes, Sc. V. 15. Let their habitations be defedate). ACt. 1.0. Give them no pofferity; of hands their fathers houlds. their habitation Hebs. thir palate. the the defedation for the sold of the fathers houlds.

V. 26. to] Or, of.
those whom thou hall wounded Heb, the wounded.

these whose than half wanning Help, the womanded.

27. Adde iniquity to their iniquity! Give them over to a reproduce sense, as a punishment to their sin, that so they may go on in evil ell they perss, and the first these.

a.11,12.

faintainy) Or, purificated initially.

V. 28. out of the book of the thing) Make it appeats that they are not written in the book of Life, though they ferm by their profession to be of these number.

profession to bis other number.

the base of the strong. Phil. 13. Rev. 3.5;
written with the rightons. Luke 10. to, Heb. 15. 3.2;
written with the rightons. Luke 10. to, Heb. 15. 3.2;

There is no facilite which God
more element, then thanksgiving for his benefits, Pfall 50.

V.32. bumble Or, meek.
V.33. despisets not bis prisoners His servants that suffer for his cause, Eph.3.1. or, all his that are afflicted: for affliction is Gods prifon, pfal. 142.7. V. 34. movetb] Heb. creepetb.

V. 34. moutes) Hele, crespeth.
V. 36. The fired at 10 a fin foreasts [hall inherit it] Under the rehaporal promifes of the Land of Cansam, he comprehended the pramifes of Life everlathing to the Sainthian that their potterity, pla1.10a.28. See more upon Pfa1.37.2. For they [hall foot be cut down &c-

#### PSAL. LXX.

Title.
to bring to remembrance ] See Notes on the Title of pfal.

Verf. 1. Make bafte ] He teacherh us to be earneft in praywill hear us, pfal.40.1.

God, to deliver me | Pfal.40.12.&c.

to belt pre J leb. to my bles. J Pfal. 35.4.& 71.12. He wishes that his enemies, who laid plots to take away his life, might be dilapointed and shaned.

V. 3. for a remard of their (hame) He calls their [hama, that which they had brought upon himself: theirs, because they had been the cause of it to him. Hereby we are taught not to mack at others in their mifery, left the fame fall on our own necks,

as concer in tnear minery, sett the issue rail on our own necks, Prov. 24.17, 18. V. 4. Least inge that feek thee, reigner] Let those that worthip three night, see my deliverance, and be good of it; and praise thee for it.

V. 1. my deliverer] Because he had felt Gods help before, he groundeth on experience, and boldly seeketh to him for suecour. 4 Cor. 1.10

### PSAL. EXXI.

Verl. 1. Tay thee, O Lord, do I put my truft ] Plai. 31. 1. He prayeth to God with full affurance of Faith, that he will deliver him from his advertaries.

V. 2. Deliver me in thy righteoufneffe] By declaring thy fel V. 3. Be thou my firong habitation] Heb be thou to me for a rock of habitation.

of nontraines.

thom had given commandment of regive commandment,
thom had given commandment to five me! P[a], 63, 13. Thom
the means and all creatures are at thy commandcatent, therefore them fome sign that I shall be delivered. See

V. 4. out of the band of the wicked] He meaneth fome principal adverlary.

eppa agvertary.

V. 5. thou art my trust from my youth] He strengthneth his faith by the experience of Gods benefits, who did not only preferve him in his mothers belly, but took him thence; and ever

V. 1 am a wonder unto many] All the world wondereth at me, because of my miseries; as well they in authority, as the common people : yet being affored of thy favour, I remain

V. 9. in Or, to.
in the time of old age! Thou that didft help me in my youth, when I was tall of fitength; help me till I be old: or, new I am old and weak, help me to much the more.

am old and week, neighne io much the more.

V. 10, againfi Or, off
lay mait for I letb. match, or; objerve.

V. 11. Gad bath for factshimi Thus the wicked both blafpheme God; and triumph againft his Salon; as though he had for factshim, if he lifter them to fall into their hands.

V. 12. Gmy God In calling him his God, he purech back the falle reports of the advertaries, that faid, God builforfaken him, Pfal; 22.1.

with buffe for my betp]. Pfal; 70.1.

V. 12, confounded and confumed that are adverfaries to my feel;

Pint. 27,4,26.

V. i 4. for ] Or, though, as Pfal. 4.8.
for I from not the numbers thereof ] Because thy benefits toward me are innumerable, I sannot but continually meditate and zehézefe them.

and pelektede them.

10. Annual of the contract of the contract of the Lordy I will remain fledish, being upholden by the power of God.

V. 17. Links half caught me from my pouts? By infritaction and

V:19: Now if/o] Hedefireth, that as he hath begun, so he would command his bentifier, that his liberality may have per-

mbes I am old] Heb. stato eld age, and grap baires. And by confequence, in more danger and need of help, ver. 9.

werlig. stell, vert. 19.

mill I have flewed the fleength unto this generation.] Deliver
the now, that I may praife the for this deliverance, both in
word and writing, the thine area,
the fleenged. Heb. thine area,
VI 19. The righteen fleeffe alfo]. The just performance of the

O God His faith breakerh thorow all commons, and by this exclamation, he praiseth the power of Godulisto God, who is like unto thee?] Plai.89.8.

Vosci (broad the Heb) made us to fee; That is, to endure;

# Plat 34:12. & 89.49. & 17.4. - une fore stroubles ] As He confession, that God is the only au-

thor of his deliverance y to be acknowledgethy shar these evils Vi 22. with the pfaltery ] Heb. with the infirmment of pfal-

eventhy truth, 0 my Gad] He confesion, that his long tar-

his promife.

nn promite.

1.23. m four obtiefs thus half redemed | For there is no true
praising of God, except it come from the Keart.

1.24. Styronive also shalt talk of the rightensfield | He
promiseld to delight in nothings, but wherein God may be glo-

### PSAL LXXII.

Title.

"Plaim for Salomen [07, for, or, contribuing Solomon a all their wayes the Hebrer """

"D'y by may be expected and accordingly opinions do vary; concerning both the author and the arguments of the Plain. Fift for the surface rither be that afcibed it to Solomon, growinging off-serious property of the plain of the surface rither by the plain of th be Solomons neverthelle, if there he other good grounds for it; then that it must be his or probable is his, if nothing else induce to that belief. That Solomon himself would effe induce to that belief. If the Solomon himlest would for feed to Himlest as this Plantiff peels of him in or et'at God would make him the inftrument of his own prasties, the himlest has hep-to-boll affyles and very Filesty. So that the subject and term of the Planti, is rather an ergoment, and the property of the Plantiff of the 137. Pfalm. That Pfalm for the flubjech of it, as it might be Solomons, fo any bodiec elle? Davide, as probably, as any other, that hath not his name prefixe. And it may be it was compored by him, upon ocadion of Solomons birth, as a thankful acknowledgment of Gods bleffing. By the fubjech of it, it hould be fome Genethiacus, or congratulatory Pfalm for a new boar child, whoseve were the author. Note. ther from that inscription there, can any argument be drawn, to prove Solomon the author of this. Why David rather, fomewhat may be gathered perchance from the in-

Pfal. lxxii.

Annorations on the Book of Plalmes. feription, in the best Copies of the Greek translation, which we finde to be this; like Σακομού ψπριδι [β Δανίδι; that is με Palm of Devidence rings Solomus: but more from that which is acthe and of this Psium, ν. 20. The pages of Devidence for of fife are ended. So much for the author; or infrument rather, and penman : for of the principal author, trument rather, and penman; for of the principal author, the Spirit of God, there is no question; and folong, we need take the lefte cire. But the second queet, concerning the subject, is a matter of more, if not difficulty, yet confequence to the right exposition of the whole Pialm. That the state of the second queence is the right exposition of the whole Pialm. That Christ is the main, is a thing generally agreed upon among all Christians; but whether the onely, is the question. sil Christians: but whether the onely, in the question. These he that one the it a matter of figuta impley; to think that any park of it belongs man Solomon. Genebrard is of the opinion, but not be onely. Even among them that we account best Interpreter's, feath by their way of interpretation, single-site he have though titled tells. Ashbough othersfore fomewhat hash been faig already to this purpose upon the 4.p. Flatin, party upon the fittings the plant, and freezed to the theory of the fittings the plant, and freezed the fittings the plant of the state affinity with this. Yet because if find of much opposition he're, fosiewhat here also stall be added. Themain which is that most fittings in this Palm are too high, to objection is, that most things in this Pfalm are too high, to objection 1s, that most things in this Plaim are too nigh, to belong to Solomon, or any mortal miss. They put 'tog-ther what forever' is of that mature, which indeed makes the greatest part of the Pfalim; and then ask, whether this were literally true of Solomon. But they are much mildaten in their ground, as I cancive. For first, not to speak of the their ground, as I. concuve... For first, nor to speak of the likefigurative speeches in other parts of Scripture, as the Prophets, and eshots, which are many, against which the same may be objected; we say here, that the skyle being specified, and the subject extraordinary, the inauguration, or postical, and the tupice extraordinary, the inaugustation, or welcoming of a King to his throne by shiplicious acalamistors, ample hyperboles might the better become it. How ordinary it is for Poets, even the molt fober, and Orators, upon fuch an occasion to be hyperbolical, who knows not? Or should we fay, that Virgil, that so much admired Poet by all ancients, the greatest wit of his age, (the best age for wits as ever the world knew) that he did not intend his wite as ever the world nemy that he did not intend his Ecloge, Sciente Maye, Rec. truelly and really obles a Gratification discrete, usually and really obles a Gratification circuit, upon the birth of a Noble Romane, much infection to kine, because from eith either and the Son of God much better, and in divers of his expredition, agrees with the prediction of the Prophest spotections for future happy first of the world under the Medias ? That his pen in very deds, analys for growt dame, for directed to fuch expreditions, (whether he had abon out of the Shiple Vestex, or no), that thould fit Chrift for well, and none properly and allereally how him; that of Chrift his birth-day for he writer much about that time) might eye the greated for this month, much about that time) might by the greatest of wits among much about that time) might by the greated of wits among them, who glorid in nothing fo much as wit, as celebrated, bath been I know the opinion of way. Learned and judicious men, to whom I cally judicities. Neither said providence without a good effect; those very verfes, as in all probability, and therefore much prefied by found and the said of the s against the literal tente of this Figure, that because the Holy Ghost had the managing of the whole business, therefore all must literally, be true of Solomon; since that the Holy Ghost had a double intention in it and as it was intended for a carmen Genethliacum, it was fufficient that it fitted then when it was written, according to the nature of the thing, and the prefine receiving, and was not to be fitted to the error of things in fature ages; which would have altered the nature of the thing, and of a Gentilaisum, have onide it a bare prophetic. But befoles, was there not ground for their hyperbolical experitions from Cods own words and expertition concerning \$5000000 ? I will be the father, and to prefit on concerning \$5000000 ? I will be the father, and to fleat the rep face. And thine short and the father to the standard of t when it was written, according to the nature of the thing, words, as well he might, fince Solomon was his type, to Christ, Heb. 1.5. But that is no argument to me, that therefore Solomon was not immediately intended. And cerfore Solomota was not immediately intended. And crainly those words there; Jhe commit inquist, &c. c sinnot well be applyed to Christ. But that in very deed both here and there, Solomon was the immediate object of the words, may be enade good by good and irrefragable authority, by the application this is made of sill there, and any year, most have, to David and his polertry, Fills. § a, by the Holy Gloth, the right Author; as then, and literally be the Holy Gnots, the nate Author, as here, to there. For there of necessity David, and his posterity, must literally be also. In the content of the theorem on ground for the ensuing the capacitation, But thus has cast off, &c. Except there also righten fault is used forecastes: as for example, lock a. 35. far.

men wil take the liberty to turn at into allegories to the deftruction of the letter, and make the fufferings of Christ his Church, to be the immediate object of those complaints. But that no fober rational man will do, or be perswaded.
unto by others, in these dayes. If some of the ancients have unto by others, in their dayes. It fome of the ancients have done it, it may the better be been within them. It was the say then in request, when the literal feels, for want of that knowledge of congues, which hash been fince in the world, was more mythical and hidden, then that we properly call anythical, no expound all things allegorically. In the last, place, for another respect too, I say it is no good conference to suggest from the event, against the literal furnification of the state of the support of the Priefthood should continue in their family for ever; that is, Priethood thould contrible in their family for seer; that is, as long as the Temple is felf; and for so long as that Hierarchie was to continue. It fell out otherwise. How hapned that; God himself will tell us; I faid indeed that thy bouse, and the house of thy father should walk before me for ever.

But now the Lord saith; Be it far from me. For they that be-But now the Lord fails; Be it for from me. Not toly loss be-now me. I will honour, &c. 1 San. 2.30. See all 6 Evek. 33. 13. When I fluid for to the righteom, that he final furth live, &c. And was not this Solomons case? What could be ecc. And was not this botomous cale? What could be done more by any man, 'forfurfrate the promities of God, then was done by Solomon? This he repeated, and found merey in his own person, I will easily believe, though not obliged by any direct Scriptures that I know of: but if he did venent, i was after he had done enough, and more then enough, to bring the cutie of God upon all his poftentity. David histifelf, notwithflanding Gods promities hoften retireated, and to abblueute pasifed unto his, proposed them in his last words to his ton Solomon conditionally; after the state of the Lord by God to walk in the water, that this minit! profer in all then delt, — That the Lord that this minit! profer in all then delt, — That the Lord that this minit! profer in all then delt, — That the Lord that this minit! profer in all then delt, — That the Lord that the state of the thin the state of the state of the thin the state of the state did repent, it was after he had done enough, and more then will not be denied us which needs not much other illustra-tion, then the justifying of the hyperboles of it; which hath been our chiefest aim and busnelse hisherto. And as for the mystical sense, as the words are applyable to Christ, there is nothing of which any man can make any question ; there is nothing of which any man can make any queltion; where of Solomon immediately and literally, but hyperbolically, was intended; it is exactly epplyable to Christ, without any hyperbolic and intent relighed, more literally and trusty, make the colomon; but in a fipiritual funder though, med to fit; shough that on, not without often literal and hithorical accomplishment, as may appear by partial and hithorical secomplishment, as may appear by partial second seco

I've the king thy judgements] Endue the king with the spirit of wiledom and justice, that he

mithche lprier or wiedom and julice, that he roign non, as do worldly tyrants.

mut sie leigt [sa] I ow wit, to his posterity.

1.2. it is maderatin fulle firm gate to the leoyle] Even the places not barren shall be cancinched with they hielding year. It comprised under the name of peace: on, the mountains, that they are the places to the places and the places of the mountains of the places comprised under the name to peak where preferences the figurest men, as Zach. 4.7 Collemons draws the Scripture flate by rightneous judgment. On Scalabons draws, the Scripture flate by rightneous judgment. One State and I frest dwarf, jefty, more the gareful policy and the state of the stat suppress norm an their time, above twice or thrice as most, Sie-usique confle stique continue toitus generis bumani sur par fuit, sur patis : suit que tenden Cefer dupplies—Jamen Geninem clau-der e &-faith the abridger of the Romane Hittory, L. Florus, L. 4. cap. 12. They that note an allufion in the word

(Shalom : ) Peace ; to the name of Solomon: thould, if right in this, have taken notice of another in the word 97997, (verfe following Jaffisia be final fave) to the Name Jafas. I think there is as much ground for the one, as for the other: the one, belonging to the literal, and the other to the myltical finite. though, as Christ is our Peace-mker, and the true Melchife-deck, King of Salem, so the first allusion might belong to him

be bath given you the former rain moderately : in the Hebr. as there in the margin is noted, according to righteoutaeffer.

V. 4. He (hall judge the poor of the people) He theweth wherefore the fword is committed to Kings: to wir, to defend the

innocent, and suppresse the wicked.

innocent, and (upprefic the wicked.

He (half judge the paw of the profile, Re. and break in piects the opprefipar) This is again repeated, and more largely profecuted, vor. 12, 13, 14, which indeed is the highest commendation, and truthe (haracter of a noble mind, of never frestrain and refemblance to God himself, to whom the same propriety is often both in the Scriptures, and in the writings of profane
Authors as we call them) afcribed. Whence it is that Virgil. that Mafter Poet, when he extols his Romane (by that genera name aiming at his Prince Augustus particularly/tothe height of humane perfection and magnanimity, after particular enu-meration, by way of preamble (to make his speech the more so-lemn and considerable) of divers trades and professions, and faculties, wherein he willingly grants the Romanes to be infe-riour to fome other Nations, he concludes his speech with these excellent verses , Tu regere imperio populos Romane memento He tibi erunt artes; pacique imponere morem , PM RCERE [ubiefis (which many Princes have made their motto; and happy it were, that all would make it their practice) & debellare (u

jebes.

162] Or, for the Pfal. 16.1.8 81.3.

V. 2. The findlifest the salong at the fast and most sadur?

W. 2. The findlifest the salong at the fast with content thee, O God; named in the first verse; or thee, O Kingjae an 200 stephe, focalled in Rhecoick, is ambiguous:
but either ways; will do well. They shall fear thee, O God care Religion will be the fruit of a fettled pace, and just government: first the fruit, then the security; for these two have great dependance one upon another. The fear of God is tagreat dependance one upon another. The frear of God is taken for the whole worthip; that is ordinary. Again, they shall bear thee, O King; that is, they shall worthip and teverence: Thy Name shall endure for ever as long as the san, &c. as it is in the 17 verie

the 17 veric.

V. 6. He [hall come down like rain upon the momen graffe] As
this is true in all godly Kings, so it is chiefly verified in Christ,
who with his heavenly dew maketh his Church ever to flou-

tile rain upon the moven graffe] This similitude, with little alteration, is often used in the Scripture, upon several occasions; as Deut. 32.2. My delivine shall drop as therain, &c. and ons; an Deux, 3.2. My deltrine (hell throp as therain, Rc. and Dab 33, 13.2, and my spects droped may them, and they waited for mr. as for the vaite, Rc. The Kings worsh is as the vasing of a funn, that if course is a dew span the graffe, Prov. 13.2, and also where: but upon this very occasion of Gods bleffings upon David and his positivity. Sam. 32, 4. And he fleat the arbeitging of the marning whom the fun rights, even a marning with east count; a set the theath graffe flatings, use of the east by clear flating of the marning whom the fun rights, even a marning with a fine flating of the marning whom the fun rights, even a marning with east count; as the theath graffe flatings, use of the east by clear flating of the rain. The word in the Original 13 here cranfal. planing ofter state. The word in the Original 13 here transfer an owner goal, oth also fightles a face of word (property, fifters) force; I which fonce take to be the proper fightless that the property fightless that the notice of it too. But yet 1 concave the other to be the more properlignification here; as more agreeable to that which followes, as flowers that water the earth. Genebrard allo, though otherwife prone enough to jutifie the vulgar Latine, be the middaes of it never for gorffe and palpable; yet here he makes no fertuple to tell us, what he thinks beff.

no icrupite to tell us, mast ne traines out.

V. 7, 6 long as the mose adducted Heb. till there be no moon.
He mentions here the moon onely; as ver.17, the Sun onely;
having joyned both in the fift verle. As his phanfie led had
and would firthe verle belt; and it were but a phanfie to make

and would not the verice best; and a were out a pushing to make a further mystery of it. Till street be no mobin; that is, to the worlds end, or, for ever, as elsewhere.

V. 8. He shall bear dominion also from sea to sea, and from the river, Red. Most Interpretent by these words, would have the bounds of Judea, and the Ifraelitea Kingdom according to Exod, 23, 31. Num. 34.3, &c. expreffed 3 that is, from the Sea of Sodom, or the Red Sea, to the Mediterranean Sea/by some called mare Syriacum) Eaft and Weft ; and from the Riter, (that is, the River Euphrates, for the greatnesse and famoulnesse, absolutely called, the River) to the great Desert, North and South. And this they conceive was accomplished in Solomon of whom the flory teftifieth in thefe words : And Solemon of whom the flory tellimeth in their words: And Solomov reigned over all Kingdoms from heriver years to be land five Phi-liftims; and unto the horder of Egypt, they brought prefers and ferved Solomov all the days of his life, King. 4,24, and again, v. 24 of the fame Chapter, For he had dominion over all the regist of this fide, &c. For my part, as I believe, that the words had immediate relation to Solomone person; so to those quoted places

too of the Law concerning the bounds of the lewish Kingdom. that they have some reference, I will easily grant : especially to Exod. 23.31. which words come neerest to chose. Yet when I consider that the words must have reference to Christ too. as all the Pfalm hath; nay that they are directly fo applyed and all the Pfalm hath; nay that they are directly, to applyed, and repeated of Christ, without any alteration as all. (dail will cut off the charios, sec. and he shall sheet peace unto the heathers, and his domining shall be from sec exists of ear, and from the river, even to the ends of the cath, Zach, 9.10.) whole dominion (spieven to the ends of the carth, Zach, 9.10.) whole dominion (figi-ritual) to confine within the narrow bounds, would not be fo proper; nor fo agreeable; either to the predictions of other. Prophets, or to the event is fell: And again, that the words. Exed-3.3.1. act mes fo like, but that fome confiderable differ; Exad-3,31, are not 10 ME, but that fome confiderable differs-ence may be observed: it being there, from the red fayeven unto the fea of the Philipines, and from the relevant the view rever; and here more absolutely, from fea to fea &c. upon these grounds I conceive it more probable, that an universal dominion over all the world is here comprehended and promifed. And it may be from fea to fea, is meant, from South to North ( for ) is fortictimes taken for the South; as Pfal. 107. 3.) and from the River (Euphrates, which was East of Judea; though according to the opinion of fome, we expounded it before, from the River to the defert, to be. North and South) to the ends of the earth. (or as the Septuagint, eas mepallor lisonouperns : in the vulgat as the Septuagins, her smofflow Theistonopians: in the valigat Latioe, uffuge atteminate with straints) is meant; Baff and Weth. Now if it be oppoind, that this was never true of subsenses we anshrers a before, upon the title shift, that the experience, as it suital in their eafts, in hyperbolical: feeonly, that he quefficin is not properly, what solames dia dealty enjoy, but what either by God might be promified conditionally; cheither did the l'infactivith Kingdom ever extend for far, as their bounds affigned to it by God, in the Law groppe displaces a presents yas Seleven in a place of by the Poet, or portical as pecuais as at period in a place of the tree very or portrain a author (the immediate we mean) might be withed unto him wishout trefpatfing against the Laws of that accounts; or becoming neale; (always, grounding upon fome apparent possibility, if not probability) to which all Poets and Orators are equally bound. V. 9. his enemies (hall tick the duft ] Bow to the ground in

fign of reverence, 1[a.49.23.

V. 10. The Kings of Tarshish ] Of Cilicia, and of all other countries beyond the sea, which he meaneth by the Iles, Psal.

48. [In Il bring prefent] Pfal.68.19,6xc. the Kings of Stoke and Stokel Stoke and Stoked, the concept four five cheep, the neptor of Culps, the fon of Cham, Gen. 10.6,7. From the figure of the prefer the cheep the cheep the cheep the the the the the things of the the cheep th pia, which I think more likely: some parts, at least. Now concerning Solomon, of the Queen of Shebe, what she did in reverence and admiration of his wisdome and high renown, we read particularly, I King. 10. Chap. There also, ver. 15. of the Kings of Arabia it is recorded in these words. Besides that he had the merchant men - and of all the Kings of Arabias

V. 11. Tea all Kings [ball fall down before bim; all nations [ball ferve bim.] An hyperbolical and poetical amplification; of which kind hath been spoken already sufficiently. Neither of minich kind hath been looken already luthlenerty. Nextle need the words be prefied too rightly. By all Kings, may be understood many, which were either absolute shiplest, or tributty. To which purpole we read, I King, a.y., and stake man vigand our all Kingdoma, Sc. they lowest perform and free distanced all the days of high Endies, the Belies, this Hind down, may be understood more generally too, or extraordinary to freely down to be high vigand with the processing the state of specks done unto him by fundry Kings and Princes, Volumer rily, by their Legars and Ambssidoor; as one speaks of the Romans under Augultus; Illi guoque reliqui, qui immines im-perii erant, sentibleant tames magnitudinen, & revervebnum. All Nations shall serve him: many did, over whom he had either Nations joint jerve bins: many did, over whom he had either abfolute power and dominion; or conditional: by tributes, &c. of others, he did ferve himfelf, by trade and commerce, transporting their wares and commodities by thips and otherwise, iporting their wares and commonities by impsi and outerwise, into his own Kingdome for his ufe; a great a regument of a happy reign, and flourithing Kingdome. Now of Chrift, (of whom, as before we faid, chiefy intended.) all this hath been verified without an hyperbole; yet not of him neither, fo abolutely and percielly, without fome figure; but fuch assis fo tottetty and precisety, without onlying the continuous ordinary, as that it may feem rather proper language, then figurative. All Kings, that is, fone Kings, of all Nations: and all nation; [hall ferve him; which hath already been fulfilled, of most; and we expect that be verified of all, in Gods appointed ince, before the end of the world. By what we have already feen, we may eafily believe that which is to be.

V. 12. For he shall deliver the needy when he crieth Job 29.

To see field delicer its steel, RC.] See before upon ver. Its. EPACO. U. 3 possess.

To see field delicer its steel, RC.] See before upon ver. Its. EPACO. U. 3 possess in the steel delicer is generally whereof this is the 7s. in number; and field insight the pass of the people. Now this might feem (as in {caccerding to close the field window we have fepters of upon the first very steak it is colopided by from port to a togetic low with the third in the beginning and upon the 4st, in the end.) possess the complaint of the people, contexting Solomen, I King, 1: 4. lectoral Book of Fishmsburro this particular Pfalm, at therefore Trip fasther than also any pieg restore, but that is there records the same than the property of the steep of the same than the property of the same tha taken into the body of it, as part of it, we tracte us, who think David might utter the matter of it upon his death-bod by way of folemn benediction, in imitation of Jacob, Gen. 49. and Moles, Deux, 3.2, 3. David, in profe; and Solomon Marwards put it into verte: and therefore both their makes put to it, the one at threshol, the other at the beginning. But if seventers, the in the proceeded from too much happinesse under Solomon, ( for shae will do it as well as the other; such is the nature of man,) or from any real fuffering, is left doubtful. In the Hiffory I am fure we find ample teffiniony concerning their great hapone at the their steels the sither at the beginning. But it abothers after Nort refer to the whole collection of the foregoing pfaines, (here called prayers, by a fyntedoche partis pro este 3 set they call in.), the weightnent will not be of so much force. Some Rabbines have made this sense of the words; Consumente seasons the sense of the words; Consumente seasons and the sense of the words; Consumente seasons are sense of the words. pineffe under him: and among other things, this particularly, which comprehens a great deal; This of the children of Ireal White complete we bendines, 1 King y. 12. But of their fufferings by him nothing do I find. It thay be that in this also Solomon was a type of Chrift, who though he say of himself, that preces David; that is, fay they; This is the fumme of Davids withes; in the accompl thment whereof he thall have his hearts defire. I mention it, not for the probability, but because some of the ancient Expositors have somewhat to that purpose

Title. A Pfalm of Afapb ] Or, A Pfalm for Afapb. of Alaph ] See Notes on Plal to. tit.

Verf.1. Ruly God is good to Ifrael; even to fuch me are of a clean heart. This abrupt beginning by an Tie. which is adverfative particula, as they call them, and properly fignifics vorumtamen, or, but; by some translated here, digute and this sudden determination of the businesse, before any turand use indeen exertimation or the buincile, before any interest agoing, may well feem fomewhat fittings; and puts Interpretex upon this conceit, that the Pfalmith had been in a long conflict within himfelf, arguing the cafe to and for, faith on the oner, daid, and the Devil on the other, doing their parts by turns; and at 1st faith by the help of God having prevailed, he breaks out, of very joy, into this exclamative, or ac-clamative affeveration; Truly God, &c. As for the conflict. clamative alleveration; I'mij Gead, acc. As not the conflict, that is true enough; the author profelies it afterwards; but that he was newly out of it, when he wrote this, and therefore thus abruptly begins, acc. it is but a supposition, which may passe for probable, untill somewhat more certain be found out. palle for probable until lomewhat more creatin to a count out, which cre this will be thought fo, that I am now to fay, I know not: but it hath more ground, I am fure, then a bare dippolition. The ancients, those that were very religious, were wont to speak of God, and those things that belong unto God, not with reverence only, but with some fear and terrour alfo, left through ignorance and incapability they flould utter any thing, that might offend God either in the expression, or matter. This, Plato often professeth of himself; as in his Dialogue called Cratylus, in that one Dialogue, more then once. But to leave them: The Prophet Jeremy upon this very subject, out of a holy zeal to Gods glory moved with indignation to fee the prosperity of the wicked, and purposing to expostuvious acknowledgment of Gods righteoufnelles Righteous art then, O God, when I plead with thee; yet let me talk with thee of thy judgments, Jer. 12.1, &c. So the Prophet Habakkuk too; lip judgemen, [cr.11.], So. 50 the Propher Habakult root, it then not for excelling, O Lead, my God, min Medy me? So. Then art of pure open then to behold with, and som hat lead a miquities, busing fail of much by may of necessiry premu-nition, he goes on, boldly; Wherdyre leady? then upon them that delt reacheroidy, and holdly if youngs when he wided de-voured to be man that it must righten then he? And makely men, So. [concribe the there likewish the her Plainth being to treat of the same subject, and having proposed unto himself this method, first to make his objections, before he came to his conclusion and answers; yet before he begin that bold undexpo-flulative discourse, he thought it necessary to premit this pacificatory and mirigative protestation, Adqui: However, Truly, &c. as if he had said; whatever I shall say by way of are gument that may feem contrary, I first profess and protest, this to be my faith and firm belief, that God is just and good; and will deal accordingly with them that fear and ferve him with purity of heart, &c. I have faid, what I ground upon: but it may ferve for further illustration to adde, that an anciour it may terve for further illustration to adde, that an ancient Heatten author, who though he lived fince Christ, bad not the happinesse to know Christ, but one of the most rational but the terve was, and highly commended and admired even by Christians for his good life; the was one and somired even by Chritishs for his good hie; the was one of the Roman Emperours.) having in few words, and with a great deal of modelly sigued the cafe, why the Gods, (so he speaks, according to the wonted flyle of heathers, though it appears by other places of his Book what he thought of the appears by each or piace of his book what he thought to the thing,) had not made good and godly men immortal; he con-cludes. But now because it is not so, (if so be that it be not so in-deed,) be therefore considerat, that it was not six it should be so. For

PSAL. LXXIII.

bis spic is enfe, and his burden light; Matth. 12.30. yet there be not abound to much among Christians. V. 14. He shall redeem their soul from deseit and violence.
Fraud, and violence, whe two notice engines of all mischies the effects whereof none commonly feel more, then shey that are best able to bear it, the poor and needy. It is the case of many great and flourishing Kingdomes: where the better fore are most at ease, the prover people are most oppressed. Go to condemned and killed the juft, &c. Lam. 5.1,4,6. As it is therefore the commendation of a good King, not to oppresse, himfelf: fo of a King both good and wife to prevent the oppression territous a anighoof good and whe to prevent the opinions of others. The Hebrew word [17], is, by the Septuagint, because of the affinity of the found, (as in many other words) translated 10x9; which fignifies see: and the Old Latine out of the Greek, expresses it : Ex uluru er iniquitate redime animas corum ; that it, He fhall redeem their foutes from ufury and oppression: for so is iniquities, here, to be taken. It is takely they thought the word long. had its beginning from the Hebrew 377: which is not impossible, though from 712 be the more obvious derivation. And certainly there is a great deal of reason to think that איש תכבים, Prov. 27. 13. doth fignifie an ufurer : of which ice more there. However, doin ingline an all in the fine fraud, and cruelty, and oppreffion are fo incidental, and almost infeperable from that kind of life, the expression cannot

oe muen amme: and what a row as ancient goman had in their time, to deliver their poor from the crucky and tyran by of the fancratores, their Hiltories will there, precise fluid their bland be to bis fight] He w II fee that none of his fubles, nor the meaned of them, theil lofe his life by any wrong judgment at home: not will he be prodigal of any wrong judgment at Bome: nor will he be prodigal of their blood, (ak Kings and States many times are: a thing much to he lamented.) in fervices abroad, nor for the good, or fafery (though commonly pretended) of the Common-wealth, but onely to ferve his own ambitions and coverous

be much smiffe : and what a work the ancient Romans had

v. 15. (ball be given] Heb. one (ball give.

of the gold of Sheba] God will prosper his life, and also cause people to bring rich prefents to him.

people to bring field presents to bim.
V. 16. There shall be an handful of corn] If a little corn be fowen in the most barren places, it shall grow so plentifully, that it shall shake, as the trees of Lebanon do, with the

the fruit thereof [hall fhale life Lebanon] Under fuch a King the fruit therety plate page the Leanning that the exceeding given plenty, both of fruit; and allo of the increase of mankind, Jer. 31. 27.

17. His name [half endue for ever] By a continual succession of children; for so the Hebrew word figalities.

Thall endure | Heb. Thall be.

insue enance is the to final pe.

his name final be continued at long as the firm Heb. shall be as

a fon to continue his father's name for ever.

and men shall be blessed in him! They shall count themselves

ama men post to stiget in man I ney unan count themetos happy in (to a King, and expect all conforts from him, Prov. 31.28. fulfilled chiefly in Chrift, Gen. 12.3.

V. 18. who only do ho mondous thing J Púl. 136.4. He confelleth, That except God miraculoufly preferve his people, mei-

ther the King, nor the Kingdome can continue.

V. 20. The prayers of David the fon of Joffe are ended] This V. 10. The prayers of David the [on of July are thirded] I have as his last prayer than be made for Solomon, a little before his death; or, the last of the Pislment that David fet in order, before his death, for the fuel for the Church. The reft were gathered together by others, as some of Solomons Proverbs were, Prov 3-15. So a Sansara, Now to light the last wards and David: not the last words have ver he finke, so for he both finked and did many things after that, but the last that the he had any things after that, but the last that the last can be ropher, to his on Solomon; as learned men exceeds it there: and form must who good the first an absence pound it there: and fome make those words there an appendix as it were of this Pialm here. From thele words most col-lect that David was the author of the Pialm: as it is very probable, if we take this note as referring, not to the foregoing

Pfal. Ixxiii. thou feelt tinj felj, that now feeleing after this matter, how truly thou delt argue and county who God. But were not the Gods but to god and god in the bighly digree, thou and this refer to the the third them. So he. As for the prospective of the wicked, and the differings of the godly in this world, and all that belongs to that question, as it is here tecloved by David, and the like; fee 47.173,18. All this tested apps in the tested apps to the god of the tested and the like; fee uson pfal. 37. which is of the fame argument as this; Fret not

of a view beart] Heb. clean of heart. Vi 2. My feet were almost gone] By murmuring against God, or, doubting of his providence and liking roo well the flate of the wicked, verf. 13,&c.

V. 3. For I was envious at the feelish, when I saw the prospe-vity of the wicked ] bo 21.7. P[4]. 37.1. Jer. 12.1. V. 4. There are no bands in their death ] The wicked in this

life live in pleafure, and are not drawn to untimely death, by violent difeafes, or other chances, like prifoners, but live out their time, and dye their natural deaths.

in Or. to.

their ftrength] Heb. אולם, for אילם, (a Fau for a John to the word, if the Member action of the wording to the word in the most interest of the word in the word in the Member action of the word, if the Member radical, (aut., arium, wellibulum) translate palatium; and supplying a finishing the most interest of the word in the most interest of the most interest of the most interest in the most dinis, often omitted, make the fense to be ; They are as firm and healthy, as a ftrong Palace. But others without any fuch fupplement, their palaces are firm and firong; that is, fay they, they dwell in stately houses and palaces. And why might not be taken for the body it self, which by S. Paul, (and Sc. which though in opposition to the foul to them that know the worth of it, it is more like a cottage, or prison, (as the Pythagoreans, and Platonicks were wont to call it) then a pa Pythagoreans, and Platonicks were wont to callic) then a pa-lese: yet of liches are there defeited whole happinelic con-fifts in the welfare of their bodies; their body may well be shy the ditheir plates: and the pethere. Pay-my which property as in the murgin here) (gnifes fat, will be tree agree with this in the murgin here) (gnifes fat, will be tree agree with this inbalantive, then any other; and of the meaning will be, that their beliefs are fat and lafty. The body is refembled unto a long in Exclidente also. Chapter 1a, werf. 2. It think there is as much probability in this both furfic and resson, as in any of the former. The bar of the property of the state of the state of the father of the state of th of the former : but the confequence of the difference is no great: let the Reader pleafe himfelf.

V. 5. in trouble at other men] Heb. in the trouble of other

like] Heb. with.

the Heb. with

V.6. Therefore They glory in their pride, as some do in
their chains: and in cruelty, as some do in rich apparel.

V.7. they have more then heart could wish Heb. they passe the

thoughts of the beart.

V. 8. they fleak leftily] Heb. [ ) by fome transla. ted, (as well it may,) de Excelfo; that is, concerning the High God; meaning, againft him; for the speech of such concerning God, must be againft: either profane, or blasphemous. But I rather approve of the former version, here expressed in our English; which is followed by most, and seems more proper to the words. It is ordinary to fet out the pride of men by their great words, and high looks. Or, they fleak loftily, as if they thought themselves above all other men; and would be fo accounted of by others.

V. 9. They fet their mouth against the heavens They blasphem God, not fearing his power; and rail upon men, as inferi-

V. 10. Therefore his people] Not onely wicked men do evil, but also the people of God oftentimes fall back, seeing the prosperous estate of the wicked, and are overwhelmed with forrowes, thinking that God considereth not aright the state of the godly.

return buher] To say, as followeth, ver. 11, &c.

waters of a full cup are wring out to them] Or, when waters of a full cup are wring out to them; That is, when they see wicked

men profper by oppreffing others.
V. 11. And they fay ] Thus the flesh moveth even the godly to dispute with God touching their poor estate, and the profperity of the wicked.

sperity of the wicked.
V. 13: welches up bends in innection] Phl. 16.6.
V. 14: cheffened] Hele my chalifferent was.
V. 15, I'll fall, I will fleat him! If I give place to this wicked thought, I thall wrong goldly men, and condemn then for hypocrite, because they are under affilicions. Some like better of this version, which indeed in moli literal. Ever generatio file. orum tuorum: transgreffus jum: that is, Bebold, the generation of thy children; I have transgreffed. As if he said; Should I say so. Behold, thou hast a Church neverthelesse: a number of children in the world, who notwithstanding these temporal croffes and afflictions, and the profperity of the wicked con-

confedie the inquiry and lapiety of fuch thoughts, I do not fee but this may do as well; and I am fire to like fome of the bell; though oppoide by dome others; See Pillm 4/17,18. Althis is totat ages 118,90c. And Heb. Chab, 11. the whole Chapter: Chap, 12. 1. the inference there upon the former Chapter, Wherefore seeing we also me compassed a-bout, &c. It will much confirm this interpretation. Befieles thele, there be other interpretations of thele words too divers : but not any fo probable as either of thefe; which therefore we paffé by.

V. 16. it was too painful for me] Heb. it was labour in mine

yes. V. 17. antil I went into the Sanctuary of God] Until I entered into thy School, and learned by thy Word and holy Spirit, that thou ordereft things wifely and juffly, referving udgement for them.

V. 18, thou castedit them down into deftruction? Heb. Hefructions. That is, a very great defluction.
V. 19. they are utterly confumed with terrours? By thy fearful

V. 20. As a dream when one awaketh] Of all these words, expressing the suddennesse of the destruction of the wicked,

and the thornesse of their prosperity; and of the sufficiency, or insufficiency of this answer; see, as before, upon Pfalm 37. verf. 1 , & 2. when then awaheft thou halt difhife their image] Heb. שניר Heb.

in fulcitando: that is, in walking; without expression of the person? which hath bread variety of interpretations; three, perion: Which flath Oread variety of interpretations; three, at the leaf; of which, which is to be preferred, leading a good tende, and areuched by good authors, is not easile to determine. First, is awaking 3, that is, as here in the English, whose those awakeft. When thou the week they power, hidden for a time; as a man awaking dout; Jail. 39. 86, 77 in the Land awayeft; so to see an advanting dout; Jail. 39. 86, 77 in the Land awayeft; so to see an of the see and the see a suep: and Pfal.7.6. awake for me to judgement: and 35.20. awake to my judgment. Again, in awaking, that is, when thou awake it them, fay some, that they may see that they have been all this while but in a dream : that all their greatnesse, and fuppofed felicities was but imaginary. It is no fmall aggravation of their milery, that themselves, before they dye, shall know that they have been deluded all this while, when they thought themselves most happy; which must needs end in great pangs and agonies of soul. Or lastly, in awaking, that is, when thou awakest us, and shalt remove the cloud from beis, when thou avakett us, and flush remove the cloud from be-fore our eyes, that we may clearly fee and differen, he vanity of all worldly things: How quickly this life patient away, and every thing with is, how incondiderable at the belt; and by confequence, how fouthit we are; or, a shindlef fpeaketh atterwards, how foothit we are; or, a shindlef fpeaketh atterwards, how foothit we are; or, a shindlef fpeaketh atterwards with worldly prosperity. This involving, the contraction of the contraction of the contraction of the basely of each of the contraction of the contraction of the contraction of the basely of the contraction of th though of it lett incurrent enough into the eyes of then that have their eyes open; yet how apr we are, either to be lulled afteep by our own, or to be dazled by the temporal welfare and prosperity of others, so that we need Gods continual fielp and affiftance to keep us awake, that is, in a right judgement; appears by the Pfalmift, who elfewhere exprefly calls upon God for it. So Plal. 39. 4. Lord make me to know mine end, and the measure of my days, what it is, that I may know bow frail I am. Though he make particular application of it to himfelf, yet he means it not of himfelf particularly, as though he defired to know how long he should live; but of all men in general, as appears by the 6 verse, Surely every man malketh in a vain shew; or according to the propriety of the words, here retained by most Interpreters, Every man paffetb away in a figure; or, image: 275 is the word there ; and it is the word here too : thou shalt despise their image: to namber our dayes, &cc. Of all thefe, being all warrantable, as I have faid, the Reader may choole which interpretation he best likes. The first is most followed, and as I conceive, if there be any diff rence, most probable. There be both among the Rabbines, and Christians, that have expounded this awaliing of the refurredion of the dead, and day of judgement. And fo the Chaldee Paraphrafe, In die judicii magni enigilabunt è domo seputchri, in it à imaginem covum despicies. Somewhat we have to that purpose, Pf. 49.14. The upright Shall bave dominion over them in the morning and their beauty & ty fonce there expressed, & figure course: that is, their form, or figure. But the word is not the same in the Original: and being it is not the proper fenfe here, as the most and chiefest agree, we shall not need to take further notice of it. thou [balt despife their image] In awahning, thou, by these

judgements, thall fool and defive all their pomp, and goodly flow. Or, if in anothing, be referred to men; thou halt defpile; that is, thou that then thew them, and make

though it be done to the life, and may deceive the eye net-chance, yet it can have no reality of life. So is all worldly greatness and magnificence; which makes a fhew, and paffeth

greaters and magniscence; much makes a firet, and patient away: well therefore, no there only, but by ancient Greeiant expressed by the word side have, as a dolor stage.

V. 2. I was a beaft before the ]. A proper expression. For man, though the constit of a foul which is of an immortal name. man, though he commercia four which is of an immortal na-ture, as the wifest heathens have always; taught and acknow-ledged: yet whilest he looks no further then this life, and man, though in the mitten have alwayses roughs and actions to the product of the difference,as he professeth , doth not by any cleer evidence, and demonstration, appear unto men: and therefore wishes that God would manifest it. For which cause also Christ is said, as upon the said 37. Pfalm is observed, to bave brought life faid, as upon the faid 37 Philm is obsitived, to have brought tift and immerstality to faith, x. Tont. i.o. I am glad Jam not the first or onely, then have thought of this interpretation of this paralleg of Electiofiste: for it is very condiderable passage; and their words of the Philmid ( which I do not find observed by any)give great light unto it. More faill be faid off it upon the place. And to this purpose may those words also of the Philmid, 49.3. More that is the share, and sandrigated busy, the fail of the share, and sandrigated busy, the fail of the confidence of the confi

shee] In thy accoust, O God.

V. 3.1 Law estimately with the JBy faith I was affured, that thy providence did watch always over me, to prefere me, Pfal.

§3.0.7; an organized with a superior of the Holy Spirit: a more valuable, that my work of the Holy Spirit: at more valuable, that my would judge, as the before denience and fecurity of thy fatherly love to me, and an afficient, a future happined with these, for other threshold an afficient meaning that the superior of the there expressed that fasted easily. Rec. thought himself left respected by his faster then his riscous brother; and birrely ter-fissed his indignation for it; on his fuber: Lee stoff many years at some case the contract of some property of the wicked, and think our selven and frea at the prosperity of the wicked, and think our selven and the case the property of the wicked, and think our selven and the contract of the contract quence: all that I have is them. As in he had had: By this thy being fill with me, though thou find it not for the prefent, and my dicipline hitherto rellift more of feverity, then fond indulgence; yet thou may the clure, and reft upon it with all fecunity, that I intend better things unto the a, then a fatted calf or any thing elfe, that hath been done to thy brother, or upon his occasion , in this way of a temporary merciment and re-

V. 24. and of termand receive me to glory] See upon Pfal. 49.

15. for he shall receive me: by comparing of which passage with
this the expression both, and coherence of matter (in opposition to worldly prosperity) being the same in both; it may appear, that this glory was chiefly intended of eternal glory; which is more then will be granted by them star make a Praterit of this Future & turn'it cum tloria accepial mezon with the

these understand by opening the eyes of the one, and awaking the confeiences of the other, how vain and despicable a thing as it David, or Augh for bin, and speken of Gods exclining him in very routh, all that pageant of worldly pomp and pride, and to the throne of lines. But keeping the Future tents, which like it fells. An linege is a thing to look upon; good for little elle; and valuable for the outward appearance onely: [smile requireth it, used for the Prasency in its proper fignificafenfe requireth it, used for the Præfent) in its proper fignifica-tion, according to most Interpreters; yet whether we must take in temporal honour and glory, as part of the meaning, is a further question. I would not deny it, because I fee most interpreters would have it fo: yet I cannot fee fufficient reason to induce me to believe it. The whole context and emour of the words in this and the following verses feems to me to or me works in this and the lowering veries rectiful over some keep another way: to wit, to oppose prefers spiritual joyes and comforts, and vertein hope of eternal life to remporal transferry goods and bleffings: the proper goods and bleffings of the wicked, as the matter seems here to be determined, not be; caule they onely have them (God forbid we fhould think fe) but becaule they have them (Fod forbid we fhould think fe) or but becaule they have the food or to other. The Chaldee Paraphrat follows: this fense: In conflict other. The Chaice Paraphret follows this feate: In comflict two deduces mis mundal file, Sec. that is, Thou flate guide meetite thy control in this life; and this tipe ended, while vecesse me to that glay points thou half promised me. V.35. Whom here I is heaven but the? I He Lought acidder

V. 1.5. Whom here I is neighbor her the ell the longer notiner help not confort of any, shave of God onely. V. 26. Average by Heb-rock, my perion for ever Heb-rock, and any own to whole fufficiency, and anely contenument, to have God out whole fufficiency, and anely contenument,

to have God out whole fufficiency , and onely contemment). Philase is R 11557.

V. 37. For less, they have are far from bless, flowing period. You could go did a sancient Philosophers reach had facale: For , six this war first, person and have one brings, Ad. 17.38. It is flowers at all men in general. Yee Place the Philosophers, of an info-ture proud man, fath expertly, phase the 'Expert of be six, woid of food; their in, the God is far from bits thoughts, and he as far from Gods favour. They that are thus for from God, though they have part of the good of this world, hall never be adout the form which no be excluded, is to perfor excellently, phila. 1. 1. from which to be excluded, is to perfor excellently; Dataer from an exercised, according to the second declaration. past from me ye confed, &c. Mar. 15.21.

thom haft defiroyed all them ] | 1327 a practerit, which

according to the Hebrew idiotifm may be translated, either by a preferr faccides, thou doft cut off, or defirer, (as by fome it is) or by a Future, thou fall defirer; which I think would be more

that go a whoring from thee] That is, forfake thee, as a disloy? al wife doth her husband,

N 128. But it is good for me to draw neet to God Though all the world firsh k from God, yet he promise the crust in him, and to megnific his work, Josh. 24.15.

#### PSAL. LXXIV.

Title.
Mafchil of Afaph] Or, A Plalm for Afaph to give infirmation, Dial.32.tit.

Afaph] There is no certainty neigher concerning the author A flepi) There is no carainty neither concerning the author of this pfallm, or concerning the time, when it was compo-fed. First for the author; it is not improbable that Afiph, ho lived in Davidesina, a propher, and the author of four form of those pfallm in this book of pfallm, that have this name perficied, but the occasion of this, having been, as ap-man perficied, but the occasion of this, having been, as appears by it, some notable profunction and devastation of the Temple, such as hapned many ages after in the time of the Babylonish Captivity; and since that, once or twice; this Asaph, that lived in Davids time, could not be the author of Apph, that I wed in Davids time, could not be the author of it. That he should write prophetically so long before, it the oj pinion of some, I know, but grounded upon very listle probability, as I conceive. They that shall read it, and well confider of all particulars, will hardly believe that it is a prophetical style. Others therefore, and those of eminent learning, have rather chofen to refer it to what we read I Sam, 4 of the taking of the Ark by the Philiftines. It is likely that fo judicious a man could have faid more to make this opinion more plaufible then it dork appear to me : but it is little, that he bath faid ; (of which fee mere upon verfe 6.and banners) and lefs do I find in the Hiftory, to which he doth refer us, to perswade me. I should sooner believe what fome others have conceited that either it was another of that Name, who lived in those dayer, when these things hapneds Name, sho lived in those dayer, when the ctitings happens or their the surpto, however celled, deliverable to forme of Afaphs podersty, to be tuned and published; and fo came that the same printed. But well this is very uncertainmeither dath it very much concern. It will more conducte to the right underfinading of the Plain, to know the time, and particular extra for but, this too, lath it of discultance for the right underfinading of the glassite, and learness are opinion 3 he indeed did much profine the Temple, by identically the profine the Temple, by identifying the profine the Temple, and the profine the Temple, where the profine the Temple, by identifying the temple the Temple, by identifying the temple the Temple, by identifying the temple the templ Pal. Ixxiv. Introv.

Anthotations on the Book of \*\*falling\*.

Introva factifiers, and by erecking his dols in the Sanchary;

Jour than he reade finch havock of chele magnificant flurflures, according on the experimon of the Plaintif, important

Anthon and solving defruiction, we read not and

certainly, he did not a state of the fact of the state of t Annotations on the Book of Palling.

word all along, he will think no way acaditat. The findings confidered, there is more probability that that addition and defit undin on Sciomean amagnificent. Jempie to the Children from 18 clothers, many inconfiderable objection against it, but this, that whereas Exchildren from 18 clothers are the science of the scien the Ifraclies out of Babylon; and the rebuilding of the Temple; it will enfly be granted the choff for named Pro-phets, did not fo confinntly prophetic, but that there might be along time of internation; a "neither could their pro-phetying, when they did prophetic, they for being to those confinnt and ordinary Prophets (the word Prophet be-ing of a-very large notion and util. ) and facred unity flers, which thould have administed complete the reboilty, and suggest them out of the Law, in their feweral bablestons, which they flood fo much in need off in this their general ca-lassity. This we take to be the most probable opinion; but we will not impose to upon any other, wherein we acknow-ledge our felves not yet fully fittings.

Verf. 1. V H) bult thou cafe mostly for ever ? ? The common of code being opportune, prayeth et Godic by whose hand this yoke was faite upon them for their fine in the Baloyton ture equiviry, when the Temple was burns,

V. 2. the rest of thing inheritance Which inheritance, thou baft measured out for thy felf, as with a line or rod. red Or tribe.

V(3, Life up in flet to perpetual deflations] The words in the Original, according to best Interpreters (some etabricing the one; others, the other) will afford a double sense; either, the one; orders, the other, min apora a double series, and the she Hebben spring by feel fleded or named it; any of these the Hebben through will yeeld, be perpended definitions; that is, say those, to require thing entendes and ours, with exercise or final

word pyring phe frond in Megin Lee under der Theoretack particularly that frond the Megin Lee under der the proper lee and the second properties of the proper lee and the second properties of the proper lee and the second properties of the proper lee of the proper ple 5, milt be understood, was known to milting was under pleased, was known to me tight of our of a first had offered facilities of the tight cruelty, that had no more regard either to the holineffe of the place, of the curiofity of the work, then if he had been at work plate, or the turnfory of the work, then if he had been at work at the whole, filling down trees, or any thing, effe premicus-outly: he had mod credit; and was mod: applicated among their. Or, a form other, according at the dist five pois as a street the weight devel work (or, influided or green work), of the three the work of the property of the street work of the contract to be the most likely forced work of the work of that Bul, of the next werfe. In the Hebrew it is "milly in which pricipally fightiles and may, which is by four thur made to cohere with the former words: This cruel barbarous enemy, after this utter defluction, (what by the, what with axes and hammers,) of the Temple, hash not yet done. In fair on yet affinged a but even may, he relace into the ruines and rubbils of those glorious fireduces, and whatever he can find the state of So Junius, and some others.

V. 6. But now they break down the carved work] Hebrew

THE PAY. This is the reading of the Text: in the margine | long ago by St. Jerome translated . Et wine . hand now. Which I note the rather, because, fince that, fome have made bold to tamper with the Hebrew, to bring it to the Vulgar Latine; herein much different from the Hebrew. So Vulgar Latine; nerein much director from the propers. So also "phylipids, by the fame Jerome translated extaturate case, according to the proper signification of it, some would have to signific bere; jaunate due; the gate or doors, but why I know not; except it be because of its affinity with phylip . which comes from the fame radiz, and fignifies fanas, a door. which concerteen the inner confiderable, because should we grain famile to be the right incident of the word, there would be ground for an argument, that the sufferings of the Temple tome, to require time entemes and outs, with extension must. This difference is the more conductable, because thousid we defined on. On, according to others, that we have the constraint the single of the most difference is the constraint of the c

ple, though not any other part of it, at that time, were burnt by the faid Antiochus: as we read in the Hiftory of the Mac-

cabees, I Mac.4-38.
and hammers 1 Heb. [7] Dy Dy Vox Philistina, (faith a learned man here) ad netandum tempus. His meaning is, that this word being as he deems it, of the Philiftine tongue, by this word being as ne deems it, or the Pinitine congue, by others called, lingua Palellina, was here used of purpose, for an indication of the time; that is, that by that word it might be known in after ages when those things were done, and by whom, which are spoken of in the Platme. Now his opinion is, of which hath been spoken already upon the title of the Plalm, that that taking of the Ark by the Philistines, related Pfilm, that that taking of the Ark by the Philiftiners, related a Sama, and what happened upon it was it that give consilion to all their complaint. The title, ib believe, and name of Afaph there prefix, was his chieffit goods of which fee more there. As for this word, I know no goods at all he had, to fay it was a Philiftine word except he first loke is forgarned, which is the min controverife, and will not think safily the granted by any except his bire authority perswade them, that the Philistines, not Chaldeans, or Grecians, or Romans, are they that are here spoken of. Rabbi Solomon makes the word to be an Arabick word, wherein he is followed by many. Junius makes it a Syriack word, both this and the former , and bath the same observation upon them, in confirmation of his own opinion, that therefore Syriack words, and not Hebrew, are used, ad evidentiorem tempork quo hee gesta sunt desig-nationem. It seems neither of them are elsewhere to be sound nationem. It icems neither of them are elecunere to be found in the Scripture: which makes them to be suspected for strange in the Scripture: which makes them to be fulpefieldefor flrange-words. But that, as I conceive, but a weak argument. For there be many other of that kind, not occurrent above once in the whole Bible, which neverthefels are selmovelleged to be Hebrew. And how can it be other wile, out that as in all to ther writings, of no generate bulk epicelily, once words are found but once used, by found one author; but once the con-formed the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the contro tone other, are more nequente; so at mount we in the bible too; which, were there any other ancient authors written in the Hebrew tongue now extant befides the Bible, we might haply find to be the case of these two words. Neither is it any argument that they are not Hebrew words, because now found argument that they are not Hobrew words, occasio now rough in the Arabic's, or Syriade: within two Janguiges, as all men know, arebut Dialects of the Hebrew, and have preferred to us many Hebrew words, as by all the learned in those tongues is acknowledged, which otherwise might altogether have perished. There is not any thing in the found or pronunciation of either of the Ce, as in divers other Grange words that are found in the Scripture, which should give us occasion to suspect them: and it is some argument that they should be fulpet them; and it is some argument that they, thould be Hebrew rather, becaule from them, as some learned Etymiolo-gitts have judged, some Greek words, sa many others, yea most, that are old Greek words, out of the Hebrew, in gene-sal), have been formed: as one of the last and most suspected. particularly, κελάπω; and some others. This may be an-twered concerning the Syriack or Arabick. But, for the Philiftine, of which nothing now remains, why either of these words should be attributed to that language, I know no ground at all. It is but a bare conscir, and needs no further answer, then a bare denyal. Some learned men are of apinion, that it was a mixt language out of the Hebrewand Egyptian; which they would ground upon Sr. Jeromes words, concerning the Canaanitifi tengue. It is called in the Scripture, the speech of Albdod, Nehem. 13. 24. but that doth not concern us

V. 7. They have caft fire into thy Santiuary] Heb. they have fent thy fanctuary into the fire, a King. 25,9.
V. 8. They faid in their hearts They were fo cruel, that the purpofed to deftroy Gods people, and to suppresse all reli-

deftroy] Heb. break. fides Jerusalem, ror there were iynagogues in other places be-fides Jerusalem, to pray in, read the law, and instruct the peo-ple Luke 4.15. & 7. 5. Act. 15. 21. See more upon the title. in theland | For there were fynagogues in other places be

V. 9. We fee not our fignes ] Miracles, as fignes of delive

there is no more any Prophet | For Ezekiel prophetied but to the fourteenth year after the destruction of Jerusalem, Ezek. 40.1. and it is likely Jeremiah was dead before: or, it is spoken in the person of those who knew nor of any prophers then being, though there might be fome, I King. 19. 10. See more upon

neither is there among us any that knoweth how long ] They lament that they have no prophet among them , to fnew them how long their miferies thould endure, and when they might expect deliverance.

V. 12. in the midft of the earth] Meaning, in the fight of all

V. 13. Then didft divide the fee ] Bred. 14.24.

divide] Heb. break.
of the dragons | The Captains of Pharaons army , Exod.

dragons] Or, whales, as Pfal.44.19.
V. 14. the beads of the leviathan] The great power of Pha-

raon.

to the people inhabiting the wildern of e] To the wild beafts and
fowles in the deferts, who fed on their carcaftes, being cast on
shore, Ezek 38.20. Psal. 79. 2. So ants and conies are called

people, Prov.30.25,26. V. 15. Thou didt cleave the fountain and the flood | Exod. 17.

Num.20.11. thou dryedft up the mighty rivers ] Jofh. 2.12.

mighty rivers Heb. rivers of strength.
V. 16. The day is thine Seeing that God, by his providence, governeth and disposeth all things, he prayeth, that he would ake special care for his children.

thou baft prepared the light and the fun] Either he means the moon, or the light created before the fun : or the light which the fun giveth.

and the fun ] Or, that is, the fun. V. 17. Thou haft fet all the borders of the earth] By dividing fea and land, Act. 17.26. thou hast made summer and winter] Gen. 8.22. made] Heb. made them.

V. 19. of thy turile-dove] He meaneth the Church of God. Cant, 2,14. & 5.2. & 6. 9. which is exposed as a prey to the

V. 20. Have reffect unto the Covenat.] Either that with Abraham, P.al.105,8,9,8c. He bath remembred his coverant for ever, 8c., which he made with Abraham, and his oath with Ifaac, &c. Or that with David, 2 Sam.7-16. And thine boufe, and thy Kingdows (half be eftablished for ever before thee, &c. and 22.5. Kingdone stadt be established for even before ther, Bec. and 2.5, 4. He bust made with mer air conviding Cremun, Sec. See also Pala-80, 34. My Governe will not breek, Sec. Some refer us to Zach, 9.11. where the Covernant in Christ Blood, common to all Nations, is mentioned: which cannot be proper here. Others, with more likelihood, the Covernant withhosh, Gen. 6.13, Bec. 41 is he would say, that the earth was in danger of another food, if God did not prevent it, because for this wonderful prevailing of wickednesse and cruelty in all parts

for the dark places of the earth are full of the babitations of evi-dty] That is, all places where thy Word thinch not, are full of tyranny and ambition. Or, more literally and probabita-that the land, through the federlations and devastations that the enemy had made, now altogether dark, (that is, wild and defert like,) was become an habitation of theeves and murder-

detert like.) was become an habitation of theeves and murder-ers: full of rabberies, and all other violence. V. at. Ott not the oppressed return assaura.] Deny not their suffe, lest they be assaured; but deliver them, that they may

praise thee.

V. 22. plead thine own cause ] He sheweth, that God cannot suffer his Church to be oppressed, except he lose his own incressetb] Heb. afcendeth.

### PSAL, LXXV.

Altaschith ] Or, Deftroy not. See Notes on the title of P[a]. 57.

A Pfalm or foug! See Notes on the title of plal. 30.
of daph of or, for Afaph : for it feemeth that David made
it, Ver. 3.

Verf. 1. For that thy Name & neer | See upon Pfal.9.10. that

the wandrous works declare | Gods great works for his, thews that he is neer to them.

V. 2. When I [ball receive] Or, when I [ball take a fet time. the Congregation. The whole Kingdom of Real; for it feems then he had Judah onely fubject unto him. Or, when I shall have conquered Jerusalem, the place appointed for publick

I will judge uprightly] Heb. uprightneffes; that is, moft up-

V. 3. The earth and all the Inhabit ants thereof are difforced] The Land is divided into factions ; but I will heal them by just government.

earth Or land. V. 4. Lift net up the born ] Zech. 1. 21. Against me , whom

V. 4. Lift not up to come J. Accts. 1. 11. Against me, whom V. 5. Speak not with a fifte neck.] Submit, your necks to the yoke of any government.
V. 6. For promotion comets noticer from the Kaff.] For Ged. hath fer up me for a King , and will deftroy them that oppose my kingdome.

I. IXXV.

san from the South] Heb. from the wilderneffe, and 6 contains both North and South: for there was a wilderneffe on is yeet surface decided. So that here so, would be the both fides of Cansan. Proquest mention is made of the North, [some contradiction, if this mixture were taken in the proper and Northern parts in other places of Scripture : left any man should be fo simple, as hence to infer they were not known in

Pfal. lxxv.

thouse dayes.
V. 7. God is the Judge] Pfal. 40. 6.
be putteth down one, and fetteth up mosther] i Sam. 2.7. Pfal.

113.7. V. 8. For in the hand of the Lord there is a cup, &c. ] A cup alone, is an ordinary similitude, for ordinary troubles and atmichigan Math. 20. 22, 23. Te shall drink of my cup, &c. to which purpose the ancient Latins were wont to say, Exeden possele bibere; as is found in some of them. But a cup of red possible bluers; as a sound in tome of them. But a cup of real mine, as we have in there is of, swathond fury; as by others is expressed; (as Jen. 15, 15, Revel. 14, 10.) imports, usually, extraordinary judgements of God upon some giear provocation. How here intended best interpreters are divided Som appretend an antithesis in the words, (in this our English observations). ved but the dregs thereof, &c. whereupon they make this sense: That God, the supreme moderator, hath appointed troubles, more or leffe, and afflictions to all men, both good and bad in this world: but that he dealeth them in a certain measure and proportion: that is, to his people, out of his fatherly care over them, afflictions fo moderated and limited, they they care over them, attititions to moderated and immediates they find not be overcome by them, but overcome them to their own further good, and to his glory: (this to be intended by the field part of the familitude; it is fill of mixture, and be pourted but of the familitude.) We wicked and goodleffe, fortown and verations without film or measure; terrible judgements; ending in despair and utter destruction: this to be intended ending in despair and utere destructions: this to be intended, a fine deeped point sop, or wine: rurage out and drawth, yet the the winifeld of the earth. The featle is play. "Me. But if we compare with other like place, where this finalithed is used, there will appear no litch difference; but that all promitteously, whether they be Gody people, fine outward profision as leastly or cubers, are find to draw of the same cup, and mixture: not continued to the same cup, and mixture: not then the cup to the cup of th inques, source on a toma a tree mand of the Lord the cap of his fary; thou bell drawl; the dreg; of he cap of trembling, and wrong them set. So Ezek. 23, 32. Thou Ball drink of the fiftee cap, deep and large, &c. (it is flocken to Undah) the cap of affanishment and defolation, &c. Then Ball even drink; it and fuel it set; the word is ; TYUS; the faine as is here translated, to wring out. (UPIL) flall wring them out, and drink them) See also Jerem. \$5.15,16,17. &c. & Revel. 14.10. So that this mention of dregs bere, if interpreted by these places, is rather, by way of aggracers, in interpreted by their places, is rather, by way of aggravation; to fer out the greatenific of either Gods anger, or judgments, then by way of antithelis, as is conceived. And is indeed in this place expounded by very good interpreter; as Calvin for one. Neither is there any good Interpressey; as Calvindor one. Neither is there any needling of unraining the 'light' by a vertuatemen, or but; it may be as well translated, article, (cortainly, trady) as there is to would foull the fence, as for example, Plag as, Sandy story man walleto, Rec, there be two july there; both translated, stury, or furly. See more of the like upon Plal. 73.1.736 God. Rec. of Juney. See more or an inscupon Pint, 73.1. 1 rmy Gos, accord by the greater number, and is of it fell, as to the Original words very warrantable, in more again fit, if any find like it better. The more marked of the ancient Heathens, of Gods. dealing good and evil out of one, as Hefiod; or two feveral veffels unto men, as Homer, had fome refemblance to this; and perchance might have its first beginning from some such ex-

it is full of mixture] Some make a mystery of this mixture, as though it were intended by this word, That though the godly be not exempted from troubles and croffes, yet they have them tempered by God, with proportionable comforts; and so mo-derated, that they do not exceed the measure of their ability to derated, that they do not exceed the measure or their ability to bear them. A good doctrine, but very weakly grounded upon this word. For certainly they are in the right, who by mixture, understand liquor mixed; that is, fitted and prepared; and now ready for drinking. Who knows not that the Greek xspannoau, and the Latine mifcere, are very commonly fo taken; the reason being, (as many have well observed) because the ancients were not wont to drink wine, nor think it fit to be drunk, (hot wines, and in hot countries especially) before it were mixed and tempered with water? And so we finde the word xepárousau used Revel. 14. 10. The same shall drink of the mine of the wrath of God which is poured out without mixture: Is neueparuses drealou. The words, it translated word for word, would imply a contradiction; mixed without mixture: but the meaning is, as it is well exprelled by the English, poured out: and that without mixture, there, is but an interpretation of what is here termed red wine : and fo indeed

fignification. They therefore that have confured this interpretation, a dilute interpretation, may recal their jeft, and

V. 16. All the horns of the wicked also will I cut off ] I will la my reign pull down bad men, and fet up good.

### PSAL LXXVI.

Title. Neginath] See the Notes on the Title of Pfalis. A Song or Pfalm] Seathe notes on the Title of Pfal. 30.

Verf. 1. In Judab is God known] By his word, and by the deftruction of their adversaries. This Pialm is of the fame fubicit, as Plalm'46. God is dur refuge and flreneth. the lame subject, as Plain 40. Our is mer rejuge and stronger, 6x. and perchance written upon the same occasion. Some notable videry, doubtelse; whicher over the Ammonites, as some think, or any other. Both Pfalms compared together, will illuftrare one another V. 2. In Salem alfo is his Tabernacle Which afterward was

called Jerufalem.

V. 4. then the mountains of prey] Kingdoms full of extortion and rapine, compared to mountains full of ravening beafts; or to mountains where robbers ufe to fhelter themfelves, and by in wair for prey, Amos at I. Or, more glouds then the mountains of prey, is a proverbal expression and amplification of greatest glory and exultation. For so the words are used to that purpole, in some other places of Scripture: They joy before thee, according to the joy in harvest, and as men rejoyie, when they divide the spoil, Isai, 9.3. & 53. 12. Therefore will I divide him a portion with the great, and he shall divide the shoil with the

V. S. they have flept their field] Their last fleep, or fleep of death; as in the near verife. And font-mot improbably, conceive, that this might have referrence to that great and mitaculous defeat of the Affyrians by night, refared a King. 19.35.
which hapned in King Ezekiah his time. If to, then we know which hapsed in King Esskish his time. Hift, abone we know both the time and particular occasion of the Pilain. In either is there any thing in the whole Pilain, but may very well fland that conjecture. This of their theep, repeated gain in the next verif, onlies it very probable. and story of he next y might better found their heard.] Some and story of he next y might better found their heard.] Some of the next years of the next years of the results of the content. The content is the next probable of the pilain of the their means, that Cost took sway their courses, and that their means of the River in the based. But it is were

their wonted strength makes often in the parcel, but it were nearn of the Affyrians, as we have mentioned upon the former words, there was no fight at all. And befides, having told us of their laft fleep in the work immediately before thefe, it is not fo likely that he should in the fame verife, each upon their faint and heartlesse carriage in the fight. More likely there-fore, it these words have relation to the faid sleep. A man that lone, if their words have relation to the isid (leep. A mun that is in a found fleep, may upon the wording of his phantafie, thrive and endeavour much, as either to rife, octor un, or perhaps to defind himself; but he flows in either legs nor hands, till he be awaked. Virgil the Poet, upon a like occasion, fleaking of one, (a mighty and invincible man otherwife,) whom he faineth in his encounter with Eners, foodsinly of where the time of the word of the power and strangth by the god, in favour to the fail Pinz Eners, hat he very fame 6, while the control of the word of the word of the control of the word of the gods, in tayour to the laid risk linear, hain the very some up-militude, of aman fittiving in his sleep to no purpole: A very lut in formis scules whi languida prifit Notice quies, nequiquem avidos extendere enriss Velle videnar, & in medius constibut aulao extenuere conques pene vuetour, or in manus consumu agri Succidimus: non lingua vulet, non corpore nois Sufficient vures: nec voes, nec verbs (equentus: Sis Turno (quatanque viam virtute petvuit) Successum Dea dira negat: &c. No man can with for a better comment upon these words of the Psal-mist. But I will not do the Poet so much wrong, as to go

about to English him, either in profe, overefe.

V. 2. who ney fixed in thy fight? God, with a look, is able to defroy all the power and activity of the enemies, were they never so many or mighty.

V. 8. from becars? Thou hast delivered us by thy power;

manifested as from heaven, Pfel. 57.3.
V. 9. to judgement ] To revenge the wrongs done to thy

Church, and to deliver it.

Church, and to deliver:

V. 10. Surely the wrath of man finall praife the! The rage of thy foes, and ours, will turn to thy praife, who being overcome, thy people shall praife thee for their deliverance. And the more reute they, the greater our deliverance, and our chanks accordingly: Or, as fome others, the enemies them felves confounded and convicted, shall acknowledg that it is thy doing, and thall be humbled before thee.

the remainder of wrath (halt thou restrain | Either they that remain and furvive of thy people, a King. 19. 30. And the remPfal. Ixxvii.

thy glory.

refrain! Heb. gird. That is, keep it within compasse, as V. II. Vow, and pay unto the Lord your God | Pfalm 16. 6

Eccl. 5.6, 7.

let all that be round about him bring prefents To wit, the Levites, that awell about the Tabernacle: or, the people among

whom God doth dwell.

unto] Heb.tofear. by fome translated violentiseits, that is, he will gather as grapts. As one guther grapes, fo that he easily and fundenly rake away their lives, and dispoint their enterprise. The metaphor thewech, That the deftrution of the mightieft, with God, is but as the nipping of a bunch of grapes with men.

PSAL LXXVII.

Title. to Gedutbun] Pfal.39. tit. of Alaph Or, for Alaph.

Verf. 1. [Cried unto God with my voice] The Prophet reacheth

N. 2. my fore] Heb. my band. If taken properly, he means, My hand was firetched out in prayer; or, bedewed with my

ran] Or, was firstched out.
refified to be comforted ] Ier. 31.15.
V.3. and was traubled] Good men fometimes after prayer
are traubled more then before, yet must they hold on pray-

ing.
V. 4. These boldest mine eyes wating ] God laid so many for rows on him, that he could not step.
I am so troubled that I cannot speak ]
As one that is associated. with fome fore blow received.

with tome force blow received.

V. 1. bene confidence the days of old J [nl. 143.5.
V. 6. my fage in the night] Of thanking vinag, which I was accustomed to fing in my prosperity.

I command which made with the mart. J pala.4.

my fipric made diligent (serie) For the causes of this great my sprix mane suigent [serus] for the caulet of this gives change and the means to eccover my former happy class.

V. 7. will the Land call off for every 1 plal 13:1.

V. 8. for commercy [14th, 19 generation and generation.

V. 1. 10. If sid, This is my infirmity [pfal 31.12. See more there,

and p[al.116.11. and pial. 110.11.
I will remember the years of the right hand of the most High.]
The ambiguity of the word [7] which may be translated either years, as it is here; or mutationes; that is, changes; as by divers; hath occasioned much variety both of Translations, divers; hash occasioned much variety both of Traislations, and Expositions. It pare, the most probable feeling will be of which he turned processes in the following verses; that the base preferent infimity and doubles, he hash opposed the consideration of former tender, when God did turn the right hand; that is, did there it wonderful power either in particular deliverances afforded to himselfish his necessity or publick; to his rances afforded in his directions, when one merit he whether the consideration of the consideration o people in general in their extremities, when oppressed by their people in general in their carrenners, when opposition, by the carriers and the line. So polita, a first a long count of their prefere condition, ver. 11, 13,60.

Hate when God had formerly a first a long count of the line with God had for the line with God had for the line with God had for the line. This is my infrainty, it is a line of the line of th enemies, and the like. So pfal.74. after a long complaint of changess but these, the most approved, and in my judgment the onely probable. Some, for this is my imformicy, translate, informari me is lud? or should I be fick for this? but it comes all to

V. II. I will remember thy wonders of old ] plal, 44

V. 13. Thy may, O God, is in the fantiuary ] Thy manner of seeding is to be learned in thy word, which is taught in the fanctuary,pfal,73.17. V. 14. among the people] From whom, through whom, and to

ANALY III.

The state of finded, &c. Or, then shall indust into the state of the st

people thorow the ten its , the manufactured may have their frighted, phil. 1143.5. V. 17. The clouds poured out water] Heb. The clouds were powred forth with water. It rained, thundred, and lightned, when God delivered his people, Exod. 14.14. pfal. 68.7, 3.9.

I Cor. 10.1,2.

thine arrows also went abroad ] plal .68.33.

V. 18. The voice of thy thunder was in the heaven ] plal .18.

V. 19. thy path in the great maters ] That is, in deep wa-

ters,
thy feet fleps are not known.] Or, as by some expressed, were
work known. For when thou hadd brought over thy people, the
water returned to her course: and the enemies that thought wie desom. For when thou hadd brought over try people, in water returned to her courfe: and the enemies that thought to have followed them, could not paid thorous, Broad-free and the enemies that the parties of the people of t ngain, Thy me is in the fee, &c. may be understood of Gode wonders in the feasecording to pfal. 107.3.2.4.&c. They that go down into the fea in flips, that do bufuelfe in great waters; Thefefee the workes of the Lord, and his wenders in the deep,

### PSAL LXXVIII.

Title.

Mafchil of Afaph ] Or, A Plalm for Afaph to give infirm

Verf. I. My people] The Propher, under the name of a teacher, calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof he was but the

hips 3 Pail calleth the Golpel his, whence he was but the pretener, Romanick 3 fc.3.4.

Ve. 1. will expens meaning in a peralel pda1.49.4. See more there. The words of the Plaintil, with form discration, are cited you be exampled, upon occasion of Curli his present possible in parables: not with reference policitation might feem violents and important with reference policitation might feem violents and important words; but not the words them (ever, and to that full which are the mission of the present policitation might feem with the present policitation might feem violents and important policitation with the present policitation of the present policitation with the present policitation of the last finds which of themselves they are very capable of 3 year and more proper to them, according to their more ordinary use and more proper to them, according to their more ordinary and the more property. The it might be sufficient which we applied to the Propher Japing, I will sow my meant in pradites, Sec. Max. 13. 50 to it it is no ordinary formula, used by the Evangelista as well in allusive and indirect, as in more direct and proper applications; as Exposition will cell you there. Hence the plications that the property of the work of the the Paragolist, there which have been keep legar from the control of the property of the diatly from the Evangelist himself, appears by the Septua-gint here, whose Translation is, 93 6 γς ομαι αροβλήμα α απ

er Km.

I will utter] Plentifully, as a spring sends out water.

dark spings [Sharp ones, that require wit to understand and
ispound them.

old Of things that have been done long fince.

of star Orinings than have seen using another V. 3. beard and home? pfal.447.19, 20. By the sellimony in faceb pfal.447.19, 20. By the sellimony and law, he meaneth the whole written, which they were commanded to teach their children.

our falters have toldus] Which were the people of God,

that they fhould make them known to their children ] Deut, 4. 9.

V. 6. That the generation to come might know them] He themeth wherein the children thould be like their fathers, that is, in maintaining Gods pure Religion. ¥.7. Thát

V. 7. That they might fet their hope in God ] He flieweth wherein the use of this do ftrine flandeth, in faith, meditation of Gods benefits and obedience

Plal. lxxviii.

V. 8. And might not be as their fathers] Though thele fathers were the feed of Abraham, and the chosen people, yet he shew. eth by their rebellion, provocation, fallhood, and hypocrific, that the children ought not to follow their examples.

that fet not their heart ] Heb.that prepared not their heart.

their heart aright] ver. 37.

V. 9. The children of Ephraim] First, they fled before Jephtah. Judg. 12,4 6. Secondly, before the Philiftines, i Sam. 4-10. which feems the rather, because after mentioned in this pfalm, ver.57,61,67 or, before Abijah, 2 Chr.13.17. See alfo, 1 Chr.
7.21,22. And Zabud bis fon, &c. to which some of the best Interpreters think these words to refer especially: & so the Rabbins too, Kimki, and some others. Others, by the children of Epimain, understand the Israelites in general, so called by reason of the preeminency of that Tribe; and particularly of Jeroboam, an Ephraimite, the head of that division and desection of the ren tribes, which they conceive is here intended. If fo, the plalm cannot be Davids. But it doth not feem to me probable, that this should be here mentioned, before so many things of an-cienter rimes, that follow after: and that which followes in the next verfe, They kept not the covenant of God, &c. cannot be refrained to either Ephraimites, or Ifraclites (as divided from Judah) alone, but belongs unto the Jewes in general. carrying bowes ] Heb, throwing forth, or, [hooting with homes

as Jer.4.29. V. 12. in the field of Zoan] A place of note in Egypt, Ifa. 19.

13. Ezek. 30 14. V. 13. He divided the fea ] Exod. 14.21.

V. 14. In the day-time alfo he led them with a cloud, and all the night with a light of fire] Exod. 13.21.8 14.24.

V. 15. He clave the rocks in the wilderniss, and gave them drink as out of the great depths [Exod. 17.6, Num. 20.11. psal.

Arming a one of the great capping and they drank of the water all the while they were in the wilderness , for it followed them is the Defert, Deut. 9. 21. pfalm 105, 41. I Cor.

V. 17. And they finned yet more against him] Their wickedness could not be overcome by Gods benefits, which were great and many, Ifa. 5.4.

many, 11a.5.4.

We say the most High in the wildswelft: pfal.95.8.

V. 18. By asking meat for their luft 1 or equire more then is convenient, to fatisfie wanton luft, and to doubt of Gods power, if we have it not, is to tempt God.

power, it we nave it not; so to tempe God.

V. 19. Tel, they flake againft God Num. 11.4.

Can God furilly a table in the wildownfle? ] Thus when we give place to fin, we are moved to doubt of Gods power, unless he will always be ready to ferve our lufts.

ne will aways to eve out units.
furilly lichorder.
y. v. Bibbddse floose the rock that the maters gulfied out, and
the thrans over flowed [Exod. v7.6. Num, 20.11.
y. 2., and trufted use in this faltation [That is, in his fatherly
providence, whereby he execute for his and provided fuffici-

V. 23. Though he had commanded the clouds | So that they had
that which was convenient, but their luft made them to cover

V. 24. And had rained down manna upon them to eat, and had

given them of the corn of heaven, ] Exod. 16.14. Joh. 6.31. V. 25. Mandid cat angels food ]Orsevery one did eat the bread of the mighty. Such as angels might ear, if they used food. Excellent food. So the tongue of angels is put for an excellent zongue, I Cor. 13.1. Or, food that came from the babilations of Angels (Heaven) as the Chaldee Paraphrase expresses it; and before, called, the corn of heaven, v. 25. Or, prepared and fent to them by the ministery of Angels; whom God doth use in most things that belong unto men, either good, or bad; though they be not always mentioned.

V. 26. He caufed an eaft wind to blow ] God used the winds

to teach them, that all creatures were at his command, and that to ceach them, that all creatures were at his command, and that no diffance of place could let his working, to blow] Heb, tego.

V. 27, feathered fowls] Heb, fowl of wing.

V. 28, in the midfe] Of the places where they used to en-

camp or, in a place neer the camp: for it follows, round about

their habitations; not in the midft of them.
of their camp Heb.his camp: That is, the camp of Jacob, mentioned ver at.

V. 30. fom their luft] From the meat they defired; or from defiring more. while their meat was yet in their mouthes] Num. 11.33.

V. 31. Item the fattest of them Though others were not spared yet chiefly they suffered, who were most pussed up, and were chiefest among them.

[wote down] Heb, made to bow.

Jones down; reco. mane to were those more maketh men those man of power period.

V. 32. they finned field. Thus fin by continuance maketh men infentible, to that no plagues will mend them, 2 Chron. 18.

V. 33. in vanity] In fruitleffe journeys in the wilderneffe, fo that they could not come to Canain, Num. 14.29.

V. 34. When he [len them] Such was their hypocrific, that

they fought unto God for fear of punishment, though in their

they lought unto God for tear of punniment, though in their heart they loved him not, Hof. 5.15. V. 37. For this heart was not right with him] Whatforver cometh not from the pure fountain of the heart, is hypo-

V. 38. forgave their iniquity ] Because he would ever have some remnant of a Church to praise his Name on earth, he sue

fered not their fins to overcome his mercy. fered not their fins to overcome his energy.

V. 39. For he renambed that they was but fully! Beind he puttets no trulk in his faints; yet he heaven are not eten in he fully. He was not enter in his faints; yet he heaven are not eten in he fully. How much more chaminally, he. Do h; s. 19, c. Con. 3.

1.1 will but a give unif the greated any more, for mean fact; for the innegitation of man fact in the first height and yet of the first height and the second of the height of the second of the height of t

much malety, and of little continuance.

a wind the possible possible away, and cometh not again. 30 space me that

I may recover strength, below 1 go hence, and he no more. Pla1, 39.

13. See also Job 7.7. O venumber that my life is wind, &c. Of the foul, and the immortality of it, not mentioned at all in fuch expressions, see upon psal. 5.5. For in death, &c. and upon psal. 37.

V. 40. provoke him] Or rebel against him. V. 41. turned back and tempted God ] Or, tempted God a-

gan, limited the bay One of Ifrata! By appointing what he should do, or including his power within their capacity.

V. 42. They remained no bit hand! The forgestulness of Gods benefits, is the root of rebellion, and of all vice. from the earing 10, r. poss affiliation.

V. 43. wrangle! Heb. fet.

V. 44. And had turned their vitures into blood Exod, 7.00.

V. 45. He son divers sorts of sites among them, which devoured them Exod. 4.10.

them] Exod.8.24.

He sent divers forts of sites] This word signifieth, a consused

mixture of flies, and venemous worms. Some take it for all forts of ferents: fome for all wilde beafts.

frogs, which destroyed them] Exod. 8.6. V. 46. He gave also their increase into the caterpillar Exod. to.13. He repeateth not here all the miracles that God did in Egypt., but fome which might be sufficient to convince the people of ingratitude.

V. 47. He destroyed their vines with hail, and their sycomore-

V. 47. He delived their vinst with half, and their frommer-ters with full Essed\_133, delived Heb. kilded. froji O. Great hat famet: V. 48. He gave up Heb. He flow up, but thands-obtisty O. eighbrings. He gave her he free great of his anger, would and infigration Sounce, because of the teen plagues of Egypt, they find but feven here mentioned think the reft, three in number, to wit, that of the lice, which in that order Moses relates them was the third, Exod, 8.16, &c. that of bailes and blaines the fixt, Exod. 9.8, &c. and laftly, that of the darkviffe in all the land, the ninth, Exod. 10.21, &c. might be comprehended by the femany general words here heaped together. But then we shall be as much troubled to give a reason why the rest, (the greater nummuch troubled to give a reason why the refl, the greater num-her, feven of ent being particularly mentioned and expetified, their either flowald be thus put regether, & that in fuch general terma, as may comprehend any or the refl, or all of them, as well as their. And then fecondly, if three plagues were intended, juff to many why the word a receded that number, being four a least; forcessife of surge, weath, indignation, and transite which that throwed the author of this conceil, contrary to what him-felf had before fee down of three onely omitted, or not experf, of a particularly large. At least one of the constraints of the confed particularly, here to find four; to wir, the fit also, the mur-rain of cattel: of which there, indeed, some make a doubt, whe-ther particular mention be made of it, or no: as may appear by the different translation of those words, (for there it must be, or the anterent transarion orthole words, for the finance, on no where; of the fittieth verfe; but gave their life over to the prilitence; in the tenth; but gave their beafts to the survain, in the margin. Then again, supposing we could fatisfic concern-ing the number; another question by some other may haply be taifed about the order, why the Plalmift doth not observe the same order that Moses doth: that being the second here, which in Moses is the fourth; and that third here, which in him which in Mores and that fourth here, which in Mofes makes the eight that fift, which in Mofes, the feventh and laflys, that fift which there the fixt. Our best answer therefore will be,

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be if any flick at the omiffion of either three, or four of the ten, legif any flick at the omifilion of either three, or four or the ten, oddfine an andiere from them, whether it was not free for or the Plainti to mention as many, or at few, as he thoughtfut himself, without any further regard then to his own plaintie, and his petion verte? Or if he had not mentioned any at all, whether the could have been juffly that god of any omifiting? If that cannot be thereof, as I believe it cannot; then is it are juilled traction, or require a realon why all not experfed, as well as found. And to we hall conclude, that there words (the words as found and to we hall conclude, that there words (the words). of this verse) be general words, which relate to all the plagues in general, and not to any particularly. See also upon psal.

105.18 He fent dahuffe &c.
by [endung evit Angels among them] Some plainly understand
Devits, whom God doth use sometimes as instruments, in such Devit, mon 100 don me tonetunes as intruments, in men-cales, as by the history of Job, and many examples in the Now Testament doth appear. Others, good Angels, called evill Angels, whileft under God ministers of evil, or executioners of Gods jull Judgments. There be examples of both good and evil, used by God in these cases. But that those were eving angels that were used by God in that business, herementioned, fome think is intimated by Moses, in the word joint ettinik is intimated by radies, in the work printing the defiring result is 2.3 But that can be no argument, fince the Angel whom God under about the three dayes petitlence, definibed a Sam. 24, in the fine chapter and verie is flyled a state of the day of the Lord: which is not likely to be meant of Satari: who indeed had been by his temping of David, is we reduced, marked, the confident is temping of David, is the reduced, under that name at leaft, of the purchasent, Rabbi M. Ben. Maimon, the molt fore and learned of all that profiding, in his excellent Treastife, called, Marc Nonschien, Lac. 6.dilpates at large, that what fower is operative under Gods and the elements, and all natural faculties, and the like, are called Angels in the Scriptures profidence in the called the state of the fore most actionallegic (his proper crease, opposite dividence). The control of his tempting of David, (as we read I Chr. a.r. ) the occasion

inflicted by Gods immediate power.
V. 50. He made a way Heb. He weighed a path.
their life over to the peftilence Or, their beafts to the murrain,

Exed. 9.3. See upon ver. 49.
V. 51. And Smote all the full-born in Egypt, Exed. 12.

the chief of their ftrength] The first-born are so called, Gen.

49.3.

of Ham] That is, Egypt: for it is called Mizraim, of Mizraim that was the fon of Ham.

like fbeep] Pfal.77.20. (Ne specy) 1 al. 77.20.

V. 33. So that they feared not.] They had no occasion to fear, for God destroyed their enemies; yet they did fear sometimes

overwhelmed their enemies ] Exed. 14.27. & 15.10.

dence: to which he makes all the same to but as bodinically and limits, because of the eminency of that place, the holinefle whereof did as it were spread to all other parts of the land, as if the whole had been a Sanchuary, and conference (ground, It is therefore to the honour of the whole land, as well as of the Sanctuary , that he calleth it, the boly border , or, border of his

which his right hand had purchased Not got by them by their own power and firength; as Plal.44.3. For they gut not the land in possession by their own sword - but thy right band,

W. 55. divided them an inbritance by line Joh. 13.7. V. 57. dealt unfaithfulf] Nothing more displeaseth God in children, then when they continue in that wickednesse, which their fathers had begun.

deceitful Or, flack or warping. The fimilitude, it feems, was commonly used by way of proverb. So Hof 7.16. They return, but commonty uted by way of proverti. So riot 7.18.1.09 felling way.

\*\*Y.\*\*

\*\*That is the mod High: they are thise a deciring hown. As on the lock other fide, to truft to his hown, Pfal.4.4.5. and elfewhere. And, a were four that will not turn back, used also proverbially, 2 Sam. 1.2. death of the which expressions archers are best able to give V.

V.58. For they provoked him to anger Deut. 32.21. By ferving God otherwise then he had appointed.

V. 60. So that be so sook the takernatic of Shilob 1 Sam. 4.

11. For their ingratitude he suffered the Philistines to take the ark, which was the fign of his prefence from among them, and never brought it back to Shiloh again, Jer. 7.12, 14.

V. 61, divered his [trongth] The ark is called his fitrageh and beauty, because thereby he defended his people, and beautifully appeared unto them, i Sant, 2.1. plal. 13.2.8.

V. 62. Now wroth with his inheritance! His people, that were

as dear to him, as our inheritance is to us. V. 63. The fire confumed their young men They were fudden-

ly destroyed, I Sam.4.10.
their maidents were not given to marriage They had no marriage longs; that is, they were not married, Jer.25.10. Rev. 18.

given] Heb. praifed.

V. 64. their widows made no lamentation] They were so o-P. 64. their widows made no laurentation.] They were foo-verwhelmed with grief, that they died themcellers, and could not lament for their luubands, I Sama. 1.9. &c. V. 65. the a mighty man that [houteb by radjo of wine] Or, 4.60 wines as others. Now by fuch fimilitudes the Scripture

After water as others. Now by fuch ismilitudes the Scripture than a refere future the nature of man, there being nothing usually that affects the phantic more among the vulgar, then the reprefensation of fuch might year, and Gyanus; a sappears by the many fables, with much applaule, received among inch in all notions, concerning both the perfors and Adions, and habitations of Gyanus, and gyandike men. For the fame trade on the Sum alignful, a spin reprefenced to a figure small company that must a reser. See more upon Pfal, t. 10.6. He faul fall

V, 66. he [mote his enemies] With difeafes, I Sam. c.6. which

F. 66. he footh between Y With distales, J Sam., 6. which was a reproach to them, J Sam. 6. #96.pp.] That, so was a reproach to them, J Sam. 6. #96.pp.] That, shiloh, a town in the tribe of Ephrain, the foot of Joseph: where the Ark had abided a long time, till it was taken by the Philitheen that after that, God would not have it to recum thinker any more, but after many migrations, I Sam. 6. 113,60: the Drought by David of pruisilen, and placed in the absertacle.

brought by David to Jerusiaem, and placed in the tabernacle which he had prepared for it.

V.6.3 he built his January life high place2 In fome Bibles that. In have teen, and utde, it is printed very ablurdly, life high places, instead of, life high places, the places of the high places. Temple was like a flately Palace, for largenefic and magnifi-cence: and Herods Temple, as it flood in Chrift his time of his conversation among men, it was not only like a palace, but like a castle too , compassed about with towers and all man-ner of fortifications, as appears by the story of Vespassans

fiege.

which he bath established for ever.] See before upon Plat. 68.
16, yeathe Lord will dwell in it for ever.

effablifhed] Heb. founded. V. 70. He chofe David alfo his fervant ] 1 Sam. 16.11. 2 Sam.

v. 71. From following] Heb. From after. to feed Jacob his people, and ifrael his inheritance] 2 Sam. 5.2. (Chron. 11.2.

1 Chron.11.2.

1. Chron.11.2. Sebe fed them according to the integrity of bits hear? He verse wherein a Kings charge flandeth, to wit, In providing faithfully for his people, in guiding them by counfel, and in defending them by power.

PSAL LXXIX.

Title.

Of Alaph ] Or, for Alaph.

Verf. 1. "He beathen are come into thine inheritance ] The veri. 1. If he neatures are come unto tione movinence | The reamen of the Babylonians; who fooyled Gods inheritance, polluted his Temple, deftroyed his religion, and murdered his

people.

thy holy temple have they defiled P [al. 74.7.

V. 2. The dead bodies of the fervants The Prophet sheweth,
to what extremities God sufferesh sometime his Church to fall, to exercise their faith, before he see to his hand to deliver

finites of the beaven] Pfal.74.14.
V.3. there was twent to keep them] Their friends and kinffolk durft not bury them, for fear of the enemies: or, there were fo many flain, that the living fufficed not to bury the V. 4. We are become a repreach to our neighbours] Pfalm

a represent to our neighbours] Whereof fome came of Abraham, but were degenerate; and others were open enemies to thy religion; but they both laughed at our miferies.

V. S. How long, Lord? ] Pal. 89.46.

[ball thy jealouse burn life fire?] Wile thou utterly consume us for our fins, before thou takest us to mercy?

V.c. Pair out thy wests upon the testbess that here not beaves | Vecf. 1. Then that testiff Heigh life a feet]. By Joseph level Of imprecations in general, see before upon Pfalm 35.4.

Vecf. 1. Then that tests the Confident of the Confidence of t thee] Of imprecations in general, fee before upon Pfalm 35.4. Let them be confounded, &c. However, there be, of the most judicious, who think this imprecation (in form) may be refolved into a modeft expoltulation, as if he had faid, or intended to fay; Lord, how can it fland with thy geodnesse and justice to fay; Lord, how can it thank with thy geometic and juttice, to lay fo much upon us, who are thy peculiar people, who both know and worthip thee; and to be fo indulgent to those, that are mere ftrangers? those that know thee not, nor call upon thee? But whether we take them as an imprecation, or expostulation, certain it is, that the aggravation is not properly (as it might feem at first) in that they know not God; (which in some cases would be an extenuation rather, according to in lome cates would be an extension rather, according to that of our Swiours, #files flaid into them, if y were blind; ye flowed have no fin Rev. 10th. 9.41. And, That fervant which here to the Lind in the limit of the Lind in the limit of the limit and effects of that igngrance, gleichance, though the faint be done founctiones by them also, perchance, though the faint be done founctiones by them also, that profess they know God J in the next verse, For they have devoured Jacob, and laid maste his dwelling place. These two verses (6 80 7.) are used by the Prophet Jeremy also, but with some little alteration and addition, as will appear if compared, Jer. 10:25.

V.7. For they have devowed Jacob ] Heb. - veravit, in the fingular: He halb devouted; that is, nunfquifque corum; every one of them; as fome of the Rabbines there. Or elfe it may be that a Vau is wanting; which is supplyed by Jeremy, Jer. 10.25. See upon the former verse,) where the word twice repeated, and both times in the plural. V. 8. O remember not against us former iniquities] Esay 64.9.

Which we and our fathers have committed. former iniquities ] Or, the iniquities of them that were before

let the tender mercies feedily prevent us] And flay not till we be overwhelmed with our troubles.

V.9. O God of our falvation Seeing we have none other.
Saviour, neither can we help our felves, and also by our deliverance, thy name shall be praised, Therefore, O Lord, help

names fake ] Josh. 7.9. V. 10. Where is their God? ] Pfal. 42.10. & 115.2.

revenging ] Heb. vengeance. revenging of the blood of thy fervants which is fined ? Pfal. 48

V. 11. Let the lighing of the prisoner come before thee] Who though in respect of God they were justly punished for their fins, yet in confideration of their cause were unjustly vexed.

thy power Heb, thine arm.

prefer ve thou those that are appointed to dye ] Heb, referve the shildren of death.

shildten of death.

those that are appointed to dye] Which were captives among
their enemies, and could look for nothing but death, Pal.44.

22. He prefleth this upon God, as a thing most besteming his infinite both power and mercy, to help then, when there is least hope: Because, mans extremity, is Gods opportunity. It is mentioned as the proper work of God, Psal, 102, 20, To hear the greating of the prifoner; to loofe those that are appointed to death. And it is the propriety of all that are good, and generous among men to imitate God therein, fo far as their powto death, and those that are ready to be flain, If thou fayeft, &cc. Prov.24.11.12.

V. 12. And render unto our neighbours seven fold] To wir, to our unmerciful neighbours, who in our calamity, when we expected pity and compation, did cruelly infulr over us, and upbraided us, as other heathens did, of our vain confidence in our God: and made our temporal fufferings, an argument of our falle worthip. Of this, and of defire of revenge in general, fee, as before, upon Pfal, 35.4. Let them be confounded, &c.

Juto their bosome, as Elay 65,6,7.
V. 13. Sprep of thy posture] Pall. 95,7. & 100.3.
we will show forth thy praise to all generations] Heb. number. That is record the particular benefits, for which thou art to be praifed. We ought to defire no benefit of God, but on this condition, To praife his Name, Elay 43.21.

to all generation? Heb. to generation and generation.

PSAL. LXXX.

Title.
Sholhamim 1 See Notes on Plat 60, tit.

Eduth | A contestation : wherein the Plalmist earnestly intreateth God for freedom out of those miseries, which by his defertion had befaln him. of Afaph] Or, for Afaph.

Judah : forthat the calamities of the ten Tribes apart, are conjudan : to that the established of the Pfalm. So Amos 6.1, &c., Judali is reproved, because not sensible of the affictions of Foseph, ver.6. that is, of the ten Tribes, carried into captivity about 150. years before the taking of Jerufalem, by the same Chaldeans. Others, because mention is made of the Ark. (betrier) the Cherubins) where God was faid to dwell, for which fee Exad. 25.22. And there I will meet thee &c.) and that the zen Tribes 35,22. And there I will meet the Sec.] and that the ten Tribes were departed from the worship of the true God that was faid to dwell there, and worshipped Idols; and by confequence had no interest either in the Ark, or in the God of the Ark. they therefore conceive that the ern Tibbe coints here be meant particularly; but by Joffso, they understand all the Tibbes in general, as Plainners, verf. 4: This be notioned in Joffsoh for a tilmony, &c. But the objection is in very deed of little confequence. For if the Pfalmitt may be allowed to ad-dreftle himself both true God, for them that had forther him; t with you as well to the God dwelling in the Aik, or among the Chamilton of the Aik, before an online of the state of the or all they therefore conceive that the ten Tribes cannot here be Cherubins of the Ask; being an ordinary seisbress, or ex-pression of the rue God in the Scripture? Besides, as is well answered by some, though the generality of the ten Fribes had aniwered by fome, stough the generality of the ten Fribes nas fortaken God, 'yet many there were of that divition, who not only had forfaken them locally, a Chr.11.16,17, but also re-maining among them, wothipped the true God in their hearts; a nordid conform to the ourward Idolarous worthip of the reft, 1 King. 19.18. Tet kbare left me from thousand in 1fvael, &c. A greater objection may be, as I conceive, though no notice be taken of it, from the next words, as we shall see

V. z. Refore Ephraim, and Binjamin, and Maniffich, flirre ing thy fivength? Why these Tribes should be joyned; and why these onely mentioned, is a question; and whether all the Tribes in general; (of which fee what hath been already faid Tribes in general; (of which fee what hash been already fails upon the first verify.) or the tern onety; be intended. Thisy that would have all the Tribes included, fay, that it is usual in the Scripture, by naming of four, to underfined all; what the Tribe of Ephraim and Manaffe; before the Kingdome were bretted in the Tribe of Ephraim and Manaffe; before the Kingdome were bretted in the Tribe of Judah; were the chieffel Thiste, being Jofephr spotenty; that the fet alter Tribes, when all the Iface lites, divided into four caugal parts, encamped about the Aris, these made one part, Numa. 17, 18,8c.; and with reference to that ancient relation, though hong after, might probably be named together. And besides this, that Benjamin had a particular relation to the Tribe of Ephraim and Manaffe, because Benjamin and Jofeph were not onely brettien, as all the reft of the Particules, all flows of Jones be useful for suddown as of the Patriarchs; all fons of Jacob: but also openingers, as St. Basil here calls them, fons of one mother. This, upon a supposition that the twelve Tribes in general are the subject of luppoint on that the twelve I ribes in general are the lubject of the fee complaints. But that 10 fome others, men of gener, judgment and I tearning, will not be granted: that all finoid be intended, and yet neither Judds, the very chief (in those dayes) of all the Tibes; nor the Temple, or City, far more confiderable to the Jews in all their joyces of forwards, then life, or any distributions of the transfer o thing elfe, should be mentioned. But they that object for frongly, and in my judgment plaufibly enough, against the former, take no notice at all (which I much wonder at) of one frong objection that may be made against their opinion.
For if the ten Tribes onely, or the fractices, as then called. were here concerned; how comes Benjamin to be named; which was a diffinet Tribe from the Hraelites, and adhered unwhich was a diffice I have from the trienness, and agencied ma-to Juda, when that unhappy division, by the revoled freh Tribes, hapned? In answer to this, all that I can think of (fince I find nothing by others either objected, or answered about it,) that hath probability, is this; That haply the words both of this and the former verse, were some ancient form of prayer, used of old, when they were all one body, cither upon the marching of the Ark, or fome occasion of imminent danger; but an ancient publick formula, whatever the occasion of imminent danger; but an ancient publick formula, whatever the occasion of the occa fron were; and as arrancient form, (which in prayers is ordi-nary, wherein many have been very ferupulous to alter any nary, wherein many have ocen very terupulous to atter, any thing, either words, or matter, though fometimes for the beft;) here used and retained, though alteration of times had, now much altered the cose, So Plal. 68, 1. 40/16, O. God, &c. was an ancient form, as is noted there; and fo again, Pfal. 13 2.8,9,10. Acient form, as is noted there; and to again, 1:10, 13, 2, 3, 3, 10, 22, vife, O Lord, &c. Let thy Prieft, &c. For thy feront, &c. as appears by 2 Chron. 6.41, 42. As for the conjunction of these three.

Tribes, in general, this also, besides their encamping together? is observed, that they, or the remnants of them, dwelled together in Jerusalem with Judah, after the captivity; as is recorded r Chron.9.3. V. 3. Turn us] Or, Return us. To wit, out of captivity.

V. 4. How long will thou be angry against the prayer of the people?] The faithful fear Gods anger, when they perceive that their prayers are not forthwith heard.

mit

Pfal. laxx.

wite tides be sings?] Heb, welle these smoke.

V. 5. These feeded them with the bread of sears] 1 King, 22.

19. Pial. 100.9. Elay 30.20.

V. 6. Thou makes us as first sunto our neighbours! Our neighbours have continual strike and war against us.

V. 7. Turn us again] See ver [.3. V. 8. Then halt brought a vine out of Egypt] See Elay 5. I 

cast out the heathen] P[al.443. V. 10, the goodly ceddrs] Heb, the cedars of God. V. 11. and her branches unto the river] To wit, Euphrates, as

P[41.72.8.

V. 12. Pohen down her hedges] Plat 89.40. Elay 5.5.
V. 13. The boar Or, That the boar.
The boar out of the wood doth walle it] That is, as well they

Let over our of the wood soon water? I met is, as west time that hat our religion, as they that hat our persons.

V. 14. last draws from brazer? They gave nor place to reation, knowing, That albeit there were no hope on earth yer God was able to succour-them from heaven, Esay 63.

V. 15. And the vineyard which thy right band bath planted] v. 15. ARE DE UNIGHTE WORD OF TIGO: DANG DEED PLANTED.
There betwo words in this veric, 133, (here aranfated vinegata), and 3 (here, branch,) about which there is great controverse. As for the first, it is no where extant but in this controyethe. As for the bits, stip no where exam out in this place; the Khibbines can tell us nothing off, of certainty, and all that either by them, or any other, is faid of its, is either grounded upon the etymology, as it is conceived no be, and ervanive of 113, which fignificht sprare, firmare diffigures, &c. or upon the context here, being thus joyned, with the verb program the context here, being thus joyned, with the verb program that fignifiers or plant. Upon the first ground, fonce translate it, a bafe, or propp, or flay: such as are used about vines, to bear the branches, and fonctimes the body: and up-on the second, others, a wise; as here: or, a plant, Burchere to the body that the minimum of the second of the seco be, who think that a is here inftead of 3 2 and thereupon be, who think that n is here instead of n 1; and thereupon render is lutaria, that is n garden. Some think it to be an Epytran word; but I fee little ground for it, except all words, but once to be found inthe Scripture; must be conditioned to be strange words. However, if Egyptians, yet for world, as they interpret it, figuilise a plant, So that all this variety conties to one effect, and makes no confiderable difference of fence. As for the other word [2] I know not why there thould be any difference about it. It is true, the ordination of the confiderable difference of fence. there thould be any difference about t. It is true, the ordinary fightification of it is, a fon; but it is as undoubtedly true, that it fightifies fometimes a bough, or branch, as Gen. 49.22, twice in one verile; Fafeph is a fruitful bough, &c. besides. one verth; "gripph is a philift buigh, &c. belides, "mallthe familine of hippoorely daughters, there also trainlated
branchez: which figuidation being very proper and natural
branchez: which figuidation being very proper and natural
branchez; why any flooder atther choice that formers, because more
ordinary, and thereupon rell us, this Christismeans; or,
as fosice outlies, that Solomon; I fee no cause,
that this which floore for the fell? So chars, without thy
leave, no powite can prevail against it; and which as a young
bud, this taileft us again, as our of the burn alnes,
Y. 16. they possible at the reliefs of the sounternace! When thou
in thine anger delivered it over to the foot of the cennies,
PGE 3-21.

Pla139.17.
V. 17. Let thy hand be upon the main of thy right hand] By
the man of thy right hand, most understand, the man of thy
love, as Reijamin (properly, a fon of thy right hand) was to Jacab. And by hand, understanding power and protection, (as csb. Mad by hand, underständing power and protection, (as in utilial they make this to be timening; Protect and definal the man of they right hand; that is, tay fome, that sine, this transit, which hath here ho fear unto the; upon which thou had the dear unto the; upon which had the hold they have a superior of the man, not, as properly, profinall; but as they call the real, referring to the particular thing, thoken of before, whether man, or whatever elle teles. To this putpole they bring, the man of hange, for a hungy; son a same of thange, for the object of chings, a man of thang, for a warrier, and the like. Wherein nevertheleft kere in a maintel difference, beautif may in the phases. though not principally intended to fignifie a person; yet it though not principally intended to ugnine a perion 3 yet it refers to a particular man, not any thing elle; and therefore may be called perfoad; whereas here it is (as they expound) otherwife; referring immediately to a rowe, and in that wine, metaphorically, to a whole Nation. Others therefore by the man, underfland the King of the Israelize, whoever he was that had right to that kingdome, in those calamitous times But they are put to it, to give a reason, why the Plalmist should pray, not onely for an Idolatrous wicked King; but for an usurper, whose predecessors had impiously revolted from their

lawful King, the King of Judah. So that after they have faid as much as they can to that purpole, they come about again, and would rather have the whole. Church underflood. And and would rather have the whole. Church underflood, And by the fine fines, the muser columny for of proples, that, ones might be excluded from the benefic of thole prayers. Other fines are the probability in this exposition, would have the Meffas intended, cither, in both places; or at leaft, beful in the first, the man of God right from a condition of the first, the man of God right from a condition of the first, the man of God right from a condition of the first the first of the or to fome, whether Meffias or other, that had interest in the promifes made by God unto David. For he translates, see Jenebrard exprelles him, Sit manus tua fuper virum en jurafti Geneticate expectes, tim, Sit manus tua juper virume su piragis is manu dexira tua: that is, Let thy head be upon the many whome thou haff wors by thy right band, Wherein I make no quefiling, but he had a tespect of Pal. 89,35; Once have I forein by my but he had a telect to I'lal. 29, 25; once nave I 1860's 03 my beimels, that I will not be muc David; and Plal. 13, 11. The Lord bath from in truth mno David, &c. . . . am fo. inc. of his mind, though in this exposition of the man of thy tight hand, I will bind no man to follow him, fince the first may stand as probably: yet fo far of his mind, as peremprorily to conclude, that if the Pfalmit his intention was that way, as to recommend any unto God by these words; the surest way of expomend any unto God by these words; the furth, way of expe-dition much be geiumed upon these words concerning. David, in the nach Pfilm, I have laid help apon one that is rapply, Sec. I have fund by the second and for the second that is rapply, Sec. is epideliped; imite are also find throughout him: verifical; in-set, the control of the second for the second property of the second of the understood of second one, not divert, but the same, whether he was the second of the se

be underthead of fome one, not divies, but the fame, whether an expectly, that were connected to have interest in these consistence of the content of the co progeny: and fo David the immediate object of the words, and yet in him, indee the ten Triote, or all the new two ingents and Had it one been for the few words, which gave me for much legate, or his vast publy guided by the Chalder Parapheras, I must confeil. Thave found to little fastaction otherwise from any Exposiones, that I houd have been bold on have ventured upon another exposition, quite different from any of menured apon another expolition, quite different from any ofthelp but not led literal, or proper to the words, at Sonetive.
Wicked men, we know, whom God doth imploy to execute his
fin judgements, are called the fived, and the head of God; as
Pfalm 17, 13, 14. From wicked men, which are thy fiwind :
From men which are thy hand, O and, from men of the world, &c.
And how God doth use to threngthen fuch, Islain declares at
large, Theirfert their histiatistist were of finell power; they
wire diffusiged and confuseded, &c. 37, 27. And the Propert
Habakkut faith, that God hath weather and and entipoles
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and the state of the s people too; as Lam. 2.3, 4. He hath drawn back his right hand from before the enemies, &c. He hath bent his bow, he flood with his right hand as an adverfary, &c. So that inflead of a prayer, I (hould have made an imprecation of these words. But I rather adhere to the former interpretation, as more agreeable to the fense of other Expositors; but especially to the 15. verse, where some of these words are used, and would most probably (though fometimes by a figure called antanacialis, in he for ) be repeated here so soon after but to the same purpoler Some further confirmation we have also from Esay his words: Fear thou not, for I am with thee : (the words are diwords: Fear thom not, for I am with these! (the words are di-rected to the Church in general, not to any particular man) be not diffund, for I am ity God. I will fleengthen thee; yea, I' will help thee; yea, I will uphold thee with the right hand of my will help thet 3 rd, 1 will inpose time with the Tign. come of my righten finely, 4.1.0. I mult not omit, that from have thought Zerobabel might be the particular man (if any particular) intended by the le words: which if we could grant the twelve Tribes in general, to be the fubject of these complaints, which we cannot well, as we faid before) we should not altogether diflike. There be fome things in the Prophets, as Haggai, and Zechariah, spoken of him, that would fit very well to this purnofe. But I have faid enough. V. 19. Turn is sgain, O Lord God of Hofts, cause thy face to shine uponus, &c. ] See vers. 3.

PSAL. LXXXI.

Title.

Gittith I See the Notes on the title of Pfal 8 of Alaph ] Or, for Alaph.

Vers. 1. Sing aloud unto God] It seemeth that this Psalen
Was appointed for foleran seasts and affemblies of
the people; to whom these ceremonies at such times were u-

V. 3. in the new moon ] This they did also in other feasts.

V. 4. For this was a flatate for Ifrail Levit, 23, 24.
V. 5. This be ordained in Joseph for a testimony Joseph is put for all Israel, becase he had the double portion, which was one part of the birth-right, I Chron. 5.1, 2. So is Judah fometimes, had obeyed me. v.12. because he had the government, which was the other part. V. 15. Judes of the li Gen.49.10.

when] Or becaufe.

Pfal. lxxxi.

month of your anthonor the Land of Egypl Or, when he find with the was ultimore the Land of Egypl Or, when he find Bl. 14.44. Seem on the Land of Egypl so the Land of Egypl is the Springer that the Springer than the Land of Egypl is the Land of Egyp without example. The Law was given we know concerning perspectual fieldies. So that, 33 n. J. Grindlem Jerislams the Palicover, at their going out of Egypt properly; and the law concerning other failth in the widerendie, in their way to would have given out to gather day to the widerendie, in their way to would make it. name concerning other realit in the winderneties, in their way-from Egypt to the Land of Cansan. Some retain the pro-priety of the word 'My and refer the words to God, at he went wat (as elfewhere he is faid, to ge set before his people) again; the lead of Egypt. So Junius, and some others. But I con-ceive the former more probable.

thorow] Or, against.
where I heard a language that I understood not] A people of a frange fleech, and a hard language, whole words thus canft not un-derfland, according to Ezekiels expression, a. s. none of the least grievances of travellers in forreign countries: mentioned also by the Prophet Icremic, as a judgment: Lo I will bring a naby the Prophet Iercmic, as a judgment: Le I will bring a ma-dian suprays ironizat— an anism whice language than know-ell net, nitther underlinedly what they fay, Jer. 5.15. Werein to for those places. I should think the better of their inter-spectation, who make this to be the meaning. I heard a flenge anguage: a language (or, a lipp, according to the Propiety of the Hebrew words) that had not been heard before among language, a language, or the voice of God. The memory is the language, or the voice of God. The memory is on of this for great and fo unutial twour, and honour done ment to war, the language, or the voice of God. The menth of the most initing great and 6 unitualli favour, and honour done on the Handler, would have been very proper in this place, where divers others, very great, but note forestroodinary and miraculosis, are mentioned. Mose where the rehearsteht of interpretation of the statuse, wherein God had magnifeed himself, and manifested his love towards the Handler, and manifested his love towards the Handler, which assume the the highest, and gives in the fifty language, with answerble (tablimity of words. For site most of the days that are past, ch. Did ever people hear the wine of God, feeking out of the midd of the first, at them half beard, and live ? Deut.-1.

2. 3.33, and again in the 34. verifice, but of beavers he made them: numers, and manuscreams nove covaries the Irracines, pea-keth of it, as of the highest, and gives it the firth place, with answerable fublimity of words. For sake now of the days that are past, Sec. Did ever people hear the voice of God, speaking out of the midle of the fire, as show half board, and live; 2 Dout.4-3233, and again in the 36. verte, Out of peacewish made the

to hear bis voice, &c.

to hear us which you the barthen] Hai. 9.4. and 10.27.
were delivered] Heb. poffed a way.
were delivered] Heb. poffed a way.
for the past | Heb. poffed a way.
for the past | Heb. poffed a way.
to God for this deliverance from their corporall bondage, how much more are we indebted to him for our spirituall delive

rance from the tyrannie of fatan and fin!
V. 7. calledft in 3rouble, and I delivered thee] Pfal. 50. 15. in the feeret plate of thunder ] By a strange and wonderfull manner, out of the clouds, whence thunder came, Exod, 14. manner, quiet une consequent exame, Lawe, hat Jayo, and 15,16. Or, as fome others, in the fecret place of West, are achiefly founded, to be intended. But that their thunder, that is, out of the Black cloud; from whence God peaking, a racling noise was heard, as it were of a thunder: fo Joh. 12, 82,54, when a voice came from heaven to Christ, rupe and wicked, it will of necessity office, that judgenesty be the people that flood by and heard it, faid it thundered. Other

(on, nutill) the waters of Micribab : as if he faid ; after I had (fould frontly be turned up-fide down, and then he fhould lye proyed thee, and born with many provocations, even to the waters of Meribah, and by that time knew thee fufficiently, ver from those maters, (Exod 17, &c.) thou didft advance to mount Horeb, where, paffing by all former provocations, for which thou didft deferve to have been rejected. I gave thee the Law; immediately mentioned in the following veries.

Meribab] Dr. ftrife.

V. S. Hear, O my people] He condemnethall people that are not attentive to hear Gods voice, and to give obedience to the

No. 9. There [hall no firange god] Or, let no firange god.

N. 10. There [hall no firange god] Or, let no firange god.

Nither [hall thou worship] Or, neither worship.

V. 10. open thy mouth wide, and t will fill to! Enlarge thy
defire never someth, and it shall be satisfied, Plal. 37.4. Eph.

V. 12. So I gave them up to their own hearts last ] Ads. 14.16.
unto their own hearts lust ] Or, to the hardness of their hearts. r. imagination

or, imagination.

V. 13. O that my people had hearkned unto me] God showeth, that the obedience of his people is as pleasing to him, as things wished for are to men, Deut. 5.29. Isla. 48.18. See before upon the title of pfalm 72. of Gods conditionall promifes ; out of Ezek.33.13, &c.

V. 14. and turned my band against their adversaries ! If they

V. 15. haters of the Lord Should have Submitted themselves unto

him] P[al.37.20. Rom. 1.30.

submitted themsetves] Or, yielded seigned obedience, Heb.

V. 16. with the finest of the wheat] Heb. with the fat of wheat. That is, with most fine wheat, and abundance of honey.

PSAL, LXXXII.

Title.

of Afaph ] Or, for Afaph.

God ftandeth in the Congregation of the mighty]The Prophet showeth , that God , who is present

accept the persons of the wicked Dout.1.17. V.3. Defena Heb. Judge, pla1.43.1, do justice to the Heb. justifie the.

as junce to the; rice, julipie toe.

and needy] Noe onely when he cryeth for help, but when foever ye know that his caule requireth ayd and fupport.

V. 4. Differ the poor and needy] Prov.44.11.

V. 4. Differ the poor and needy] Prov.44.11.

Some, by foundations, &c. understand the corrupt Judges or Princes
by foundations, &c. understand the corrupt Judges or Princes before spoken of s which is not so likely, because having faid so much of them before, his expression, by those words, if meant of them, would rather fall, then rise. Others would have the Laws, and administration of Justice, upon which Common-Weals are chiefly founded, to be intended. But that these perverted. I therefore take the words as proverbially uled the poste that flood it 3 and betted it, faid it it bundered. Other interprections there be of thefe words, but not any that can infinite precise the two etc of the flood, but not any that can infinite precise the busters of Moribab]. Exod.17-6. He opportunite at the busters of Moribab and indicating, to God it great at the second of the control of the Aposille, Jim 6 of communitation bis fore community of the Aposille, Jim 6 of communitation bis fore community at the control of the Aposille, Jim 6 of communitation bis fore communitation at the control of the Aposille, Jim 6 of communitation bis fore communitation at the control of the Aposille, Jim 6 of communitation at the control of the Aposille, Jim 6 of communitation at the control of the Aposille, Jim 6 of communitation at the control of the Aposille, Jim 6 of communitation at the control of the Aposille, Jim 6 of communitation at the control of the Aposille, Jim 6 of the Aposille, Jim 6 of communitation at the control of the Aposille, Jim 6 of communitation at the control of the Aposille, Jim 6 of communitation at the Aposille, Jim 6 of communitation at the Aposille, Jim 6 of communitation at the Aposille, Jim 6 of the Aposille, Jim 6 of communitation at right.

earth Or, land,

out of courfe] Heb. moved.

V. 6. I have faid, Tears gods ] Joh. to. 34. V. 7. But ye flall dye like men, and fall like one of the Princes ? This translation is old enough, it is confessed; and that is all that can be faid for it, or that could move any man to imbrace. Pfal. Ixxxiii. it. For otherwise, the very context, and reason of sense would it. For extermite, the very convex, and reason of relie would move a man to fulped that it is not right, and that somewhat life was intended. For what a thing were this, to cell Judges or Magistrates, that although they are fyled Odds, yet they shall dye life Princes, of the orall for the Princes, who also (all princes) are Magistrates, and somewhat more then ordinary Magistrates, and somewhat more then ordinary Magistrates. Arates... According to the Hebrew, word for word, it is: and as one Princes ye float fall; Which fome to make a little plainer, as one Kimes ye juan fan which tome to make a hitle plainer, transfare, Ei seut quitber; or, welut unus, (ex oute, seit, set sy oute, seut unus, expusse, seit, set sy oute, seut unus, seut unus, seut or, any one; that is, as any ordinary men, even the meanest, who among the reft of men make but a number, as it were; neither are otherwise taken notice of. It is an elegant and emphatical expression. Neither did we appeal to common sense without cause, since even in the writings of ancient heathens, we find divers expressions to that purpose. Dt enim ceterwum bominum, (there is our TIN here; or, one,) ita principum, Seminary (there is our TIN) here; or, one, jute principus, illusing the paid jub in indicative, cause some or here, or for gire of; So one of them fleeking before, and to a great Emperous. I for non, whether all Christian Princes would be well pleased to be rold for much; or they who by their place thould them off; in the old-harpe their duces fo faithful the control of the cont nuity Interestants may thame them one day, it they do not. But who would expect fuch a lefton from an ordinary Comick y yet his words (his words 1fay: I go no further;) favour of to much piery, it well applyed; and are to conformate othe Scripure, and to much our purpole, that I cannot only them, though from fuch a one: Tomas this hie dam propitius omit them, though from luch a one: "Omes too me aum proprings fit Jupiter, The iftos minutor Dees sheecifecris; saith one there; calling himself Jupiter, because he was master of the house, in opposition to the rest of the same house, under his government. The other answers , Nuge funt ifle magne : quasi tu

nescias R pente ut emoriantur humani Fours. V. 8. for thou fhals inherite all Nations ] All the earth is thine, by as true a right as inheritance, therefore let not evil Judges

oppreffe thy people.

### PSAL LXXXIII.

A fong or Pfalm] Pfal. 48.tit. This pfalm feemeth to be compoled as a form of prayer, when the Church was in great danger by reason of her enemies: perhaps in Jehoshaphar. time, 2 Chron.20.1. of Asaph] Or, for Asaph.

Verf. 1. K Eep not thou filence, O God Pfal. 28.1. and 35.

V. 2. thine enemies make a tumult] He calleth them Gods ene mies, which are enemies to his Church.

bate thee] Pfal 81.15. V. 3. against thy hidden ones ] Gods Saints are his secret ones; for he hideth them in the secret of his Tabernacle, and

preserves them from all dangers, Pfal. 31.20.

V. a. let us out them off from being a Nation] They were not content to take the Church as prisoner, but sought utterly to

arm to the children of Lat.

content to take the Children's printer, but longer theory to deftroy it, [ex.](11.19.

V. 5. cas/mi] Heb. best.

againg thee] Act. 9.4. They thought to have subverted thy counted, wherein the perpetuity of the Church was established,

P[a]a.1.
V. 6. The Tabernactes of Edom Alluding to the manner of them that dwelt in tents, a Sam.zo. T.
V. 7. Gebal The Inhabitants of Gebata, (or Gebata, a Viny, and some other ancients callit, Ja city of Phoenicia, acc to Sidon : mentioned Ezek. 17.9. where the pride and greatneffe of Tyre is fet our; The ancients of Gebal, and the wife men threef were in thee thy callers; and the Inhabitants of it, from thence denominate Giblins, or Giblites mentioned I King. 5.18 And Solomens builders, and Hirams builders did hem them, and the Giblites; as in the margin there, according to beft translations: not as it is in the Text, and the flone (quarers which is expressed out of the Chaldee Paraphrase. But that it is a proper name, appears befides by J. th. 13.5. And the land of the Giblites &c. All other Names here occurring, verf. 6,7,8. are

kti wn names; often mentioned in the Scriptures, V.8. they have holpen the children of Lot ] That is, the Moabites and Ammonites; who it feems were chiefeft in this confederacy. Whence fome of the chiefeft Expositors infer very probably, that this Pfalm was composed in Jehoshaphar, King

V. d. as unto the Midianites] By thefe examples they were confirmed that God would not fuffer his people to be utterly deftroved.

Midianites | lude 7.22.

Sifera] Judg 4.15,24.
V. 10. as dung for the earth] Trodden under feet as mire, King. 9.37. Zeph. 1.17.

V. II. their nobles | Or, them, and or even their nobles. Orebl Tude.7.25 Zebabl ludg.8. 21.

V. 12. Let us take to our felves the houses of God in poffession] t appears their fpleen was against God, they aym at his hou-es, both his fynagogues, and the houses of his people among whom he dwelt.

V. 13. O my God, make them like a wheel] The Hebrew word doth fometimes lignifie a wheel, in the proper fignification; as also, a globe, or fibere. Most Interpreters are for that signification here, and think it must be understood of a wheel, globe, or rowling thing, in a fleep place. But that need not. For the bare turning of a wheel, as it is used in a carr, or chariot, may very aprly expressed the miserable condition of a rest-lesse opinit; and the Grecians to that very purpose use their iene iprite: and the Orecians to that very purpose the their βόμβος, proverbally, which fignifies properly a top, such as boys by scourging make rurn round. But comparing with 1 si. 17.12, where the sense of this verse is more fully, with addition of fome words, none omitted that are here expressed; it will eafome words, none omitted that are here expredied; it will ea-fily appear that the word here is not intended by the Pfalmid for a proper, but metaphorical wheel; fuch a one as the whirl-wind doth raife into the ayr out of the duft of the ground. His wind doth faire into the ayr out of the dult of the ground. His words are; They shall strefar off, and shall be chasted as the chaste of the mountains before the wind, and like a volling thing (to is the Hebrew 13) there examinated: but by some others, betreurew 74733 met tennassa our y nous entrettyete, etc., edut pulvis rotatus; that i, as dell' whiteld doust, before the whirlywal. The fame word is used by the fame Prophetin another place, Etry 5.18. used there in the proper notion of a wheel; but with relation to the metaphorical: their borfee hoofer, faith he, shall be counted like flist, and their whealet like a list.

as the flubble before the wind] Utterly difperfe them as chaffe is blown away with the wind.

V. 14. as the flamesetteth the mountains on fire] Perhaps he means the trees on the mountains, which sometimes are fired with lightning. See Notes on Pfal. 29.6.

which lightning. See Notes on Finl. 29.6.

V. 16. that they may] Or, that men may, as ver. 18.
that they may [cel. by Name] That others, feeing thy judgements on them, may be converted; for he wishesh the destruction of thefe enemies, ver.10,17. See more upon Pfal.59.13. Confume them in wrath &c.

V. 18. that then whose name alone is FEHOVAN] See of it upon Plalm 68.4. by bis Name FAH.

### PSAL LXXXIV.

Title

Gittitb] See the title of Pfal.8. A pfalm for the fons of Korah] See the Title of pfal.48.

Verf. 1 Tow amiable are thy tabernacles The Pfalmist com-plaineth, that he cannot have accelle to the Church of God, to make profession of his faith, and to profit

in reigion.

V. 2. longeld] Pill. 42.1, 2. Of David his wonderful zeal and ardent longing for the Houle of God, and religious duties there performed, fee upon Pill. 27.8. Seel, ye my face, &c. for the Counts of the Lowa! Wherein the Tabernacle was

placed V. 3. Yea the fparrow bath found an house, &t.] According as we refolve concerning the Subject and occasion of the whole as we rejoive concerning the tuple can dectain in the whole pilm; is omit we, differently, concerning the feope and meaning of these particular words. All Expositors seem to agree upon it manimoully, that David wrote it in some one of his flights and perfectuions, whether by Stul, or Solomon, when he had not free accessive of their Art or Tabernacle 3 and was deprived of the benefit of holy affemblies and folemnities: after which how earneftly he was wont to long, we have elfewhere flewed, as upon the 2. verfe hath already been noted. See the reference there. Upon this supposition, concerning the whole, this will be the meaning here ? David in his wonted zeal doth bemoan himfelf, and in a poetical ftrain (as fond and probably, that the Plain was composed in Jerodiaphas, Rong of thath, better is a holder egg, as we read a Chrone determined that the probably of the probably to oppose this general consent, Yet mine own opinion is somePfal. Ixxxiv. Annotations on the Book of Pfalmes. what different; to wir, that not Davids ablence, but their difpoken of, and to travellets; as all, or the far greater part at
flance, who lived in the remote parts of the land, and were leaft of Interpreters do great. His meaning is They that here

thance, who lived in the remote parts of the land, able work wont, according to the Law, Exed, 23.17, thrice every year (be-fides what they might do of their own accord) through fome deferts and wildernesses, and many other difficulties, in many companies together, to repair to the fee-feafts and folemnities in Jerusalem; that these, I say, are the proper subject of this Psalm, or Song: written (as I conceive) in their behalf, to be used or sung by them upon the way, for their comfort and en-couragement. That most pare of the Plaim tends to that purpose, or at least, firs very well, may appear by the most approved Expositions of greatest part of it; why all should not, I see no expolutions of greater part of it: why all thould not, I tee no reason at all to the sontrary. Now upon this supposition, I should say, that these Birds are mentioned, as examples of studious and sedulous creatures, which to compasse their ends, that is, to provide themselves of a convenient place, both of rest that is, to provide themselves of a convenient place, both of reft and fafety to themselves and their young ones, spare no is-lour, but feck far and neer, till they have sped, whether in pri-vate or publish budies; as particularly, the Temple is effet; that the consideration of these, might serve for a poetical (for that must fail be taken into consideration) encouragement, unto these weary Tavellers, to put them in mind, that since all their welfare, both spiritual and temporal, and all their securi-ty, depended on their relation to that house, and their interest sy, depended on their relation to that houle, and their interefal in, and cychofe folemnities, they should not think much of their pains. If any objection can be against this Exposition, it must be from the words, very, 10, where David seems to pray for himself: of which more shall be faid there. But a greater objection, against the common opinion we shall find in the 8. verse. However, I do not peremorily determine: I do but propose, as a thing that may be surther considered of. There be other doubts concerning this verse, which we are now to take into confideration.

where the may lay her young even thine alters, O Lard] Noman can well imagine, how birds should nest in the very alters, if either the strusture, or the daily use of them, and frequency of people about them be considered. But thine alters some interpret, neer thine alters, and suppose there might be trees neer. It is not a very likely supposition; nor much to the purpose, if it Arts not a very lusely supposition; nor much to the purpose, the were so. Except those trees was now; that they should be accounted as part of the altars themfelvers; which would be precisely understood there, according to the expression, to preserve the emphasis of the words. Others therefore by altars here, understand the Temple it self; which would do very well, if it could be consistend by any permitted which would do very well, if it could be consistend by any permitted. tinent examples, where the word altar is fo used. For though in tinent examples, where the word datar is to used. For chough in opinic dworthylader, and temple, might be used promiscourify; yet in a thing that is proper to the temple, that alter should be put for temple, is much more unlikely. Beddes, if the Rabbines tellimony, as in this cast is thould, be confidenable, they precisely deny that any Birds were fulfrend to come into the Temple: neither could, if fulfrend (which perchance would have been difficulte to binder) nother expense. have been difficult to linder) netterere, because of the caven-neffe of the roof. They tell use high places, and altrast there, every where, which they would have the altars here mention-ed. But these to be the object of Davids longing, or of his ex-pression, in reference to those that came from afar off to worthip at Jerufalem, were too abfurd to imagine. The way that hath been found by fome and is followed by most, so cleer all this, is by a different connexion, or fyntax is of the words, leaving out the fupplement even, and taking that which followes, shine altars, O Lord of hofts, &c. as an abrupt and pathetical ex-clamation; as if he had faid: O for thine altars, O my God where, and when shall I be so happy? thine altars, thine altars, &c. Or, making that of the Birds to come in by way o parenthesis, to joyn the latter part of the verse with the se-cond. My foul longeth, &c. which is the way that some of the Rabbines also defollow. The difference is in the coherence of the words: the fense is the same, either of these two last wayes. And since we have so much authority for this cleer way, as the conferr of formany Interpreters, not above one, that I can find and he but faintly, difference; I know no reason, why we should rather embrace that which is more dark, and inextri-

V. 5. Bleffed is the man, whose strength is in thee I That is, who will not be difinated from a good purpose, and necestary due toes, by apparent difficulties, but puts his trust in thee; whose confidence is in thine, nor his own strength. Or, according to Junius, Happy those, who are inabled by thee, to undergo these wayes ( or this journey ) according to their own hearts de

in whose heart are the ways of them ] I know not what this (o) them) doth make here : it doth very much obscure the truth and hardly affords any sense at all. The old translation. in and natury antorias any tenic at all. the old translation, in which better the wayet, was much better. In the Hebrew it is, word for word, in he whole heart are the wayes; or, properly, the high wayes ( 1998) which lead into thy hone; that is,

leaft of Interpreters, do grant, His meaning is, They that hear-tily defire to come to thy house to worship thee at the set time. though they dwel far off. The words will afford this fenfe also, Via funt firste in medio corumias fome very learned would have them translated; that is, say they, There be convenient high-ways to lead them from their several habitations to Jetusalem.

ways to lead them from their reversal pathiations to Jestualem. But I do not conceive it for proper to the place.

V.s. of Basea] That is, of mailberty-trees, which was a dry place;
to that they which passed thou must dig pits for water: signifying, That no lets can hinder them that are fully bent to come to Gods house, neither doth God use to fail them, It may be the place mentioned, 2 Sam, 5:23, 24. It is faid that the na-ture of the mulberry tree is, to delight in hot and dry places. See more upon the next words.

the rain also filleth the pools ] Unto these godly pilgrims in their need, and want of water, (one of the greatest mileries than can befall poor travellers, in hot countries especially) he pro-poseth a double succour; the one from their own industry, by digging wells : of which in the former member, who passing through the walky, &c. the other, (in case the first tail: because fprings are not every where to be found from God immediately, filling their pools or cifterns, prepared for that purpose, with a plentiful rain. This is the most literal sense, as I conceive: and by most received. Yet is northeir interpretation, because moft, in this place, translated pools; doth oftner fignitie, bleffings) altogether to be rejected, who thus translate: Qui transfeuntes per vallem mori, fonten constituent eum, ques etiam bene-dictionum operit pluvia: which is by them (for out of the tranactions partie pursue; which is y them (for out of the tran-lation it lelf-hardly would any man gather any (left thing) further explained to this effect. Who though they pals through dry landy places; yet comfort themselves with the remeta-brance of that divine Fountain, to which they are going; yea though a rain of belfings, (that is, plentital rain) and flormy though a ram of neighnes, time is, prendutt rain j and thormy howers overake, and cover them; yet through thick and thin, through fair and fowl, they go on chearfully to their God, Thir, though very different from the former interpretation; as to this particular verfe; yet to the general fcope, both come to one effect. But they that have translated 7712 ( here to one energy and the variety and the continues and the figurial content of its they go fo far from the general drift and foop, as that \$\frac{t}{t}\$ think it needleffe to trouble the reader with their militakes.

filleth ] Heb. covereth. V.7. from firength to firength] Or, from company to company.
They are never weary, but encrease in strongth and courage, till they come to Gods house.

every one of them in Zion appeareth before God ] Some, because of the ambiguity of the word n which is either a preposition, importing apid, ad: or a noun fubliantive, fignifying God; according to this latter figuification, translate; widebitur Tens Decumin Sient but agree in their exposition with the former, Determinations but agree in their exponence and the former, in the general meaning; to wir; That these godly travellers shall at last teap the benefit of their long trouble, in that they shall all see God yor, appear before God. An excellent type of our perpetual, and, to most trouble sompilgrimage in this world; to be rewarded after with the beatifical vision of God, in a betto be rewarded after with the Deathbeat withon or God, in a westerworld. But here is a great question; and they are much put to it, that would have David to have written this plain, when perfecuted by either Saul, or his own Son Absolom, to give a satisfactory. fecured by either Stud, or his own Son Abfolion, to give a fati-factory anform, how Zion comes here to be name. For all Sauls since, the Ark was not there; Zion was then no more; then every ordinary hill. The perfection by his Son I, was Io foom ended, that it flands with little probability, this David hould fo complain for that time of ablence; making to men-tion at all (which is well observed by fome) in all this Pollary, Adda in a share of the probability of the Son I was tion at all (which is well observed by fome) in all this Pfalm; (which no ther Pfalms, when he complains of this ablence for eed by the violence of perfection, he don't at Pfal-3.8. & 3.) of any fuffering in any other kinds at that time; when (upon that fusposition) is fo much danger of lofing both crows and life a one time. This that make force very judicious Exporters to forfske the common opinion, of Davids rating of this in exile and time of perfection; and much gain this with the softening chief and for each in four first per and much gain the will J in the confident of the perfection; and much gain the will J in the confident of the perfection of the profecution of his wars, when himself was present in per-fon to be the more probable both time and occasion of it. This I frould far fooner believe, then what is commonly believed by others about it. But what I think most propable, I have already delivered upon the third verfe, yea the Sharrow Sec.

V. 9. and look upon the face of thine anointed That a King, either David, or some other, is intended by that expression, is the opinion of most; and to me too, seems most likely. Though the opinion, a most; and to me too, teems more interly, a worga-there be different interpretations too, if I, would make ufe of them against my own judgment. The Chaldee Paraphrast un-derstands it of the Messas; that was expected; and so most. PGI. IXXXV.

Rabbins after him. Now that their holy travellers thould be pipointed in their way, and folam form of prayings or member their king, think no man will think firange. But then it followes in the next verife, for a day is the pearty, see. I had an interest a daw fettops, See, which being added as a resion concerned to the prayer, and not want to the concerned to the prayer, and low a pan he fair. The think the prayer and they again the fair.

Braid for himlistin this concernment, and freed the prayer, and they are the fair their thinks the concernment. David for himfelfin his own person. For therefore he prayer, that God would be gradious unto him. and specially deliver him from this barden and the side configuration of the side of the nons concerning the judget of the Fraims occiared before up-on the third verfe. I did force this before, as I mention it there; and yet did not think it a sufficient ground to make there; and yet did not think it a fufficient ground on make me change my opinion. Firth, becaule I do not think it altoge-ther impossible, that David, shough he interned it effectally for the use of others, yet in penning of the Pillam might infert fore-this in his own person. And as for the consequence, it may be very good, without any relation to any furth forced ab-fence, it David party, that Good will see upon his first, or blife him, because of his extraordinary love and affection (befi-thron un too God himself) to his though & crevice it may be all Kings that have loved the house of God, as David did, lave or furd for well as David. In soult of temporal rewards. All kings that have loved the house of God, a David did, have not fiped fowell as David, in point of terment rowards. All times are not alike. There is innewed the that God hath in flore for them that love him, between the more and the david, or clied David himled; be beiney, diquated memporal rewards, or clied David himled; be beiney, disputed will be made good by David himled; the beiney per complete of himled; Palas 13, 13, 8c. Lad a romanier beine david and this efficience : How the foreme most for the might good of good of god and this of David (as elfewhere divers like) inferted by a pa senthelis. Neither need I be very folicitous to answer all obje-Gions, fince I leave it free to the reader, to follow what himfelf fhall like beft.

V. 10. better then a thenfand] He wisheth to be but one V. 10. better then a then and He wishes to be but one day in Gods Church, rather then a thousand among world-lings, and to be a perpetual servant in Gods house, as Exod. 21.6. though in the meanest place, then to dwell at liberty among the wicked.

mong the wisco... thoufand] Or, thoufand elfewhere. I had rather be a door-keper] Hob. I would choose rather to sic

V. II. a fon and [hield] The giver of all good to his , and pro reflour of them against all evill.

the Lord will give grace and glory ] Favour with him, and ho-

the Lord will give grace and good, 1 armous before others, no good thing will be withhold] But will from some to time encrease his bledlings towards his more and more, no good thing will be withhold from them that walk uprightly]

Pfal.34.9, 10. V.12. bleffed is the man that truffeth in thee ] Pfal.2.12.

PSAL LXXXV.

Title.

for Or. of.

Verf. 1. Thou hast been favourable unto the land They confess, the falle that Gods free mercy was the cause of all their deliverances, because he loved the land. He speaketh this of deliverances in former times, as appears by the fift verse. To what purpose, see ver. 5, and upon Plal, 22, 21. For theu bast beard me from the horns of the unicorns.
favourable] Heb.well pleafed.

permanue] is to note project.
V. 1. The oblig for your the iniquity of thy people [Pial, 3.1., thou haff covered at their fin]. Thou hast buried them, that they may not come into independent.
V. 3. thou haft turned they full from the forcerufe of thine anger.]

Or, thou hast turned thy anger from waxing bot.
from the fercenesse of thine anger ] Not onely in withdrawing thy rod, but also in forgiving our fins.

any 100, but ano in 100g/ving out aims,

7, 5, Will thou be sargy with as for ever?] As in times past
they had felt Gods mercy in their deliverance, (o. now, being
opperfied with the long continuance devils, they pray unto
God, That, according to his nature, he would be merciful unto

V. 7. grant ses thy falvation He confesseth that our deliverance cometh onely from Gods mercy,plal,6.4.

V,8. He will speak peace unto bis people He will send all pro-

Rabbins after him. Now that thefe holy travellers should be | sperity to his Church , when he hath fufficiently corrected them; also by his punishments the faithful shall learn to be-

ware that they return not to like offences. but let them not ] Or that they may not.

but tet them not 101, that they may not.

10. Mercy and ruth be met together). Since it is certain, as appears by the first and following verifer, that the people and Church were then affilized when the Plain was written, the Future (Marcy and ruth Plain met 3 righteonfuss) and prace shall return the contrast of the state of the bife) would have been more proper, as it is expressed in most other Translations, then the Preterit. Now this here; and all that followes, are expressions of happy times, and settled hapthat followes, are expressions of happy times, and settled nap-pinesse, as founded upon righteoulinesse and mercy, by which kingdoms are established; and without which no peace and prosperity can be of long continuance. Some understand the mercy, and truth of God; which may be too; for they have neer relation one to another. They must come down from heaven, before they be found among men; and the entertaining of those on earth, secures the passage, and keepes heaven o-

V. 11. Truth fled spring out of the earth and righteoufnesse shall look down from heaven Here is ground enough for any man to exercise his wir, to devise differences between truth, and rightexercise his wir, to devite afterences between ruits, and right-confusse, as here opposed; and why the one should be said to spring out of the earth, and the other stligned to heaven. Many such juece leadings may arise from these words, if a man shall precifely flick to the letters and fyllables. But take them, as with some of the best Interpreters I think they should be rawith fome or the best interpreters a time they should be ta-ken proverbially; then the meaning is that heaven and earth shall be full of both, both of truth and rightcousness; an emphatical expression of great abundance.

to the fame purpole. See Pfal. 45. & 72.

PSAL, LXXXVI.

Title. A prayer of David] Or, a prayer, being a Plalm of David.

Verf. 1. Bow down thise ear] David in perfection thus numers, how to feek redered against their miferies.

V.2. for Lam body] Heb. TIDM a word of great preg-

nancy, and of different notions. When it is attributed to God. it imports a tendernelle of affection in God, towards all his creatures in general, but especially toward them that have more creatures in general, but efpecially toward them that have more particular relation unto him, by mutual covenants and engements, whether general, or particular, of raidful obedience, and religious wordings on the one fide; of love fivour and protection, on the other. Such a general covenant was the Law, which extended to all the Jewes: and the ovenant with Abraham, is which all the Jewes; or firedites that equal interest. Of a more particular covenant, though we make find diverse after examines were fail not produce for the produce of the covenant was the covenant with diverse after examines were fail an or podes footwe might find divers other examples, yet shall not need to feek further then David himself, that of all others in that kind, being the most express, and most considerable. So, God is TPDT (alwaies actively) that is, merciful and gracious and man 700, fometimes actively, that is, meek, loving, chariman PDT1, southment activity, man 3, success as training table towards men, as affecting, conformity with God, to the turnoit of humans ability; and pious, religious, holy towards God, in all religious duries and affilies; and foreign patiently, in the bare confideration of his necest relation, and patively, in the bare confideration of his necter relation, and more particular interest in Gods favour; as if you should lay, Gods favoured or beloved Saint, or fervant. Which title and priviledg, although many others, as many as either were within the general, or had neerer relation to God, by some more particular covenant or promife, might challenge; yet that is didin a more excellent way belong unto David, may appear by those expressions, TIT . The mercies of David, ay note especinoss, 117 1701, toe merces of Diverge 2 Chron. 6. 42 10 10 11 11 12 10 1, the fine merces of David, 161 57.3. The Greek Sephusgiar expedic is by Seasy, series of the conditional formation opposed to 152 to 15 Pfel lxxxvi. Annotations on the Book of Plalmer

fo leaves out the 7 or Daleib, faying, ton for Tion. Now to make application of what hath been faid to this place. though the word fignific manfuetus, and mifericors; that is, meek and merciful, as forme have transfaced it ver I do not meng and maright, 3 100me have translated it; yet 1 do not think that the proper fignification, neither here, nor Pfalm 16. 10. nitiber fuffer thy. Haly One to fee corruption. We have the fame expertion, Deut, 33 8. And of Levis he fairl, Last by Thummins and thy trim he with thy haly one, 8cc. where no man will fay, that the tribe of Levi is called Gods buy one; Because of their mekness, or marey, of which we read nothing elsewhere; but of their zeal in Gods cause, Exod. 32. 25, 26, &c. for which they became afterwards Gods peculiar, by particular covenant; and God was faid of them more particular cularly, to be their portion, or inheritance, as Deut. 10. 9. and elsewhere often. Here then also, pins, as some; or pins servus; that is, thy religious; but, more properly, thy devoted, or, devoted fervant, is certainly more proper and true. Nam is sum, quem benignitate prosequeris; that is, For I am one, whom thou dost particularly favour: Junius his translation, expressen del particularly favour: Junius his translation, expression well the meaning too, but more like a paraphrafe then a translation. To this agreeth our English margin; bdys or, so whom thou favoured! He doth explain himself in part, in the next words, when he calls God, his God 3 and himself, his fervant, that puts his trust in him. And so again in the fourth yerse, he calls himself his sevent.

V. 3. for I cry unto thee daily] Which showes how earnestly he longed for deliverance.

ilonged for deliverance, daily] Heb. all the day.
V.4. unto thee, O. Lord, do I lift up my foul] P[al. 25.1.
V.5. For thou, Lord, art good, and ready to forgive] Joel

V.6. attend to the voice of my supplications] By crying and calling continually, he sheweth that we ought not to be weary, though God grant not forthwith our request, but that we must

though God grant not forthwith our request, but that we must arrantly and often call upon him, v. 7.

V. 8. Among the gold there is most life was the, O. I. and, I. Among them that are worthing off good in several nations, that knew not the true God. But though there be that are ellied gods, whether in heaven on earth, fast there be many) yet ous, and in truth, there is but one God; as the Apostte exactled, G. G. 8, 6, 8, and fo slitch the Plainist here too, then art God alone, yet, for what is here negatively, and in effect, of the God and the God of the God and the God of th which four words, (. ? . ] . 3. (. B. J.) being their Motto in their Enfignes, or Colours, came the Name and Title of those famous Worthies, who fought the Lords battels, valour, and equal successe.

neither are there any works tile unto the works Dout 3.24.
like unto the works He condemneth all idols, for a much 23 they can do no great works to declare that they are gods, Ifai.

41. 23. V. 10. thou art God alone] Deur. 6, 4. and 32.39. Iai. 37. 16. and 44.6. Makt 12.29. I Cor. 8.4. Ephel. 4.6. V. 11. Teach hie thy way] He confesseth himself ignorant, till God hach taught him, 1d his heart variable and separated

from God, till God joyn it to him, and confirm it in his obedience.

Teach me thy way, O Lord, I will walk in thy truth ] Pfal, 25.

3. & 119.33.
V. 13. from the lowest held] That is, from most great danger of death, out of which none but onely the mighty hand of God could deliver him.

kell] Or, grave. V. 14. violent I Heb, terrible.

have fought after my foul I He sheweth, that there can be no moderation nor equity where proud tyrants reign; and that the lack of Gods sear is a priviledg to all vice and cruelty.

have not fet thee before them] Pfai. 54.3. baue not let the before them. Plat. 54.3.
V. 15. But thou, O Lord, art a God full of compassion] Deut. 34: 6.Num. 14. 18. Plat. 103. 8. and 139. 4. & 145. 8.
V. 16. servant, and save the son of thine hand-maid] Platin,

(ave the con of thine hand-maid | He boafteth not of his own wirtues but confesseth that God of his free goodness hath ever been merciful unto him, and given him power against his ene-mies as to one of his own houthold.

V. 17: Show me a token | Deliver me, in that manner, that is may evidently appear that I am fingularly beloved of thee. for good] That my enemies may not dare to meddle with me any more, but I may be fafe ever after, pfal.41.10, 11.

### PSAL LXXXVII

Title. A Pfalm or Song | See Notes on the title of Pfal an

A P film or Song ] See rootes on the tute of rial, 30, for ] Or, 6f ] Or, 6 cause there is no other antecedent, (in fight, or expressed) to which this relative His should be referred, but this 777275 or Pfalm. And in cafe a man would fay, Jerufalem is to be understood, they answer, that the affix pronoun in amanage is Masculine, not Feminine. But as for a relative to be with-out an antecedent 3 or a Masculine affix, to relate to a colout an antecedent jor a Mafculine affits, to relate to a collective Feminie, fich as Church or City's; there be many examples of both in the Scripture. Befides, #th; may tefter to God as well: \*Itifi [mantain, &c. that is, in ideal(ling place, [Ark and Temple, [o ordinarily ftyled) is now firm and contain, founded upon two holy hilly. Zion and mount Moriah: whereas his dwelling place, in former dayes, mas in a moves able Tabernache. However, though, finer exploderit, a san idle concein, I do not fee what inconvenience comes of it; if we should grant those words to be part of the Title. The we should grant thole words to be part of the little. Line Argument of the Psalm (a glorious argument; briefly, bur very emphatically serous in this short Psalm,) is, the future amplitude of the Church, and the conversion of all Nations, (whereof many are named) to the Christian fairh.

V. 3. Glorious things are spoken of thee Though thy glorious estate do not yet appear, yet thou shalt be famous in after-

U.4. I will make mention of Rabab] That is, Egypt: as Pfal. 89.
10. Thou haft broken Rababig pieces: so called in the Scripture, (for it was no common name) enigmatically from her freneth. and thereupon pride, and haughtineffe, which is the proper fignification of the word. This is the common opinion: but fome very learned in the languages, have found out that one part of Egypt was anciently called vib, which they would have to be the same as rabab here; one part, (as is ordinary enough) standing for the whole. Bur, besides that this is but a plausible conjecture, of which there is no great certainty, as grounded upon a fingle testimony; if a man shall well consider of Job 26. upon a fingle tellinony; if a man thall well chofider of 1 do s.c.
1. He disside the fire with the governer, and by his underlinestingthe
[mitthe stable/which is by most translated, the fretling of water's,
and by fone, petagus, what is, the main Sec, and compare with
this of Job, that pullage, poll 18,9,9,10. Thus raide the regime of
the [as, Rc. Than shell bredger, Randis in pieter as motivate it juins,
Rc. in which by Redad, most laterspreters understand Egypt:
well, I [as, it is no rounder mildsten, think it more probable, that this appellation of Egypt by then anne, was grounded
upon that place of Job. (for Job in generally fupoped on bare
leven written by, or before Moles,) or if not upon that very
leven written by, or before Moles,) or if not upon that year
and ordinary among the Hebrews-which is liath in that place;
For haw fifty might that mighty healt of the Egyptians, which
was overthrown by Good in the red Ses, he refectible to thole
mounting billowes of the raging Ses, there called 3777,
rabs/which God is fild three to break; ye are foisites; that is,
rabs/which God is fild three to break; ye are foisites; that is,
rabs/which God is fild three to break; ye are foisites; that is, rabab, which God is faid there to break; yen to fmite: (that is, to quell,) a word, of it felf, more proper to an hoaft, then to to query, awors, on real, more proper to an noan, tuen the Sca? Or, fif the certain, that a part of Egypt was called Rib, Istalleasily grant, that the Hebrews by terming the whole land Rabab, alluded to that proper Name of that part; but [0,28 their chiefelt ayon was to the proper fignification of rabab,

10,38 their cities any ware our proper inguineaux of ranny for pride, Sec. in their own language.

12 them that knowned Yea, into feintes me: or, inter cognitares mee; that is, among them that know me; as most others expresse. That is, The time shall come, when Egyptians and expresse. Babylonians,&c. now, people that know not God, (pfal. 79) 7.) (hall be reckoned among them that know me; and when it shall be faid of the people of those Countreyes, now strangers and aliens to the God and Common Wealth of Ifrael, that they were born (by fpiritual regeneration) in

Ethiopia] Heb. Cush.
V. 6. The Lord shall count, when he writeth up the people] When V. 6. The Lord past count, when he writer he the people; which he takes a furvey of his people; and makes his Cenfe-book, wherein all that belong to him, and owned by him, are registred; called, the writing of the house of Israel, Ezeki

that this man was born there] He shall enter into his book, all those Nations as true Ifraelites, born in Zion. The expreffion hath some affinity with that of Elay, One shall say I am the Lords, and another shall call hierself by the name of Jacob: and another shall subscribe with his hand unto the Lord, and sename bimfelf by the name of Iftacl, Elay 44.5.

V.7. At will like fingers, as the players as informents:] The according to that of the Poet, Timpera & facinit mobile, folias words are foncewhat differently translated by four; but of the fair. words are somewhat differently translated by some; but or the drift and scope of the words, that by them, the greatnesse and universality of spiritual rejoycing that shall be in those dayes, is set out, there is little, or no difference. Some translate, Si-

out pracantor ita chorus all my fprings are in thee.] That this is spoken by the Platat my fyrings at: in the 1. That this is sposen by the Plai-mill in his own person, as profiting that he will contribute all his abilities to the celebration of this publick joy, and the prai-fes of this new Jeruslalen, is the opinion of many Exportan-Others make them to be Gods own words to his Church, under the type of waters abundantly flowing, promifing plenty der the type of waters addinantly flowing, promising pietry of all spiritual gifts and graces. We have have the same metaphor, Joh.7.38. set of his belly shall flow rivers of living water: by Elay called, the Wells of Jalvation, Elay 12.3.

### PSAL. LXXXVIII.

Title.

A [ong or pfalm] See Notes on the title of pfal.48.

for] Or, of. .Mahalah Leannath ] On a winde-instrument, to fing by

courses, as Exod. 15.21. Ezra 3.11. See Notes on the title of plat. 5. Or, of the disease afflicting. Ma(chil of Heman the Excabite] Or,a pfalm of Heman the Ex

rabite, giving infirmation.

Heman the Exyabite | See 1 King. 4.31.

Verf. I. Have cryed day and night] Though many cry in their forrowes, yet they cry not carneflly to God for remedy, as he did, who confessed God to be the author of his falvation.

his latvation.

V. Let my prayer come before thee The word, prayer, fignifieth the matter, that he had just occasion to complain to God of his enemies hard utage of him: and the word, cry, fignifieth

wing.

whom thouremembreft no more] As to this present world when thousemement no more) has to this present would when they are once gone out dit; and their life, and with it, thy providence over them in matters belonging to life, is a traned. Many things are spoken by holy men, by way of aggravation of their present case and miletry, according to common fenfe, and vulgar expressions, which may not be taken, as spe ken positively, or dogmatically. See upon Psal. 6. 5. For in death &c. and psal. 22.1. My God, my God, why hast chou for sa

from thy band Rather, by thy hand, because he speaks of men

V. 7. with all thy waves ] The forms of thy wrath have o verwhelmed me. pfal.42.7. meves] Pfal.42.7.

V. S. Mine acquaintance | He attributeth the loffe and difpleasure of his friends to Gods providence, whereby he partly pumifheth, and partly tryeth his.

far from me] Job 19.13. p[al.31.11. & 141.4.

anominable.

I am fine up I fee none end of my forrowes. I am compaffed with evils on all fides, both within, and without, that I know not which way to turn! like unto one that is a close pri-

V. 9. Mine eje mourmeth] Mine eyes and face declare my

V. 10. Wilt thou fhew wonders to the dead?] He theweth, that the time is more convenient for God to help, when men call, unto him in their dangers, then to tarry till they be dead, and

then raile them up again, pfal.6.9. See more there.

V. 12. in the land of forget fulm [fet] In the grave, where men forget all that was done here, Job 14. 21. and they that are alive forget them that are dead, Job.24-20.

V. 13. in the morning [hall my prayer prevent thee] Pfalm

V. 15. From my youth up ] I am ever in great dangers and for rowes, as though my life should be cut off every moment.
V. 17. daily] Or, all the day.

V. 18. Lover and friend baft thou put far from me] Pfalm

mine acquaintance into dar [nelle] None will appear to my relief: they hide themselves from me. Or, their appearance, which should be to my comfort, some enlightning to me, if they did the part of friends; proves rather an encrease of my darkuesse; or an aggravation of my miletie. Or, as some others, through my darkuesse, by reason of my darkuesse, (that is, present mileties and adversities) they absent themselves, &c.

DSAL LXXXIX.

Mafchil of Ethan the Exrabite ] Or,a pfalm for Ethan the Egrabite, to give infruction.

rabite, to give injustion.

Ethan Ji Etems to be that Ethan mentioned, 1 King, 4.31.

who living to fee the Kingdome divided in Rehoboarse
time, composed this palm. Others think it was one of
that name that lived in the captivity of Babylon. the Egrabite ] Of Zera, I Chron.2.6.

Verl. I. I will fing of the mercits of the Lord Though the horrible confusion of things might cause them to despair of Gods favour, yet the manifold examples of his mercies cause them to trust in God, though, to mans judgement, they faw none occasion.

to all generations] Heb, to generation and generation.

V. 2. For I have faid] As he that clurly believed it in

near.

Merey shall be built up for ever] Abide simulike a strong building; not be moveable, like cents.

to fuithfilms[le shat them shabis] in the very become:

Thy promise will be performed as luce as the heavens abide; or, than
hast showed the unchang ablenesse of thy truth, in seraling the

beavens] Pfal. 119.89.

V. 3. I have made a Covenant with my chofen] The Prophet theweth what was the promife of God whereon he grounded

mis rattn.

from unto David my fervant] 2 Sam.7.11,&c.

V. 4. Thy feed will I eftablift for ever] ver. 29, 36. This is performed in Christ the Son of David.

performed in Christ the Son of David.

to all generations I keb, to generation and generation?

V, 5, the beavers [the Trainies thy wonders]

The angels praise
thy power and truth, and therefore it is the more to be marvelother chemical based upon the service of the properties of the service of the ser thou hast made such faithful promises.

in the Congregation of the Saints] In heaven; or, among the

Saints on earth-

Saints on earth"6. who, smong the fost of the mighty, can be likewed into the
Ledd?] That is, the angels: or, the great princes of the world,
Pollsagn. See upon philage, Assamp the Gods, exceeded
to the saint of the saints! If the angels: remaile betiere Gods Majely and infinite philameter angels are completed
by opperfung the Church, save for himself if grain Gods.
V.3. who is a format Land (if the mass the extra or by fairfiftung).
V.3. who is a format Land (if the mass the extra or by fairfiftung).

round ] Or, who is like unto thee? a firmg God, and thy faithfulnelle is round

like unto thee? Plal.35.10. like unto the?] Pial:35.10.
V.9. Thus which the raging of the fee! We doubt not of thy power, for thou haft showed it in ruling the Sea in the greatest tempets, and pulling down the proud enemies of the Church,

pengen, and paming work new powers.

philogis, 4.

rating of the field pain 65.7.

V. 10. Radsol Or. Egypt. See before upon pfal. 87.4. I will made mention of Radsol.

with the firong arm | Heb. with the arm of the firength.

V. 11. The beauses are thins, the parts also is thing | Gen. 1.1.

fal. 24. 1. & 50. 12.

Pili.1.1.1. & Yo.11.

F. 13. Takes and Herman fluid reject in thy Name] Tabor flands wellward from Jeruklem, and Herman enthwards to that all places, eaft, well, north and flowth, have caulte rejected Gods power, which makes them fruitful,
F. 13. mighty arm] Heb, nor an with might.
F. 14. Suffice and judgment are the biblication of the thread places of the three of the places of the

habitation] Or, eftablifbment.

V. 15. the josful found] Of the trumper, calling them to the folemn affemblies, Num. 10.6. in the light of thy countenance] The tokens of thy favour feen

V. 16. In thy Name [hall they rejoyce] As thou are make known

to them in thy publick ordinances.

V. 17. of their grength] They have all their firength from

our born [ball be exalted] Pfal.75.10.

V. 18. For the Lord u our defence; and the boly One of Ifrael & our King ] Or, For our firength was of the Lord, and our king of the boly One of Ifrael. That is, thou gavest us David a strong King in those dayes, ver. 19,8c.
V. 19. to the bely One] To thy holy one; that is, to Sa.

that it mighty] Whom, as I have chosen, to have I given him

Pfal.lxxxix. firength to execute his office plal 4.3.

out of the people ] One of mean parentage ; or, the choycest out of the prepriet One of mean parentage; or, the choycest man, for parts, among all the people; 1 Sam. 10.24.

V. 20. I have found David on fervant] I Sam. 16.12.
V. 23. I will beat down his fees before his face] Though there

shall be evermore enemies against Gods Kingdome, yet he promifeth to overcome them.

V. 24. my mercy foall be with him] I will mercifully perform my promifes to him, notwithstanding his defects and de-

in my Name fhall his horn be exalted ] His power, glory and horn be exalted] verf. 17.

N. 3.6. This art my Father] His excellent dignity final appear herein. That he find the named the fon of God, and the firth-born, wherein he is a figure of Christ.
N. 29. His field allow will I make to adduce for correct of this king-dome decayed yet God referred full a root, will be and a complished this promife in Christ. See a Sam. 7.14, 1 mill be bit later, and be final be my far, 8c. The fame is here repeated, but with fome Poetical amplifications. See also upon pfal. 72. hither of the final seed of the control of the final seed of &c. of the application of these words to Christ, and how they belong to Solomon.

V. 30. and walk not in my judgements ] Gods law is divided

to fail ] Heb. to lye.

V. 34. My Covenant will I not break ] If they profane my fta tutes, ver.31. yet I will not profane my Covenant.

nor after the thing that is gone out of my lips ] For God in pro-miling, hath respect to his mercy, and nor to mans power in

mining, nath respect to his mercy, and not to mans power in performing, Mal.3.6. Jan. 1.17.

1. 35. that will not be 1 Heb. if I be.

1. 36. His feed fould endure for voir, as it is throne as the fun before me] verf.4.29. 2 Sam.7.16. Luke 1.33. John 12.34. as the fun before me Perpetual and glorious.

V. 37. as & faithful wittedle in heaven That is, as the moon

which, though it be sometimes in the wane, and in the eclipse yet remains a true witnesse of Gods Covenant, Jer. 33:20. Some by faithful witneffe, would have the rain-bow to be meant; of which fee Gen. 9.13, &c. But fince Sun and Moon are often mentioned in this Covenant of God with David, and no expresse mention of the rain-bow any where upon this occasion, it is not fo likely it should be here intended.

V. 39. Then hast made void the covenant of thy fernant Be-cause of the horrible consuson of things, the Prophet com-plaineth to God, as though he saw not the performance of his

thou haft profaned his crown] By this, he meaneth the horrible diffipation and renting of the Kingdome by Jeroboam unleffe it were another Ethan. See Notes on the Title.

V. 40. Thou hall broken down all his bedges ] Pfal. 80.12. Efa. 5. 5. Thou hall made his kingdom like a held without hedges exposed to spoyl. V.42. thou haft made all his enemies to rejoyce By giving them

victory over him.

V. 44. glory] Heb. brightnesse.
V. 44. The dayes of his youth hast thou shortened] He sheweth. that the Kingdome fell before it came to perfection.

V. 46. How long, Lord ] How long, Lord, wilt thou hide thy felf ; for ever ? How long, Lord, wilt thou hide thy felf for ever ? Shall thy wrath

burn like fire? ] Pfal.79.5.

V. 47. Remember bow [hort my time is] Remember how shore my life is, and to what vaniry thou halt created men; that is, to mortality ver. 48 and therefore give us fome comfort before

we dye, p[al.39.13.

wherefore half thou made all men vain? 1 Or, to what vanity thou balt made all men.

V. 48. fee death] Heb, 11.5. Or, fuffer death, Dye. V. 49, swarest unto David in thy truth?] 2 Sam.7.15.
V. 50. how I do bear in my bosome the reproach of all the mighty

people] Which I take exceedingly to heart, pfal 69.9. them that persecute the Church.

dome, but also revile his actions. Others, with the Chalden paraphrase, and divers of the Rabbines, by foothers understand the coming, or manifestation of the expected Messias; as if he the coming, or manifeltation of the expected Meffias; as if he meant, that whitecas they had long talked among themfelves of a promified Deliverer, (as Luke 171. & 74.in Zecharias his hymne,) their enemies now upbraided them, that in this their great neceffity, no fuch appeared.

V. 52. B'affed be the Lord for evermore] The voice of faith and joy, in expectation of deliverance. We must blesse God as well in our adversities, as prosperities; as Job did, The Lord gave, and the Lord bath taken away; blessed be the name of the

### PSAL XC.

A prayer of Mofes Or, a prayer, being a Plalm of Mofes, the man of God Deut, 33. 1. Thus the Scriptute ufeth to call the Prophets.

erf. r. Hou haft been our dwelling place Thou haft been as an house and defence unto us in all our troubles and travells now these four hundred yeers,

in all generations] Heb. in generation and generation.

V. 2. from evertafting to evertafting] Or, from eternity to

V. 3. thou turnest man to destruction Moses, by lamenting the featilty and shortnesse of mans life, moveth God to pity.

P. 30. and mal(not im m) judgements [ God law is divided into judgements, fasting, and commandents the init, judged), extensional, and moral laws, Mal.4.4.
P. 31. briefly planted [Heb. yeginat my flattist.
P. 32. vijlet short ranging/film with the real] a Sam. 7.14.
P. 32. vijlet short ranging/film with the real] a Sam. 7.14.
P. 33. "God and in the real of the rea can be used or imagined. This well understood, makes the coherence of the Psalmist his words plain; which otherwise doth not appear. For further illustration thereof, I shall put doth not appear. For further illustration thereof, I shall put some of their words here. If show shal to she had, (shith one of their) behold what an influite chass of time doth persons it full must here; and as influite chass, if shou shalt hold forward. In that which is so influine, what difference can there be, between him which lives the three dayer, and him which lives the ages? (or, three times three ages; I drawspre I privace of I sprayer ages in the characteristic shall be a share of privace of I sprayer ages in the characteristic share ages in draws the characteristic share ages in the characteristic share the characteristic shar viou) Minorem portionem atas noftra quam partem puncti habet. st tempori comparetur omni: (that is, to eternity) Quid ergo interest id extendere, cuius quantum cunque surit incrementum, non multum aberit a nibilo? So another.

For a thou and years in the fight are but as yesterday] 2 Pet. 8. Though man think his life long, which is indeed most thort, yea, though it were a thouland years, yet in Gods fight it is as nothing, P[al. 39.5, and as the watch, that lafteth but three houres, Mark 13.35.

when it is past Or, when he hath passed them, He addeth

inspaceatic intertunits of the instruction of the transfer of the ispath, rather then when it is paffing.

19. . as with a fload] Betfies the general necessity of dyingtion [seadet] bodds of particular judgements that suddenly take men away. So it was with the liracilets in the wilderness, y. C., Isa.; S., S. or, as a fload that gost farify away, and returns not again.

grafs which groweth up] Pfal.103.15. Ifal.40.6.
groweth up] Oc, is changed.
V.7. For we are confumed by thine anger] Thou callest us by

thy rods, to confider the fhortnesse of our lives, and for our fins thou abridgeft our dayes.

V. S. Thou halt fet our iniquities before thee \ As a Judg that goes according to evidence, pfal. 50.21.

our fecret fins in the light of thy countenance] Not known to our felves : or, fins of our youth. V. 9. paffed away ] Heb. turned away

me fpent our years as a tale that is told | Our dayes are not onely miferable, but also shore : for our fins provoke thee to

as a tale that is told] Ot, as a meditation. V, 10. The dayes of our years are threefcore years and ten] Heb. As for the dayes of our years, in them are feventy years.

Meaning, according to the common flare of life. meaning, according to the common trace of the, and if by regling firength they be four foreyear, it is thir firength labour.] Or, or by reason of firength sometimes; but the pride (or the prime) of them is but Labour.

if by reason of strength they be sowsteme years.] Heb, strength::

that is, extraordinary firength.

N. 7.1. We permit to him exeminations reproduced to be called the three three permits the common than the preference the Church.

the footleps of thine assisted They nee only ruine his kingof in the best of their days.

7.1. 2 we prime of their dryes.

Annotations on the Book of Plalmes. we flee away ] Flee away speedily, like a bird.

V. 11. even according to the few. fo is the result. There be many expositions of these words: so many, as a man may many expositions of these words: lo many, as a man may guess thereby, that as yet none hath been found very fatifiatory. By some that are most exact, I finde these three, among many, accounted chief. Some therefore translate, among many, accounted oner. Some enerctore translate, first, Who knoweth, &c. & security timeren tai, iran trans? that is, say they, Who is so sensible of this wrath, as to fear that is, fay they, Who is to fentible of this wrath, as to fear the as thou oughteft to be feared. Secondly, Or, according to thy few foir thy wrath: that is, fay fome, They feel the effects of thy wrath moft, that most fear and serve thee. For judgment orthy wra'n mon, there most fear and ferve thee. For judgment to get he house of God, J. Pete, 417, and, when God leaved, he tendigited, jet-al, 12.6. Thirdly, others. They onely are fensible eithy wrath, (co. offerver in, that it, and to make a right rule of it) who edige, only fear thee. Others, either they take no notice of its activities all their credit to chance, or deliny; the Switz of the control of not to numble themselves and lummt. I field I find reckoned as the chiefeft. And if any can content himfelf with any of these, I am not against it. I could object somewhat against every one: but instead of that, I will briefly fer down what I my felf think is the true meaning. Wicked men in all ages, by their fects) that have laboured to promote Athiefm, perfwading men, that either there is no God at all; or if a God yet fuch a one, as doth not intermeddle with the affairs of men; among other specious arguments that they have used nen; among oner i pecious arguments mat mey nave used to that purpofic this (as may appear by the writings of ancient Philosphers, Epicureans and others) hath been one of the Chiefelt, that God being a fingle fight; is not lyable to any pallions, or affections; and therefore cannot be angry. Upon panions, or anections; and therefore cannot be angry. cipon this they inferred, that the fear of God was a groundleffe thing: a mere bug-bear, to keep fools or children in awe. I could shew what use some reputed Christians have made, and make to this day of this argument, to overthrow some funda-mentals of our Christian faith. But I will not digresse so far, Onely, because we would not have such an argument go Onely, besaile we would not have tuenan argument go without any anferers all, I will make uje of the words of an ancient Heathen (whether his meaning were a sright as his words, will not enquire; it deth not fo much concernus) upon this very occasion: in answer to an objection that was made concerning perjurie, that fince it was certainly known (that is the objection) that the gods could not be angry, men need not, especially upon such an extraordinary occasion, as to save alife or so, stand so much upon breach of an oath; to lare sitte or 10, stant to much upon oreaen of an oath;
And offirmed; laith he, qualf Deo prefette promifers, is tendans (8. Janemin not ad tran Deorum, que suita (1), fed
adjulitium, & ad fiden perinet. So fay we, God property
cannot be angrey; we grant; but he is just and true. Either
we must not fresk of God at all, or we must fresk of him in terms taken from the similitude of man. The wrath of man, inflict upon finners. Severe execution among men, ufeth to infille upon finners. Severe execution among men, sifeht to proceed from gext wrath, and eager revenge; site judgements of God infinitely more dreadful, that they may be added to defended to be what they are, (battle) that will not ferve neither, con take us understand them, as indeed they are) when the fameterms. Though the forechibe not five call a cristy part is to most use, as it is incusted the proceeding of the call a cristy many a freezy at the call and the control of the control of the call a cristy many a freezy at the form of the call a cristy many a freezy at the form of the staff control of the call a cristy many a freezy at the form of the staff control of the call a cristy many a freezy at the form of the staff control of the call a cristy many a freezy at the form of the staff control of the call a cristy many and the control of the call a cristy many and the control of the call a cristy many and the control of the call a cristy many and the control of the call a cristy many and the crist many and the call a cristy many and the crist many and the crist many and the crist many and the crist many a one and the other, be fo and fo indeed ; we fpeak truly though not properly. The Plaimit therefore when he falth, that according to his fear jo is the wrath of God: his meaning is a Language of the wrath of God: his meaning is a Language of the second of that according to not fear, jo is not rorating to not a ms meaning is, as I apprehend him, in opposition to them who maintained, that God need not be feared, quia nee potest irasci, nee notere; (as the forementioned heathen authour speaks) that is, in the Prophet Zephaniah his expression, That the Lord will do no good, neither will be do any evil, Zeph. 1.12. his meaning, I say is, That the fear of God is no vain thing: that he hath dreadful judgments in ftore, against them that fear him not, nor dread his judgments. Thus I understand him; and I am

bestits to widdom, Rc.] To widdome, that is, to piety and god levelsh by war, or by tempest; Indie. A man may aumbe his dejur, that is, often confider of the shortest and incretainty of his life, and yet meaning the contrary use of it. After the nor a more different contrary use of it. After the nor a more different with the winings of a more interesting to worldly only the winings of an inti, because our life is short. Let use stand and jointly, then this, the contrary metry. I consists. But that this is not to the contrary metry. I consists. But that this is not to the contrary metry. I consists.

the wildome here intended, may appear by comparing with the wildome nere intended, may appear by comparing with Ecclefiaftes, 7.2,3,4. It is better to go to the bone of mourning, then to go to the bone of feating, &c. Soron is better then laughter, &c. The heart of the wife it in the house of mourning, but the heart of fooles is in the house of mirth.

apply our hearts] Heb. cause to come. V. 13. Return, O Lord, how long? ] How long wilt thou be

ngry with thy people ? let it repent thee concerning thy [ervants] Ccase to afflict us.

as a man repenting alters his course, Deut. 32.36.
V. 15. wherein then hast afflicted in In Egypt, and in the

feen] Or, felt, Pfal. 89.48. feen] Or, felt, Pial. 89.48.
V. 16. Let thy mork appear unto thy fervants] Thy mercy, which is thy chiefelt work.
and thy glery unto their children] Seeing Gods promifes ap-

pertained as well to their pofterity as to them , Mofes prayeth V. 17. let the beauty of the Lord ow God be upon we] Meaning, that it was obscured, when he ceased to do good to his Church.

#### PSAL XCL

Verl. 1. [7] the fecret place of the most High] He that maketh ction to be a most fure fafeguard, Pfal.5.12.

fecret place ] Pfal.32.7.

abide] Heb. lodge.

V. 2. I will [ap of the Lard] He prayeth to the Loud, out of onfidence of the aforesaid protection.

V. 3. Surely be [ball deliver thee] Or, For he will deliver

he [hall deliver thee] Having practifed in the second verse what he taught in the first, now he teacheth others to do the like, Pfal. 32.8. & 34.11.

from the frare of the fowler Pfal. 124. 7. God will deliver

thee from fecret and open dangers.

V. 4. with his feathers] As fowles hover over their young

thee from fecres and open dangers.

V. 4. with lifetabers J. S. storles hover over their young with their wings, Deut. 3.11. 8. 17.8.

What with blief being filled and the storles have the lifetabers of the lif the fame terms. Though the speech be not proper of it left, acc, and pos. 51.9.40,800. Ann uncreases are not ground, it yet it is most true, as it is intended. As it we call a crafty the words be rightly andershood, for any man abboulety to man, a Fox; and an innocent harmled man a Land, which is refined, or conclude, take the full adually be delivered out are finished to taken from the nature of beaths) if both the lost of any particular danger: much left upon such a presumption of any particular danger: much left upon such a presumption. of any particular danger; much lefu upon fuch a prefumption, whifully or unine odanger. If fuch figures, the ornament of all language, such rhetocical, emphatical amplifies thous he allowed to humane Writers, and well reaught under flood in ordinary language; why not to holy Writers and who had to do with men, a swell particular data who had to do with men, a swell particular data with the summer of the profuse of the summer of the profuse of the summer of the profuse of the profus human Writers have said as much of the fecurity or good mid-godly mea, I fall need to go no further then Horace his Ode, Jutiger vitae fectorifque parus, Re. Most dangerous then, and erroncous is the interence of fome men, year of fome expansions, here, upon these words of the Pfalmith, that no godly man can here, upon these words of the Pfalmith, that no godly man can nered no progression. I must a undermand somity and 1 am here, upon mere word of the standing man char fure this Interpretation is at literal, as any other; but let further the progression of the standing man charge of the standing man c

be but a looker on, not a feeler of those miseries.

V. 11, be said give his Angels share ever the [ These words were applyed to Christ by the Devil, when he tempted him, Matth. 4.6. And well he might do it. For if they belong to all the faithful in general; (as Interpreters agree) much more eminently to the Head and Patron of the faithful; the author sad finisher of our faith, Heb. 12.2. But it is observed by some Interpreters, that the Devil left out of purpose part of the verse, which was not to his purpole; to heep thee in thy mayes; that is, fay they, in the works of thy calling. So that if a man im-ploy himfelf out of his calling, though religious otherwise, then is he not within the compasse of these promises.

Pfal. xcii. xciii.

V. 13. addr.] Or. off.
the young lim and thedragon shalt thou trample under feet I thou
shalt not onely be preserved from all evil, but also overcome ir, and triumph over it, Rom. 16,20.

V. 14. Because he hath set his love upon me] To affure the faithful of Gods protection, he bringeth in God to confirm the

I will fet him on high | Above all dangers, or fear of them Pfal.61.2.

Plai. 61.2.
V. 15. Call upon me ] Plai. 50. 15.
V. 16. With long life will I fatisfie bim] And not cuthin off among others, v. 7. But all this must be understood conditionally of the condition onally, If God fee it fitting; for a good man may die by plague or war, 2 Chr.35.23. long life] Heb. length of days.

#### PSAL XCIL

A Pfaim or Song ] See notes on the title of Pfal. 30.

for the fabbath day ] To be fung on the fabbath; and it teacheth

us, That the right use of the sabbath standeth in praising God, and meditation on his works, and not in ceasing from

Verf.1. Good thing to give thanks unto the Lord, and to fing praifes] Plal. 147.1.

v. 2. in the morning For Gods mercy, and fidelity in his promifes, toward his, bind them to praife him continually both day and night, Pfal. 55.17. & 119.62, 164.

every night] Heb. in the nights.
V. 3. upon the harp with a folenm found] Or, upon the folenn

found with the harp.

a folenn found] Heb. Higgaion. V. 4. baft made me glad through the mork ] He sheweth, that on the sabbath we should medicate on Gods works.

V. 5. O Lord, how great are thy works | See upon Pial. 28. 5 Because they regard not the worker of the Lord, &c. and upon Plal. 41. 1. Biesed is he that wifely considereth concerning the

thoughts are very deep Pfal.40.5.Rom. 11.33. V. 6. A brutish manknoweth net Sec upon Pla. 73.22. I was as a beast before thee; and Plal. 41. 1. Bessel is the that considerate,

V. 7. When the wicked firing as the graffe Pfal, 37.2.
V. 8. But thou, O Lord art most bigh See upon Pfal, 7.7. fo

their fakes therefore return thou on bigb.

V. 10. But my horn [halt thou exalt] Thou wilt strengthen me with all power, and blesse me with all felicity.

born [halt thou exalt ] P[al. 75.10.

V. 11. Mine eye alfo shall see my destre on mine enemies] P[al.

\$4.7.& 112.8. F. 12. The righteous (hall flourish like the palm-tree] Hol. 14. 5. Though the faithful feem to wither, and be cut down by the wicked; yet they shall grow again and flourish in the Church of God, as the Cedars do in mount Lebanon.

or God, as the Cedats do in mount Levanon.

V. 13. Those that be planted in the house of the Lord, shall flourish in the courts of our God! Rather, as most other interpreters, Being planted in the house of the Lord, they shall flourish in the courts of our God : which is much plainer. For the boufe of the course of sur God; which is much plainer. For the boule of the Lord, and, the court of God, are but the fame thing. The temple of levulatem, and the ark of it, were a type of Christian, who faith of himfelf, Last the visue, we are the brackets; he that shidthin set, and I in him, the fame vinageth forth much fruit; for without maye, can do nothing, Joh. 15.5.

F. 14. Trop food fill the long front fruit is add age [This children].

of God shall have a power above nature, and their age shall bring forth most fresh fruits.

flourishing ] Heb. green. V. 15. unrighteousnife in him] Rom. 9.14.

# PSAL, XCIII.

Verf. I. THe Land reigneth Plal. 96.10. 86 97. 1. 86 99. 1. As God by his power and wildom hath made , and

governeth the world: so must they be our defence against all enemies and dangers.

elethed with majely] Pfal.x04.t.
wherewith he hath girded himfelf ] Ready with his almighty power to do his work, Ifa, 8:9. Luk, 12.35. That is, to defend his

V. s. Thy throne is established Whereon thou street, and governeft the world.

of old | Heb. from then, 1fa, 48, c. That is, from the time that the world was founded.

ne world was founded. V. 3. The floods have lifted up O Lord]P[al.65.7. V.4.The Lord on high is mightier then the noife of many maters] He meaneth, that Gods power appeareth in ruling the furious waters : or, that Gods power is greater then the power of the fea. Some think that by thefe expressions, troubles and commotions of effaces, in general : or more particularly, perfecu-

tions or the Chirch, are aguratively intended. It is likely the Plainiff might have a relped unto both, the great power and providence of Almighty God, manifefly appearing lin both.

V. S. Thy tellimonies are very fixed. Beddes Gods power and wildom, in creating, and governing; his great mercy also appeareth, in that he bath given his people his word and cove-

holineffe becometh thine boufe, O Lord, for ever TEigher bolineffe. paffively; that is, inviolableness, stability, perpetuity, grounded upon the sureness, and faithfulnesse of Gods resimonies, by which some understand promises or, belieffe; actively; that is, all manner of reverence in outward performactively; that is, all mainter of reverence in outward petrorm-ances and duties; but especially, a holy life and conversation becometh them that professe themselves to be gryantalen. Go great and glorious a Majesty.

for ever] Heb.to length of dayes.

### PSAL, X CIV?

Vers. 1. God to whom vengeance] Heb. God of revenges. .Whose office it is to take vengeance on the wicked,

hew thy Jeth. Shine forth, Plat. 50.2. & 80.1.

Shew thy Jelf. Show by effect; that thou art Judge of the world, to punish the wicked. V. 2. Lift up thy felf thou Judge of the earth Pfal. 7.6.7. See

V. 3. how long [hall the wicked triumph?] That is, brag of their cruelty and oppression; or, esteem themselves above

V. 4. Beak hard things ] Pfal 31.18;

V. 5. They break in pieces the people | Seeing the Church was then so fore oppressed, it ought not to seem strange to us, if we see it so now; and therefore we must call to God, to take our cause in hand

cutte in finand.

V. 7. Tet they fay, The Lord fall not fee; mitter fall the Gold
of Acob regard it ] Pall 10.11,13.
Tet they fay] He showeth, that they are desperate in malice,
forasmuch as they feared not God, but gave-themselves wholly

to do wickedly.

V. 8. ye brutish among the people] That is, most brutish of all the people Pfal, 92,6.

V. 9. He that planted the ear, shall be not hear? Exed. 4. II.
Prov.20.12. He sheweth that it is impossible but God should hear, see, and understand their wickednesse.

heas, fice, and understand their wickednesse.

V. 1.0. He their cabellifelt by the bottom fluid soic the careett 3. It
God punish the very hearban for their fins, at is succeeding to
any of Gods popels, cothing their God will spire them. For
judgment beginnish at the hand of God. It Pec. 117. Many flexible
considered, it sust the bodies the drift and purpole: a this, whateerre it be being opposed (at a poparatch by the countest) to the
confidence and facetarity of the widest, Bjeinsteyan af Antellis,
who because they did not believe any God, or thus God did
intermedale with the stiffien of this world, andeen on confidence
intermedale with the stiffien of this world, andeen on confidence kind) Thall not be reason, or, argue? That is, He that inspired understanding to all men in general, according to that in Job; But there is a first in man; and the infirstion of the Almight gives them understanding, 2.8. Nay, the that teacheth us steel. 1870 as children are taught in schools, from their first rudiments, by little and little; as the word importeth properly) more than the beafts of the earst and makes as one worse importent properly)
more than the beafts of the earst and makes as swifer than the fowls
of beaven, 35.11. That is, in effect, He that hath made us rational creatures; that hath endowed us, and all the men of the world, with an intellectual faculty; fhall be not consider, and understand. Or, shall be be less rational, then wer The argument

to prove, that against Articits and Epicures, that there must

needs be an original rational fubftance, which is as a principle of reason to others, or from which that reason, which is in other creatures, is derived; that is, in effect, a God infinitely wife, &c. creatures, is derived; that is, in effect, a God infinitely wile, &c.
though vulgarly proposed, is very folid, and philosophical, as
may appear by the more large diffusions of ancient Philosophiers to that purpose. But it will be better understood, it we prophers to that purpole. But it wil be determined from ef their words; As that which in me is earthly, faith one of them? I have from some common earth; and that which is mois from some other element is imparted; as my breath and life to the first some of them. was from some other element is imported; as my oreals and they hath its proper fountain; and that likewife which is dry and fiery in me: (for there is nothing which doth not proceed from someis me: (In there is nothing which delt on a preced from foun-thing: an algo here is nothing. Here can be reduced into mere an-thing.) So alfo ("In 2, it is super) that more 10 mill there be foun-fully so alfo ("In 2, it is super) that more 10 mill there be foun-fully the spirit of rational in met.) In 11. The Lord departed the thought of final I Core 3, 20, 20, an anterer othe question in the former verte; yea, the Lord

knoweth mens vain thoughts.

V. 12. whom thou chasteness God hath care over his, and chastifeth them for their welfare, that they should not perish for ever with the wicked, I Cor. 11. 32. Heb. 12. 5,

10.

V. 15. But Judgment shall return unto righteeu sneft? ] God will reflore a right government, that the good may be rewarded, and had men punished, and then the godly shall follow him

forling it] Heb.shall be after it.

V. 16: Who will rife up for me against the evil detre?] None

WILL

P. 17. Untile the Lord had been my help] He complaineth of
them which would not help him to refift the enemies; yet was
affured that Gods help would not fail.

almoft ] Or quickly.
my foul bad almoft dwelt in silence ] That is, in the grave, and foir might have been translated, which would have been plainer; as alfo,pial.115.17. The dead praife not the Lord , neither er; 22 3 100, pun. 115.17. Ave ecca praye not the Lora, neither any that go down into filence. So the Latins frequently call the dead, filence; 28, Quijura filentibus illic Reddit: where to translate the filent, in stead of the dead, would be very impro-

V. 18. My foot Rippeth ] Plal. 38.16. When I thought there was no way but death.

V. 19. In the multitude of my thoughts In my trouble and 19. An the manufactor my towards I thing touche had diffeeffed, ever found prefent comfort and help from thee.

V. 10. Shall the throne of iniquity have fellowship with thee ]

Wilt thou favour, and bear out these tyrants that abuse their power to open oppreffion ? It may also (as by some it is ) be understood of wicked Judges, the word RDD signifying a ri-

bunal, as well as a throne. by a law] Pfal, 58.2. Ifa. 10.1. V. 21. gather themselves together againft the foul of the righte

out) Pfal, 2. 1.

V. 23, and half cut them off in their own wickedness. ] Pfal, 55.

23. It is a great token of Gods Judgment, when the purpose of the wicked is broken; but a greater, when they perish by their own malicious plots.

### PSAL. XCV.

Verl. 1. Come, let us fing sonto the Lord ] It appears to be Davids Pfalm, Heb. 4.7.

V. 2. come before the prefere! Heb. prevent his face.
with thanklying ill feltweth, that Goods fervice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thankfgiving,34.12.

V. 3. done di godi ] Pál. 86. 8. 8. 96. 4. Even the angels, (who in respect of men, are thought as gods, Píal. 8.5.) are nothing in his fight: much leffe the Idols, which mans brain inventeb, Píal. 96.5.
V. 4. In his Heb. In whose.

the strength of the bils is his also ] Or, the beights of the bils are bu. All things, even the most secret, and powerful, are governed by his providence.

V. 5. The fea is bis ] Heb. whofe the fea is.

8.7. the people of his paffure] Pfal. 2003.

and the fleet of his hand That is, the flock whom he governeth with his own hand, Pfal. 77. 20. & 100,3. and therefore

ought to hearken to his voice.

to day if ye will bear his write? Heb, 3.7. & 4.7.
F. 8. Harden not your heart ] By the contemning of Gods

as in the provocation and as in the day of temptation in the wildernfil Exad.17.237. Num.14.22,8cc.

provocation] Heb. contention.
V. 9. tempted me, proved me, and faw my work] 1 Cor. 10 9.

10.78.40.

V. 10. It & a people that do erre, &c. ] Num. 14.23.

that do erre in their heart ] They were without judgment and

Pfal. xcvi.

reason.

N. 11. these they flouid not enter into my refi.] Heb. if they enter into my refi. That is, into the land of Canazan, where he promised they should find rest, which the Apossis shows to be a type of our eternal reft to come, Heb. 4.8.9.

#### PSAL, XCVI.

Verf. 1. Sing unto the Lord a new fong ] This whole Pfalm, and part of the 105 from the first verfe, to v. 15. inclusively; (Saying, Touch not mine anointed, and do my Prophets no barm) with some small alterations, & some, either contractions, (for it may be either according as we shall suppose this or that not it may be citief; according as we than I support this or that to have been the first and original Copy) or additions, are allow to be found/this from v.3.1.ov.33.inclustively; and that part of the 104. Plain from w.8.0.ov.32.inclustively; a charles part of the 104. Plain from w.8.0.ov.32.inclustively; a charles part of the 104. Plain from w.8.0.ov.32.inclustively; a charles of the difference in general, fee upon Plain 81. I will love the &c. &c. and Plain 32. The fool bath faid in the bart, &c. But in collating of these two Psalms with that Chapter, there be two things more to be observed. The first is, that what in Chronicles is exhibited as one fingle Pfalm; in this Book it makes two, (if we may call two, one whole, and part of another) and these two, at that distance one of another, that no suspicion can be of any such coherence, either of words or matter, as we find in some other Plalms, that follow one another: as for example, between the 105. & 106. Besides, that which is fisst here, is last there; and that which is last here, is there first. It is not latt there; and that which is latt here, is there hith. It is not impossible, the AD avid himselferinght afterwards divide, and contrive into a new form, what himself had fith joyned, or joyn afterwards, what he had first divided. Neither would it be a difficult matter to find our a coherence of fense, if we make but one Pfalm of it. However, as it doth nor appear by the but one Plalm of it. However, as it doth one appear by the Chronicles, then what is there put tegether, in order of context, was intended for different Plalms: So neither is it extend, that it was intended but for one. We read there, indeed, in our English Translation, That on that 450 David difficured in the English Translation, That on that 450 David difficured in the Plant is played to them, the Chronic that being but the supplyed to the Translatory, may as well that being but the supplyed Plant, as, the Plant is an idead it is by Company in the Chronic than 150 Plant, as, the Plant is an indicated it is by Company in the Chronic than 2, no a the bright forms as one of the Plant is a single plant in that Chapter the fifty. be (upplyed.thde/Fightm., as, total Julian.) Chapters the fifty from who find there feveral Fidhins in Alach Intelligence of the Julian State of the Monagare of The Julian State of the Monagare of The Julian State of The Julia quite another way; learned Grotius translates the whole weife thus: Becausem insprimir es tempore David conflicini; at Apible Collège, qui alundate un Drust, stat; And Drust dat that sime took official control and the sime took official control conditions to provide the properties of the sime took of president control contro part of a longer plalm, or joyned with others, whether one, or more, it had a further and more immediate use, being then fung at and upon the bringing in of the Ark by David into

P. 4. For the Lord is great] Seeing he will reveal his great-ness to all Nations, contrary to their own expedition, they ought all to worth phim, contrary to their own imaginations, and onely as he hash appointed.

ind onesy as ne main appointed.

10 be praised Plal. 8.3.

above all gods Plal. 9.3.

V. 5. For all the gods of the nations are idols, Jetemy 10.

but the Lord made the beavens] Then the Idols, or whatfoever made not the heavens, are not God.

Pfal. xcvii.

V. 6. Hansur and majoji are infered him [God cannot be known] Moon, and all that goodly Fabrick, plead the caule of God, but by the tokens of his honour and majoftly, which are feen jagainft Abdills and Idolaces; that his glory (effectally confininglayly in his Sanduary.

Affing a meta-acknowledgemact of his infiningented and omapone. principally in his Sanctuary. V. 7. Give unto the Lord O ve kindreds of the people, give unto

the Lord glory and firength | Pfal.29.1,2. that it is onely due to him.

V. 8. due unto bis name] Heb of bis name.

y.o. aue mato us name; Heco, o us name.
bring an offering By prefenting your felves before God, declare, that ye worthip him onely, pla1, 8, 29.1 fa. 16.1.
V. 9. in the beauty of bolistife Or, in the glorious fanctua-

V. 10. Say among the heathen ] He prophesieth, that the Gentiles shall be partakers, with the Jews, of Gods promise, Rom. 15.9,&c.

the Lord reigneth] Pfal.93.1.& 97.1. righteon[ly] Heb.in righteoufnesses: That is, most righteouf-

Say among the heathen, that the Lord reigneth] I Chr. 16, there is a transposition of these words; which follow there, in this order, Let the heavens be glad, and let the earth rijore; and let men fay among the nations, The Lord reigneth Let the Sea rear, &c. Iris very likely that it was made by David himfelf. See be-

that the Lord reigneth] Much ado there hath been about this ther found in their Copies, neigher object in their Comments any such thing unto them: neither is it in either Greek or Latine Copies of these dayes. How therefore this hapned Jearn-Latine Copies of these dayes. How therefore this happend, learned men have divers conjectures; which I do not thin pertinent to this place. It shall suffice, for further clearing of the fishers Text, to observe, that I can take the conjecture that the conjecture tha is the word of the gloss, and figuifieth a croffe also) of the mood rejoice : Refore the Lord; might be the occasion of it.

V. 11. Let the beavens rejoyce, and let the earth be glad ] Pfal

V. 12. then shall all the trees of the woodrejoyce] If the in-fensible creatures shall have cause to rejoyce, when God appeareth, then much more we.

#### PSAL XCVII.

Verf. 1. THE Lord reignals He themseth, a that where God reignosth, there is all fellicity and spiritual joy. See Also upon ver. 7. morflip him &c.

that the multitude of Here is fall thereof J For the Gospel thall
not onely be preached in Judea, but thorowall country 2, yea,

mand illamas allo many or great ifles, or capatreys.

V. 2. Glouds and derlynife are round about him He is thus defined, to keep his enemies in fear, who content God. righteouffiesse and judgment are the habitation of his throne ] p[a], 89.14.

habitation] Or,establishment. V. 3. A fire goeth before him, and burnetb up his enemies round

about] pfal.50.3. N. 4 the earth faw and trembled ] pfal. 18.7.& 77.18. & 104.

N. 4. the earth for materimous pieue. 2.7. 62 77.16. 36 104.

N. 6. The horous declare his righteen/male, and all the people for his logary. Some by heaven, here, understand the edge(s), and be ingended, that the dayed in heaven, and men, (or people) mentions of the control policy food O.C., the horous, when this foods that Judgmenn, pied from heaven, an it were the day except here had people and the righteen that is to be acknowledged upon the control policy of the control policy of the day of the control policy of the history of the control policy of the history of the control policy of the history of the history of the control policy of the history of the which I think, in reference to that which immediatly followes, Confounded be all they that ferve graven images, &c. would be very proper to this place. It is this; That the Heavens, San and

tencie; and in being the onely object of our adoration and devotions may be seen, or is there exposed, and set out to the sight of all that are not wilfully blind; or through some just Judgment of God altogether bereaved of their right wits. See more upon pfal 19.1. The heavens declare the glery of God, &c. and v. 3. There is no speech nor language &c.

V. 7. Confounded be all they that ferve graven images ] Exod. 20.4.Lev. 26.1. Deut. 5.8. He fignifieth, that Gods Judgments are in a readiness to destroy idolaters.

worfhip him all ye gods ] Heb. which pfal. \$. 15. is translated Angels : Thou haft made him little lower then the Antranslated Angels: Thou hast made him stitle lower then the Angels; which, if grounded upon the Apostles authority, who allowes of it, Heb. 2, 1 know no reason why the same authority should not be followed here also, since the same Apostle, Heb. 1.6. hath it, And the All the Angels of God morfhip him: wherein he is generally supposed to have intended these words of the Pfalmift. There is in the words an allufive apposition (well ob-ferved by fome) between אלינים idels; and geter do y tome) between 1979 R least; and 1979 R aggit. That this whole plain is principally intended of Christ his fpirtual Kingdom and Dominion, appears by the Apostles words. And again when he tranget in the fire file gates an set to words, but again when he tranget in the fire file gates an set to words, but a faith, and let all the Angels of God, Sec. when he bringely, that is, as before upon plain, of mine care help thou operated hash already bin intimated when the Plaintil deferibes the form hath arready on mighated when the Fishing descripes the ion of God his coming into the world where he fogate & prophenies of it. There is nothing indeed in the whole pfalm, but is very applyable that way: no part along to fithe pfalms, but is thowever, I do not conceive that this can necessary be inferred. (as fome argue) from thefe first words, The Lord reigneth; as (as one argue) from their init words, the cold regards; through it could not be meant of Gold the Father, whole Kingdom, they say, was from exclassing, and did not then begin. For according to the Scripture phrase, God is there said to reign, when the Justice of his administration (often clouded by the prosperity of the wicked in this world; whereof see upon plai. 37. and plai. 73, &c. at which times atheilm doth use abound) by just judgments executed upon the wicked, and profese, and lacrilegious is made conflictious unto men. And belides, what would shey make of plat 99 first yerse. The Lord -he fitteth between the Cherubins, Acc. Befides the reignates— the suitable between the Chromater, AC. Demoes the promitties of the septement, and straigh between the Chromater, it clearly appears by the whole context, that God the Father, the onely then known to the [fraclite; was intended. V. 3. the daughters of judab rightest] The villages of Judab, which are as it were daughters of Jerusleem, the mother city,

hall rejoyce at the conversion of the Gentiles,
because of thy judgments, O Lord] Whereby thou destroyest

#### PSAL XCVIII.

Verf. 1. Sing unto the Loid a new fong for he hath done man's vertices things? I plail post. I list 42:10.

a new fong! That is, some fong newly made, in token of chankfulnets for their wonderful deliverance.plail.pd. 1.

bit hely a wan hath gotte him the wildry! He prefeveth his

hurch miraculoufly.

V. z. The Lord hath made known bis [alvation] Ifa. 52.10. For he deliverance of his church.

the deliverance or inscription.

v. 3. He hatb remembred his mercy ] God was moved by no other means to gather his church of the Jewes and Gentiles, ut because he would perform his merelful promife.

V. 6. With trumpets and found of cornet] By this repetition. V. 6. With trumpers and joint of corney by this repetition, and earness exhortation to give praises with instruments, and by stirring up the dumb creatures, he signifiest, that the world is never able to praise God sufficiently for their spiritual and orporal deliverances.

V. 7. fearoar, and the fluneffe thereof ] plal.96.11. V. 9. for he cometh to judge the earth] plal 96.13

#### PSAL XCIX.

Vers. 1. Et the people tremble] When God delivereth his Church, all the enemies shall have cause to tremble.

between the cherubims, let the earth be moved ] Exed, 25, 22. P[al.80.1.

plaison. be moved Heb. flagger. be moved Heb. flagger. V. A. The Lard is great in Zion Which is the feat of his universal monactop, Edgy a., Sec. V. 3. Let them peafe they great and terrible Name. Though the witced rage againt God, yet the godly mult praite his Name,

wicked rage againt God, yet the goary must prane ans Name, and mighty power, for it is boly! Or, which is boly.

1. The king frength of lovestly judgment! Or, And, the King the frength, who lovestly judgment. This King, meaning God, the King of the Church, (for eilled allo Pfalls 98, 66, made a light north between the King, d oth misch his power with judice, contrary to the culdum city cityrant, jod 36, and is judice, contrary to the culdum cityrant, jod 36, and is an add a datafile quist]. Heb. equities. That is , the most season does not contrary to the culdum cityrant, jod 36, and is an add a datafile quist].

equal couries.

V. 5. worship at bis southers! That is, before his Ark, I Chro.
28.2. where he promised to hear, when they worshipped him;
28.10 now he promiseth his spiritual presence, wheresever his Church is affembled.

he is holy ] Or, it is hely. V.6. Moses and Aeron among his priests Moses is reckoned among the Priests; for he did the Priestly office, in consecrating among the Prieftsfor he did the Prieftly office, in contecrating Aaron and his fons. As alloin his continual interecting, for the people; which fome conceive to be the principal symhetre: which also feems by the following words to be confirmed. However, the word [72], doth also figuing a principal officer or minister; as fome would have it here also transfa-

ted.

V. 9. Hough thou toolejb ungganze of their inventions] He heard their prayers, norwithflanding their infirmities, and corrected them for their fine, bugh they prayed unto him, Numa.0.11. 07, then didft forgive the people upon Mofes prayer, though thou didft definely once of them for their fine, prayer, though thou didft definely once of them for their fine, Farod. 32, 43, 52, 32.15. Num. 14, 20, 21. He might also allude to Godd own experficient concerning himself; &azd. 34.5, 6. diding the timping, &c. and faroning many, &c. as also Exad.

#### PSAL. C.

Title.

praife] Or, thankfgiving, Pfal.145.1.

Verf. 1. Make a jossial noise unto the Lord I He prophesieth that Gods benests in calling the Gentiles, shall be so great, that they shall have wonderful occasion to praise

hath appointed.

V. 5. his mercy is everlasting He declareth, that we ought never to be weary in praising God, seeing his mercies toward us last for ever, Pfal. 136.1,&c.
to all generations Heb. to generation and generation.

### PSAL. CI.

Verf. 1. [will fing of mercy] Of thy mercy to me, and justice, when thou destroyest mine adversaries, and serrest me on the Throne.

V. 2. O when wilt theu come unto me?] When wilt thou giv me the Kingdom promifed ?

I will walk within my bouse with a perfect local Till then I will guide mine own house well, and afterwards the King-

dome.
V. 3. I will fet no wicked thing before mine eyes [ Either to de-fire it, or endeavour to accomplish it.
withed thing ] Heb. thing of Relial.

wregen thing ] Heb. tenng of netter.

I bute the work] He sheweth , that Magistrates do not their duty, except they be enemies to all vice, Pfal.97.10.

of them thus turn asside] From the Law of God, Psalm

V. 4. I will not know a wished perford I will not take notice of them: I will thew them no grace nor favour, plak 1,6, Marth.

V. 5. Whose privity flandereth bis neighborr, bim will cut off I ne forming to punish those vices, which are most persistous in them that are about kings, he declareth by consequence, that he will punish all vice.

ne will punith all vice.

an high look, and a proud heart, will not I fuffer ] Prov.6.

17,18.
V. 6. Mine eyes [hall be upon the faithful of the land] He sheweth what is the true use of the sword, To punish the wicked, and

eth what is the true uie of the word, to Paulin the wicked, and to maintain the 600, Rom. 13.4, at a perfekt way.

7.7, field may 1 Or, perfekt in the way.

7.7, field mat term in my field 1 Heb., field met be elabilised.

7.8, 1 will sun't drivery all the wicked of the lond 1 Heb., at meanings. For cheen was judgement executed, Jecum 21.13.

Meaning, every morning; or elfe, my deeply 2 Heati, my mediately direct the act, left is giow to further inconveni-

### PSAL. CIL

Title.

of ] Or, for.
of the affliced ] Whereby is fignified, that albeit we be in never fo great mileries, yet there is ever place left for prayer, Plal. 130. 1. Jon. 2.1.

Verf. 1. Et my cryceme unto thee He declareth, that in our

we caute.

V. 2. Hick not the face from me in the day when I am in trouble, entime thing car union! P(al. 27.9.

V. 3. For my degree are confumed the [mode] These excessive kinds of speech show how much the affliction of the Church

ought to wound the hearts of the godly.

like [moke] Or, as fomo read, into [moke.
and my bones are burnt as an hearth] Job 30.30. P[al.32.3.

and my houts are burnt as as hearth ] lob 30.30. Phil.32.5.
V. 4. fo] Or, because (o., mills).
fo that I furge to test my local] My forcomes were fo great, that I paided not for mine ordinary food.
V. 5. my bust clear to my local] Job 19.00. Lam., 4.
inji Or, African State of the windersafe! Evermourning and foliarry. calling out festival crye, Elizy 30.11. 8. Zepha.
14. in both which places, though in be the foundation of the control in terror of the foundation of the control in t Fonter, that is, to smit up ) that is the name of a bird in La-tine called platta, or platafus, (Englished by Some, showlard,) which as Tully, and our of him Pliny, tellife, such to feath down theil fifth, as oyther, and the like; and keeping them in his ftomach, till they open, cafts them up again, and fo eats

an owl of the defert] Job 30.29. V. 7. I watch] My forrowes will not fuffer me to fleep,plal.

as a fartow alene ] That hath loft his mate; So are good

as a flavorum aleas! I hat nath lot na mate: 30 at a good men foliars, being out of the Church.

V. 8. they that are med againflue, one flower againflue! They have conspired againflue has a joynt oath. Or, as others, or me jurans, that is, fuller by me. That is, my name is a curfe uncontem: the teather and and denounced as the unmost of temporal judgments, Lev. 11. So also Elay 64.15. And ye shall leave your name for a curse. Heb. they wear by me; that is, I am the object of all their cathes and imprecations; such is their rage and malice against me.

But that former both translation and exposition, grounded upon these places of Leviticus, and Esay, is the mest approved,

on those places or Levincus, and Edy, is the most approved, and, as I conceive, most warrantable.

V. 9. There exists files like bread ] Sitting in the askes, he could not but ear some with his meat.

mingled my drink with weeping ] Pfal. 80.5. Heb. drinks. Noting a continual act.

V. 10. Because of thine indignation He sheweth, that his af-slictions did not so much move him, as Gods displeasure. thou haft lifted me up and ca ft me down] As in wroftling, one

thou was tifted me up and caft me down! As in wrestling, one takes the other up to give him the greater fall: so affiction after prosperty is the more dreadful., [fal.73.18.

V. II. My dayes we like a shadow that declimith] Essy 40.6.

like a [hadow that declineth] Rather, is ftrerched out, as Exo. 6.6. for shadows at evening are longest, and then suddenly

vanun, Jer.o.4.
V. 12. thus, O. Lard finate enduse for over ] Lam. 5.19-Howfeever we be frail, yet thy promife in fure, and the remembrance
thereof hall confirm thy people in all adverticies.
thy remembrane unto all generations [Pfal.135.13;
V. 13. finit] Or, witt.

Plal. cii. yes, the fee time is come I That is, the seventy years appoint- which, see upon Psal 21.4. length of anget for ever and ever. By ed. Jer. 29.10,12. or, some such time appointed for their deli- ir, and under the type of the Land of promise, ( whereof see

verance, Rev. 2.10, & 3.10. V. 14. in her fiones ] The more that the Church is in mifery

v. 14. in her pones] The more that the church and pixy it.
v. 17. the praye of the deflitute] The Hebrew word דרער, ערער

here rendred destitute, is thought to signife properly myricaus; tamarisk; by some mistaken, as Herbalists observe, for epichapteath. So indeed the Hebrew word is translated in English, Jer. 17.6. For he shall be like the heath in the defart. And it is likely they intended myrica. Yet I cannot absolutely say, it is a militake: the word tamarisk, would not do fo well there; except we understand it of some wild tamarisk, much like unto heath, (for some tamarisk growes to a great bignesse) to which the description of bumilis and tenuis, that is, low and flender, (as in Virgil, Won omnes arbufta juvant, humilefque myrice t)
may be proper. But however low and flender, yet they certainly are miftaken, that make it here, berbam bumilem & ab. ranny are mutaken, tran maker neres brown boundern & delfan; as found on Plantame, they might have faid. They also, that confound it with juniper; as some others. All this is avoided by eranslating madassimum, as some; or as other, boundis, (destinct, here;) which certainly is the intention (if not propriety, or proper fignification) of the word here, and agrees very well with the etymology of it: from mudare, that is, to uncover. Some fetching it from a different root, (to wit, אורך) have translated it, vociferantis; others, excitantis fe; that is, of him that cryeth: and, of him that fir-reth up himfelf: but because not followed, we shall not need

reto up inimjess: but because not rollowed, we shall not need further to insist upon either. V. 18. This shall be written for the generation to come, and the geople which shall be created] That is, the same of this (so notable and wonderful )deliverance shall be transmitted to pastetable and wonderful deliverance that to e transmitted to puts ripy by writing; and thole that are not yet born, shall talk of it, and praise thee for it in after ages. Or, if he meant, that the Gentiles, who shall fee it, or read of it, shall be converted; then, by the people which shall be created, is meant, new born and regenerated; as plaim 31. last verle, They shall come and shall declare his righteousness, unto a people that shall be born, that be bath done this. Or, by the people which shall be created, may me natur assicios. Or, by the propersonion just be created, may be meant the fame people, who being as it were dead and buried in the mifeties of a long captivity, shall, when restored again, appear as newly created, or raised by a miracle out of the

KIAVC.
V. 19. For ] Or, When.
V. 20. the children of death ] Heb. the children of death, Pfal. 79.11. Who now in their banishment could look for nothing but death.

V. 21. To declare] Or, That they may declare.

v. 21. To accure of the two may accure.

V. 22. When the people are gathered together] He sheweth, that
Gods Name is more praised, then, when religion flourisheth,
and the Church increaseth, which is chiefly accomplished in

the New Testament,
V. 23. weakned] Heb. afflitted.
V. 25. Of old thou hast laid the foundations, &c.] Whereas heaven and earth are often mentioned, (and in that respect, in opposition to mans life, and all that belongs unto it, said to continue for ever,) to fet out the stability and immutability of entime for ears). To see out the stability and immutability of things; they are shee; a incomparition of God, the better to see out his absolute exercity and immutability, mentioned as things mutable, and transferry, and the fetting out of God extensity and immutability, sends to this, that since God in his own nature is thus and thus; it cannot be that they whom he leavest, and who love him, and put their trust in him, should be so perishable and transitory, as to be no more after this mortal life ended. And so St. John in his first Episte, 2. 17. The world passet away and the lust thereof; but he that doth the will

of God, abideth for ever. as a vesture shalt thou change them ] The Septuagint have it here, thises, thou shalt fold them: and so that passage is quoted Heb. I. 12. whereby the manner of the change is more parted Heb. 1.12. whereby the manner of the change is more par-cicularly experied is row it, by way of folding. And to this agrees the brophete expredion, Elay 3.4.4. And all the hope of bearon field be differed, and the howen field be rolled tegether a froil : O Perchance is but a fimilitude, or bare allufons, because when a book, (as anciently books were wont, thence called volumes; ) or a feroli of parchment is foulded up, nothing called volumes; for a seroll of parenment is founded up, nothing of it (no letters, or words, the effential parts) is seen. It is as it were, passed away. St. Peter speaking of the same, saith no more, ) but that the heavens shall be differed, 2 Pet.

V. 26. perifb, but thou fhalt endure ] Elay 51.6. endure ] Heb. fland.

V. 27. fame, and thy years [ball have no end] Mal. 3.6. Heb.

V. 28. The children of thy fervants [hall continue] This is the literal (as I may call it) immortality, proposed in the Law to them that fear God, their surviving in their posterity; of

upon pfalm 37.2. For they (hall foon be cut down &c.) was figured that immortal life, and eternicy of the godly, in Heaven, more fully revealed and brought to light by the Gospel of Chrift: Of which fee before upon pfal. 37.1. Fret not thy fetf.

Shall continue, and their feed shall be established before thee I plal. 69.36. Joel 3.20.

#### PSAL. CIIL

Verf. 1. Bleffe the Lord, 0 my feul] He awakeneth his foul to praife God, thewing that both understanding and affections, mind and heart, are too little to set forth his

V. 2. all Or, any of.
V. 3. Who swgiveth all thine iniquities Remission of sins is the chief of all benefits, psal 32.132.

who bealests all thy discases ] Cureth thy bodily diseases,
V. A. Who redeemeth thy life | Freeth thee out of deadly

angers.

deßruession] Or, the pit, as psal. 30.3. & 107.20.

crowmeth] Or, excompasseth, as psal. 5.10. & 32.10.

V. 5. [atisseeth thy mouth with good things] Psal. 36.8. and

140.7.

To that thy pouth is renewed like the eagles] As the Eagle is renewed in fitength by fucking blood when the cannot feed, as
fome fay; or, by casting her feathers, as others fay: fo God
miraculoufly giveth fitength to his people, above all mans exneffarion : or, he makes shee vigorous, as in thy youth and pectation: of the land age of the state of t

and judgements: That is, all forts of them, or the great

judgment for all that are oppressed Plal. 146.7.
P. 7. He made known his water That we should walk in: or. 

ple, plal.147.19. V. 8. The Lord is merciful and gracious, flow to anger, and plenteous in mercif Exod. 34.6,7. Num.14.18.Deut.5.10. Neh. 0.17. Pfal. 86.17. Jer. 32.18.

plenteous in mercy ] Heb. great of mercy.
V. 9. He will not always chide] God sheweth first his severe judgment, but fo foon as the finner is humbled, he receiveth

V. 10. He hath not dealt with us after one fins] We have proved by continual experience, that his mercy hath ever prevailed against our offences.

nor remarded us according to our iniquities] Ezra 9.13.
V. 11. as the heaven is high] Heb. according to the beight of the heaven.

V. 13. as a father with his children] Mal.3.17

N. 13, as a futher with bis children, Mal.3.17.
N. 14, shiff J. Gen.3.19.
N. 15, shiff man, his days are as graff?] He declareth that man hath nothing in himself to move God tometry, but only the contession of his infirmity, and milety, graff? Pal.9.0, 8, 20.0, 11. Elsy 40.6.
N. 46. Lit is gove? Heb. his sut. the place thereof plat from it are move?] So the Scripture useful to expertle atotal abolition of a thing out of its place, Joby.

V. 17. But the merty of the Lord, &c. ] See upon Plal. 49.15. But God will redeem my foul &c. and his righteoufnesse unto childrens children See upon plat-

102.28. The children of thy fervants,&c. V. 18. To such as keep his Covenant, and to those that remember his commandments to do them ] Deut.7.9.

To] Or, of. To fuch as keep his Covenant ] That fear him, and obey his

V. 10. ye his angels P(al. 148.2. In that that we, who naturally are flow to praise God, exhort the angels, which willingly do it, we fir up our felves to confider our duty, and to awake out of our fluggiffineffe.

that excell in frength] Heb. mighty in frength.

V. 21. minifers of his that do his pleasure ] Heb.

V. 22. Bleffe the Lord, all bis works ] This Pfalm begins, and ends, with the praifes of God.

> PSAL. 7 M

#### PSAL. CIV.

Verl. 1. THou art cloathed with honour ] Pfal. 93.1. The Prephet theweth that we need not enter into the heavensto feek God, foralmuch as all the order of nature ene neavenstonees wood, toranineen as at the order of nature, with the propriety and placing of the elements, are most live ly mirrours to fee his majefly in: For God when he made the world, came forth of his palace, as clothed in royal robes,

V. 2. as with a garment] As a king in the day of his coro nation, puts on gorgeous apparel; fo did God thew himfelf glorious in the light, newly made in the creation of the

firetoeff out the heavens like a curtain Islai. 45.12.
V. 3. Who layeth the beams of his chambers in the waters Some by these waters understand the clouds, according to verf.13. He watereth the hils from his chambers. Others, the tioned. heavens, of a water nature: or heavenly places, where waheavens, of a warry nature: or heavenly places, where waters, according to the expetition of Scripture, Plal. 148.4, and
for 1. 4 face of the flow, the fir-trees one her house] The flork
hath her name in Hebrew from kindely, because fine fields en to
Others make this to be the fcope of the words, to oppose the
owner and omniportency of God, to the skill and art of men.
Formers, or mortal architects in buildings, it is their main care
or mortal architects in founding is their main care
or mortal architects in founding is their main care
or mortal architects in founding is their main care
or mortal architects in founding is their main care
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or mortal architects in founding is their main care
or mortal architects in founding is their main can make the very waters to be as pillars to his edifice. To this may tend that expression also, Pfal. 24.2. concerning the earth; For be bath founded it upon the feas, and established it upon

who walketh upon the wings of the wind ] Moveth as [wiftly, as if he did flie, P[al.18.10. I[ai.19.1.

V. a. Who maketh bis angels [pivits] This is interpreted of

the angels, Heb. 1.7. his angels spirits ] Or, the winds his messengers, and the staming fire his ministers.

V. s. Who laid the foundations of the earth] Hebr. be hath founded the earth upon ber bafes.

that it should not be removed for ever ] That is, that it should continue according to its first laws and orders, which were fer unto it by God, when first created.

V. 6. Thou coveredf it with the deep as with a garment] The waters covered the earth at first, vill God made them revire, that the dry land might appear, Gen. 1. 2. So they did also cover the earth in the flood, Gen. 7.19.

V. 7. at the voice of thy threader] That is, at thy voyce, as

v.7. at the voice of the third is at its at thy voyce, as trible to the creatures (in point of performance and obedience to thy commands) as the noyle of thunder ufeth to be among men: or the voice of God, speaking with thunders and lightnings, as once he did to the Iraclites, would be unto

men. 8. They ] Or, But they.
They go up by the mountains: they go down by the vallies ] Or,
The mountains afceed, the valleys defend: Or, They were gone

V. 9. [et abound that they may not passe over] Jer. 5. 22. V. 10. He sendeth] Heb. who sendeth.

run? Heb. walk.

among] Or, between. among Or, between.

11. They give drink to every beaft of the field If God provide for the very beafts, much more will he extend his providence are to man, Match. 6.26,30. & 10.29,31.

quench] Heb. break.
V. 12. By them shall the fowls of the braven bave their babi-

tation] To wir, fprings and rivers, where birds are very fre-quent, if any trees be neer. This is excellently well expressed quent, any trees be nevr. Into se excellently well expressed by the best of Latines Poets, speaking of the river Tyberis: Paire tive imique sprange Assistant volument, etc. them into active, estimate mulcohant canta, lucique volabant.

fball the] Or, have the, &c. fine Heb. give a voice.

V. 13. He matereth the hils from his chambers] From the elouds, verfe 3.

V. 14. graffe to grow for the cattel] Pfal. 147.8.

v. 14. grays to grow for the catters Plat. 147.3. for the foruce of man] He shewth Gods special care of man, who doth not onely provide necessary things for him, as herbs, and other meats, but also things to rejoyce, and comfort him as wine and ovl. or ointments.

food) Heb bread, Job 28. 5. V.15. wine that maketh glad the heart of man I ludg. 9. 13.

oyl to make his face to shine Heb. to make his face to shine with oyl, or, more then oyl. The use of oyl was very frequent ogli is might is fact to finite). Hele, it smale his fact to finite kind feems to be intended, intured veri. 31. Any over all the mild oft, on smooth on 31. The tild of oft was very frequent bildines of prietic (or, a she theritors, yrgph 13) and the mild oft of the very frequent bildines of prietic (or, a she theritors, yrgph 13) and the mad external; informuchaths nexts to bread and wine, nothing the Arabic't conque, here observed by found, ever all waterwas thought more beneficial, or necessary to the preservation build; blue what that one kind is, to which that description of health. This foliating here foliated on is any either between the order of the order order of the order of the order order order or order or

flood literally, of the thining of the face by anointing, which how usual twas, may appear by our Saviours advice, Matth 6.
17, where he bids them that fast, lest they should be known unto others by the sadnesse of their countenance, to anoint their heads, and wash their face : Or, which I rather believe, their heads, and wash their tace: Of, which I rather believe, of the effects of oyl in general, by the both internal and external use ofic; whereby the health and vigor of the body, (here understood by Binning) among them that use it, is ordinarily much improved, Plin. lib. 14. cap. 22. Speaking of both rily much improved, Plin, 110, 14- cap. 22. peaking of both wine and oyl, faith, Duo funt liquers experient humans: grantiffini, intus wini, foris ole, arborum è genere ambo pracipui, fed ole intellgrius. Of the two, he makes oyl the more necellary. V. 16. The trees of the Lord are full of far B such as men did not plant, but the Lord: a stollows, fee Num. 24. 6. or, goodly

great trees, Pial. 36.6.

me full of [ap] Or, saturati, as in the vulgar Latine; that is, filled, or satisfied: to wit, with the rain, before mea-

V. 17. as for the flork, the fir-trees are her houfe] The ftork

For men, or mortal architects in building, it is their mind cans to provide of findinent midfel importers for their beams to entire, in more probably thought by others, ro fignific evinations, reft upons on which elpecially depends the firmness and the architecture of the control of the con Mouse, and partly of a Bear : and therefore called in those parts, aprioques: who also testifies, that Judea dorh abound with fuch, and that their habitation is in rocks. That it should not be the conie, may hence also very probably be inferred, becaufe the hare and the conic are reputed but one genus, though a different fecies; fo that both are thought to be comprehended under the general word of MILIN, Levit. 11.6, where, verfe 5, the 100 is also mentioned by its felf, as a different

> V. 19. He appointeth the moon for feafons Or, appointed times: By which words some think solemn feafts, and fet days for publick meerings, whether Civil or Ecclesiastical, all which were guided and directed (for the time) by the course of the Moon, to be intended. But the meaning may be more general, the fame word here translated feafons, being also used Gen. 14. and the reason why the moon is rather mentioned here for that use then the sun, may be, because most nations, in those dayes, used to recken the year by the Moon (which were therefore called, anni lunares) rather then by the

> the Sun knoweth his going down] which may comorehend his whole course from his rising to his setting: as also his feveral circuits, diurnal with other (pheres; or annual, by his own proper motion. In all these he is so exact and regular, hat men who cannot tell of themselves, where they themfelves shall be the next day, can make Eppemerides of the Suns course for thousand of years, (if the world last so long) and rell courte for thouland of years, it in worted that to long, han tell precifely a what point of heaven, or degree of heigh the final be every day; and what Eclipfes thall happen every year. To this purpole allo is Jobs, the Book, I mean, to called perpetition; Haft those commanded the marning fines tay dayes; and caufed the day firing to known bis place? Job 38.12.
>
> 12. 20. Thou madeff dathinfi] By causing the fun to set;

verlity. Ilai.45.7.
All the beafts of the forest do creep forth] Heb. all the beafts

hereof do trample on the forest.

V. 21. roar] Or, which roar, As verse 26,28.

and feek] Or, even to feek.

and feek their meat from God] God who hath given them a
natural voice to cry for food, answers ir, and provides for

natural voice oct y noton, aniwers is, and provides for them, Job 38, 39, 41. Jed 12.0.

3. 22. The J Or, where the control of wit, when the day finingent for the light are to the light of effect of with both.

1. 2. A town monifold are thy work! He conflicted that no conque is able to experted Cods works, nor mind to compre-

hend them, Pfal.8.1.

ford great variety, is not easie to determine. In Job 41. we have a large description of Leviathan; by which one particular kind feems to be intended, intitled verf. 21. King over all the

Pfal. cv. Indean leas, called Atufar; others, some kinde of sea. Ctocodie, which they say are to called in some parts of the world,
be described. Certain its, that the greated of sea shees,
both here, and in Job, However called or to be called in Eng.
God shewed hindest plainly, and who were secrets south of the lift are intended: among which there be of that immense bignels, as to relate particulars, though from men of credit, who professe, some of them, to have been eye-witnesses, would found more like a fable among ordinary men, then a truth. Meta-phorically, great tyrants fuch as Pharaoh king of Egypt, Pfal. 74.14. and others, Ifai.27.1. are fo called.

nourithing father, who provideth for all creatures their daily food: and they must tarry till he will give it, verf. 28.

1. 38. thou! Or, when thou So verfe 29. 30.

1. 2. Thou hidle life face, they are troubled! As by thy prefence all things have life: loif thou mindrawthy bleflings,

they all perifh. return to their duft] Pfal. 146.4. Gen. 3.19. Ecclef. 12.7. Job

34.14,15.

V. 30. Thou fendelt forth] As the death of creatures shew-eth, that they are nothing of themselves: so their generation declareth, that we receive all things of our Creatour. thy (birit ] Thy quickning power, or, the breath which thou

thou renewest the face of the earth] By producing new creatures continually, Pfal, 33.6. Ecclef, 1.4. or, understand it of the creatures renewed in the fpring of the year.

V. 31. (ball endure) Hcb. (ball be. V. 32. He looketh on the earth, and it trembleth Who if he

and they [moke] Exod. 19. 18. Pfalm 144.5. Gods fevere countenance maketh the earth to tremble, and burneth the

mountains.

V. 33. at long as I live Plal. 63.4. & 146.2.

V. 35. Let the somers be consumed out of the earth] Who infect the world, and hinder Gods joy in his creatures, as much as in them lies, by abuling them.

#### PSAL. CV.

Verf. 1 Give shanks, &c.] Thefe first 15, verfes we have alfo,1 Chron. 16. of which feemore upon the 96.

Plaim, Ofing unto the Lord a men fing, See Creamuch as the lifetime of the Lord a men fing, See Creamuch as the lifactives were taken out of the world to be Gods people, the Prophet willeth them to filew others what God had done for

V. 2. Sing unto him] He would have them to praise God

v. 2. Sing auto min 14 would have them to praise God, with voice, infruments, and heart.

V. 4. and bis firength By Gods firength and face, he meanth the ark, where God declared his power, and prefence, Pfal. 63.2. & 78.61. See before upon Pfal. 27. 8. When thou faidft, Seek ye my face, &c.
V. 5. Remember his marvellous works? Which he hath

wrought in the deliverance of his people,
the judgements of his month. That is, his ordinances, and
lawes, Mal. 4.4. or, his judgments which he threatned to bring on the Egyptians, Gen. 15.14. Exod. 3.20.

V. 6. his chosen Heb. his chosen ones. V. 7. his judgements are in all the earth] Ifai, 26.9. His judgments on the Egyptians are spoken of all the world over,

V. 8. He hath remembred his covenant for ever] 1 Chron. 16. 15. Beye mindful atwaies of his covenant. God may remember, and often doth, when man hath forgotten: but never forgets, when man remembers.

gers, when man remembers.

which be commanded] His promife, which he will have as firm as his command, Val. 133.3. & 42.8. & 44.4.

V.9. which coverant he made with Abraham] Gen. 17.2. and

v. 9. winco coverant is mase with Advancing Gen. 17.2. and 22.16, &c. & 26.3. & 28. 13. & 35.11. Luke 1.73. Heb. 6. 17. The Promise which God made to Abraham, To be his God, and the God of his seed after him, he renewed it, and repeared it again to Ifaac and Jacob.

peaten is again to 11 sale and jacob.

V. 11. Anto theewill I give the land of Canash] Gen. 13.15,

R. 13. 18. He showeth that they should not enjoy the land of

Canan by any other means, but by reason of Gods covenant

made with their fathers.

the lot | Heb. the cord, Deut. 32.9. she lot of your inheritance | Heb. line, or, cord : For fo were

inheritances divided by line, Pfal. 16.6.
V. 12. a few men in number | Gen. 34.30. Deur. 7.7. ftrangers in it ] Heb.11.9.

V. 14. Hefuffered no man to do them wrong ] He kept them from wronging the Patriarchs, that had power to do it, Gen.

he reproved kings for their fakes ] That is, the kings of Egypt,

And Gerar, Gen. 12.17. & 10.3.

word, Gen. 20. 7.
V. 16. He called for a famine ] That is, effectually brought

V. 16. recanner you.
If a King, 8 t.,
be brace the whole faffe of bread ] Lev. 26. 26. Ezek. 4. 16,
Ifai. 3. 1. By fending fearcity, as in the beginning of the

V. 17. He fent a man before them ] Gen. 45, 5. even fofeph who was fold for a fervant ] Gen. 37.28. V. 18. Whose feet they hart with fetters ] Gen. 39.20.

he was laid in iron Heb, his foul came into iron. he was laid in von Hee. his fout came into von.

V. 19. until the time that his word came The, word of God to Pharaoli in a dream, which is faid to try Joseph, because none else could interpret it: And then was Joseph delivered: or, Gods decree and promife made to Joseph in a dream, Gen.

tried him] Or, which tried him.

7. 20. The king fent and loofed him ] Gen. 41. 14.

even the ruler of the people ] Heb, of the peoples. A mighty
king, that had a multitude of fubjects.

V. 21. He made him lord of his house, and ruler of all his sub-Gen.41,40 substance Heb. possession.

[inbliance] Hen polytipus.

V. 2. To blud his princes at his pleasure] To govern them, and keep them in aw, Pial. 149.8. Gen. 41.44.

V. 23. I final also came into Egypt] Gen. 46.6.

V. 25. He turned their bearts hate his people] I shall, for this once, seek no further, but content my self with Diodats a this once, feels no tutther, but content my felf with Diodatia, the Geneva Minister, (a man of grate sime and reputation, for his both piety, and learning), list words and annocation upon this place, as I find it in the laft English translation, of the year 1648. His words are these; He suffered envie, fall 6 cars, and other evil affections to induce the Egyptians to hate the people as much, as before they had loved and favoured them. Now the evill work is attributed to God, not rayouted them. Now the evil work is attributed to God, not because he is author of it, which were as abominable to think, as it is impossible to be; but because he hor referaining the malice of man, and suffering the Devil to tempt him with firong objects, occasions, and provocations, it must needs produce its proper effects, the event whereof God voluntarily fuffered for fome good end, though he reprove and condemn the wickednesse and perverseness of it.

V.26. He sent Moses his fervant; and Asron whom he had

chofen] Exod. 3.10.

V. 27. They (bewed his figns among them and wenders in the land of Ham] Exod. 7.9. P[al. 78.44, &c.

(and of Hem) Exon. 7.9. Fig. 7.9. 44. 50; bis figure 1. Meb. works of bis figure.

F. 38. He feat darkness, and made it dows Exod. 10. 22.
Here he begins to commemorate the plagues of Egypt: but neither doth he commemorate all, (for of ten, two are omitted) nor in that order that Mofes fer them down; to wit, as every nor in that creat rule Moies let them down; to wit, as every one happed, confecutively. For here the legins at the ninth. Of this, or the very lite, dee before upon Palm 78, 19. He affupon them the firecents of bit, anger, &c. and they rebelled not againg bit swend! That it, his word was thillfield, as Pal, 19.1. The pur them in the grave: that is,

they were put in the grave: or, his fignes rebelled not: or; Moles and Aaron rebelled not; that is they did Gods mellage, though with the peril of their lives. V. 29. He turned their waters into blood, and Ilem their fifb]

V. 30. Their land brought forth frogs in abundante Exo. 8. 6, in the chambers of their kings Of the king and his princes;

in the chambers of their ways] Of the king and his princes, [flais-12. Exod.8.2.

1. 31. He space, and there came divers forts of flies, and like in all their coass?] Exod. 8.17, 3.4.

He space, and there came divers forts of flies] So that this vermine came not by chance, but as God had appointed, and

his Prophet Mofes foretold.

P. 32. He gave them hail for rain ] Exod 9.23. It was firange to fee rain in Egypt, much more, it was fearful to fee hail; and

to tee rain in egypt, much more, it was tearn to ce taus, much of all, hall mingled with fire.

He gave them bail for rain Heb, flee gave their rain bail, flaming fire Heb, fire of flames: thus, full of flames.

Y. 34. He flyde, and the loculis came T Exod, 10.4. He flower that all creatures are ammed againft man, when God is his

enemy; as at his commandment the grashoppers destroyed the

V. 36. He fmote alfo all the firft-born in their land ] Exod.

chief of all their firength] Gen. 49.3. Pfal. 78.51. V. 37. He brought them forth alfo with filver and gold ] Exod.

· there was not one feeble perfon among their tribes ] None of them were fick or weak.

V.38. Eggt was glad when they departed | Exada 1.2.3. For; there he in the Scripturea, dae obfervation whereof doth much Gods plagues caused them rather to part with the linestites, then with their lives.

V.39. Herjinda a loud for a cevering | Exada 1.3.1.1.1 feems |

Asson the faint of the Leval | Whom God ice spart, as holy for

V. 39. He firead a cloud for a covering Exed. 13, 21. It feems it was a large cloud, that could cover all the hoft from the heat

or the sun.
V. 40. The people asked, and he brought quaits ] Exod. 16. 12.
&C. Not for necessity, but for fatisfying of their luft, plal. 78 V. 41, He opened the rock, and the waters gufhed out ] Exod

v. 41. He opened the rock, and the Waters guided one; Exod. 17.6. Num. 20.11. 1 Cor. 10.4. like 4 river] See notes on plal. 78.16. V. 43. with [97] When the Egyptians lamented, and were

v. 43. wito po 1 when the negythans tamentes, and were defleved plain 106.12. gladses P Heb. finging. V. 44. And gave them the lands of the heathers Dent. 6.10,

11. John 3.17.

built and vineyards which the heathen planted. V. 45. That they might observe his statutes ] Gods benesits are given us, that we may serve him the more faithfully.

### PSAL CVI.

Ver. 2. PRaise ye the Lord I Heb. Hallelsjab. The Prophet ex-horrein the people to praise God for his benefits past, that thereby their mindes may be strengthened sgainst all prefent troubles and defpair.

give thanks unta the Lord, Scc. ] Plal. 107. 1. and 118. 1. an

136.1.

V. 3. Biffled are they that keep Judgment ] He themeth that it is not enough to praife God with mouth, except heart and life be answerable to Gods word. V. 4. Remember me, O Lord, with the favour that thou beare

umority people] Gen. 8.1. p[al. 119.132.
with the favour that thou beareft unto thy people] Let the goodwill thou hast born to thy people heretofore, extend it self unto

V.6. We have finned with our fathers ] Dan.9.5. By earnest confession as well of their own as of their fathers fins, they thew, that though they were utterly unworthy of Gods mercies yet they had hepe, that God, according to his promise, would

V. 7. But provoked him at the fea, even at the red fea] Exod even at the red fee Or, and in the red fea; that is, not onely

before, but when they were entred into the fea: for the Egyptians followed them fill.

v. 8. Nevertheldfe, be fewed them for his names fale I Though they were wicked, yet G. O. D. changed the order of nature to fave them, for to perform his promile, and shew forth his glo-

y. 9. led them thorow the depths, as therow the wilderness.

Between the two heaps of mater that were deep\_Exod.15.5.

V. 10. of him that hated them Of Pharab.

V. 11. And the waters covered their enemies ] Exad. 14. 27. 8

156.

"14. Then believed they his sword:] Exed. 14. 31. & 15. 1. pfal. 105. 43. The wonderful works of God caused them to believe him for a time, and to praid him.

"1.13. They from first!] Heb. they made high they forget.
They food forget him work! Exed. 15.44. & 17.4. they musted hards his compile! They would prevent his wife-

dom and providence.

V. 14. But lufted exceedingly in the wilderneffe] Num. 11.4 T Cot. 10.6.

lufted exceedingly] Heb. lufted a luft.

V. 15. And be gave them their request Num. 11.31?
but fent learness into their foul The abundance that God prentons or toneware querent; Leannets often tentes is a confequent (in nature) of gluttony. Now because this plague was a confequent, but in another respect, of their gluttony, it is therefore wittily and figuratively termed seamels. Another reason is given by some learned Interpreters, why the Prophet rather useth the word million learnesses; then plague, (Moses his word, Num. 11.33.) because, as they conceive, he would thereby allude to | 187, good will, or pleafure; as if he intimated that by the par (or raifon;) that is, pleafave, or fatufaction of their mind, they purchased to themselves 1977 (rafon) even a deadly leannesse, that consumed many of them: a fit recom-

V. 17. The earth opened and [wallowed up Dathan &c.] Num.

16.31.Deut-11.6. and [wallewed up Dathan ] By the greatnesse of the punishment, the hainouineffe of the offence may be concluded : for they that rife against Gods ministers, rebel against him.

they that the against Gods muniters, rebel against nim, and covered the company of Abram] He means Korah, and his affociates that were joyned with them in rebellion.

V. 18. And a fire was kindled in their company] Num. 16. 35,

49.

V. 19. They made a caff in Hereb] Exod. 32.4.

V. 20. Thus they changed their glary into the smilitude of an extended that estably grass Jer. 2. 11. Rom. 1. 23. Heshoweth that all idolaters renounce God to be their glory , when , inftead of

him, they worship any creature, much more wood, stone, meg-tal, or calves, Rom. 1.23,25. or other base things, Exck. 8, ver. V. 23. Therefore be faid that he would defirog them] Exad. 32.

bad not Mofet bis chofen flood If Moles, by his intercession had not prevailed with God to pardon their rebellions, in the breach Ver.29. A similar from a breach in the wall of a City, wherein one stands to keep our the enemies by force. t flewes the great force of prayer to divert Gods Judgments, Ezek. 13.5. and 22.30. whence, the plague is faid to break in,

V. 24. the pleasant land] Heb.a land of desire. That is, Canaan, which was, as it were, an earnest-peny of the keavenly inheri-

they believed not his word 1 Heb. 3.19. That he would bring them into Canaan.

them into Canaan.

P. 25. But murmured in their tents] Num.14.2.

P. 26. he lifted up his hand againft them.] Gen. 14. 22. That
s,he fware, Ezek. 20.15, 23. Pfal. 95. 11. Sometimes also it figure fieth to punish.

to overthrow them in the wildernefs] Num.14.28.

to overtorow them in the winderset; I Num. 14.28.
F. 27, To overtow Heb. to make them fall.
F. 28. The joyned them (Letters alfo wato Bank. Peor) Num. 25.
Which was the Isol of the Moabites.

3. Which was the Idol of the Mosbites.

and ate the farifless of the dead I Sacrifices offered to the
dead Idols, pfal.115.5. which neither have, nor eyer had any
reality of being. This Interpretation paffeth for current among reality of being. This Interpretation paffets for current among Expolutors, feater any that I know of, excepted. Yet is it and fastisficary or all men. For fome (no profifed Expositors, but occasionally the control of the feater) in Jenning not inferious row my, men this to be the fent; They did eas, or paraske of those functal hospitacy being one of the feater of lant/as the Greciani and Romane/were utied by way of lotents of Darcantalion/whether in honour, or for any other repect/to the Letd. And thefe they make to have been the proper facrifices alloneing as the working of the apricular 16.0 Bada plagar exchange might be the nan himfelf, or the name of a man, once Prince, or King, ameng the Mosbiets, whole memory might among other Idolateus rites, be workingped in and by their follows: Perils. This interpretation may the better be thought to first the candidated first that Idols are not any where the control of the prince facility as who becomes interpretation. shought of if it be confidered infift that Idols are not any where offen in the Scripure fo called, as by the common Interpretation of the word dead, this flouid be here; and fecondly, that this belonging to all Idols in general, to be dard in this facine; it is not folikely, comparing the words with the billory in Mofers, and the words there, this flouid be the meaning here, but rather fomewhat, that was more particular unto the real than the state of the ricus, 11. and Numbers 19. any pollution, or abomination (ritual and external) greater, then that which was contracted (whether by any contraction, or cobabitation,) from the dead. So that without respect to the Idolatry of it, to eat of the facrifices of the dead, must needs found among the Jews, as a matter of great horrour and detestation. This aggravation will not hold according to that common Interpretation, if the dead be nois according to maccommon anterpretation, it the dead be taken here figuratively, for them that have no real being. It is also very possible, that the Plalmist might allude to the very name of Baal Peer. For peger in Hebrew doth fignific a dead name of Bast Peor, For Peger in Arteries donn against a cast corple. I know Peor, is written with 2 y not 2 1 in the Original. But the affinity may appear, in that many words written in Hebrew with 2 Aim, are expressed in Greek with 2 Samma; as, Gemerra, Gaza &c. and in allusions we must not look for as, Yemoria, Ozga, Occ. and in anunons we must not nook for idencitie, but affinity. Many fuch there be in the Scripture, (as all men grant) in proper names effectially, both in pronunciation and writing more remote then this. I shall not now make inquifition into the right meaning of those words, either a deadly learnesse, that consumed many of them: a fit recommake inquinion into the right wind of the 14th, but give
pence for their extravegant lust. Many such tacit allusions
Tobic 4. 17. Pour out thy bread on the burial of the 14th, but give
notions

nothing to the wicked ? Or Ecclefisftique, 30, 18. Delicates | that his mercy hide our wickedness. poured upon a mouth faut up , are as meffes of meat fet upon a prays; because they are but Apoerypha: Yet Imention them because the consideration of their words may prove some confirmation to that Interpretation we here embrace.

V. 29. Thus they provoked him to anger with their inventions 3 Signifying, that what foever man inventes h of him felt to ferve God by, is deteltable, and provoketh his anger.

inventions ] Heb. praffices, and] Or, fother, So v. 32.33.

Pfal. cvi.

breake in upon them ] Verl.23.

V. 30. Then flood up Phinehar, &c, ] Num.25. 7. When all others neglected Gods glory, he in his zeal killed the adulterers, and fo prevented Gods wrath.

V. 31. for righteoujuesse John whath.

V. 31. for righteoujuesse John of the righteous act, though mea might thinke it a fruit of rash zeal.

V. 32. They angred him alfo at the waters of firife ] Num

30.33.
foliat it went ill with Mofes for their fakes ] Numb. 20. 12.
Deut, 3.86. If so notable a Prophet of God escaped not punishment, though others provoked him to sin; how much more
shall they be subject to Gods judgment, which cause Gods children to fin 2

V. 33. so that he spake unadvisedly with his lips] Hebr. barely exprest, et protulit ; or, et locutuseft, that is, and be fake, or, uthered, &cc. So indeed the word may fomerimes be used, to or, interes, occ. So inaced the word may inneumes be then, to import her fpeaking; but properly it fignifies to fpeak or utter any thing rathly, or idlely. Hence is the word βατίρλογοία, and βατίρλογοία, in English, battologie, or, voin reptitions; as the word is stanslated Matth. 6.7. torbidden there, by our as the word is trainiated match, or, horizonen there, by the Saviour, in praying, as heathenith: though fill affected by fome Christians, as a great gift. A profitable gift indeed it is to fome that make a trade of it, Matth 23, 14. We mite yet Scribes Se. But to the Pfalmift: The words here laid to Mofes his charge, are conceived to be those, Num, 20.10. Hear new ye rebels, muft we fetch you water out of this rock ? That Moles inrebets, may we jettly you water out of 1011 force? I find course in-deed side, or fail formewher there, that displacifed God-appears electly by yer. 1s. And the Lord Hade mate Mofes, &c. But that shole were the words that offended, is but a conjecture, of which, though grounded upon fome probability, there is no extensiny. Some therefore to word this doubt, refer the words here to God himfelf, translating, So that He spake it, or, pro-nounced it (to wit, their punishment, for their infidelity, Num. בס. (ב) with his lips. As for the word before אונה they provoked; we know it is an ordinary word, when God is in-sended, or plainly spoken of; as for example verte 43, follow-ling, Many times—but they provoked him (1712) with their saynfels, cc. and it makes the matter more probable, because upon this very occasion the word (whether במרך סוד מורך). for they are commonly confounded, and fome make but one of thour.) Num 20124. is spoken of God, as the subject, or object , or object , because ye rebelled; as our Emplife there: but the Septuagine, John paneyardie, as our English there: but the Septuagine, John paneyardie, as the is, beauty to provoked me. I do not find fault with the English there: but fay, it is the fame word, which figuities to which, and to provoke; which, having there plainly God for its object; it is the more likely, that the same may here also be inorgen, a sent more intelly that the issue may here also be intended. So, by Spiris, the Spirit of God may be understood, as Bybol. A, 30. And given not the boly Spiris of God, &c. But for all this, I leave trace to the Reader, to pleafe himself. There is more authority for the one; but, as I conceive, not leffe probability for the other.

V. 34. concerning whom the Lord commanded them] Deut.

V. 35. But were mingled among the heathen] Judg.1. 21. By

marriage, and so they were drawn to Idolatry.
V. 36. And they served their idols? They have their name in Plebrew from sorrow, because they bring much grief to their worshippers, pfal.16.4.

which were a fnare unto them ] Exod. 23.33. To bring them to deftruction, as fnares do birds.

V. 37. they facrificed their fons and their daughters unto devils] He sheweth the great force of Idolatry, which can win us to things abhorring to nature, when Gods Word cannot obtain the fmallest things of us. devils 1 Cor. 10,20.

V. 38. ideds of Canaan] 2 King. 14.3.
V. 39. and went a whoring with their own inventions] Then true chaffing is, to cleave wholly and onely unto God, Num. 15. 29. Lev. 17.7. inventions ] Or, practices.

V. Al. And Or, So that, as ver.29.

V. 43. Many times did he deliver them Judg. 2.16. The pro-phet themeth, that neither by menaces nor promifes we can some to God, except we be alrogether newly reformed, and

brought low] Or, impoverified, or weakened.
V.41. he remembred for them his covenant ] Deur. 30.3, Two things made God relieve them, his covenant, and his mercy. and repented according to the multitude of his mercies ] Not that God is changeable in himself, but that then he seemeth

to us to repent, when he taketh away his punishment, and forgiveth us. V. 46. He made them also to be pitied of all those that carried

v. 46. rie made toem also to be pitted of all those that carried them espirus ] Heb. And he gave them so pittes: that is, he made them finde abundance of pity, jet, 15.11.

V. 47. gather us from among the heathen ] Bring us from among the heathen to Jerusalem to praise thee.

# PSAL CVII.

The drift and purpole of this Plalmis, to affer the providence of God towards men, against all either absolute atheists, who deny the being of a God; or Epicures, who deny, that God takes any care at all of men, to do them either hurt, or good. Now the Divine providence being two wayes, especially, confiderable; either in that order, (both for the conflancy, and beautiful neffe of it equally admirable) which he hath fet to nature, in things merely natural, which we may call his Creating providence: or, in those things, which in the nature of chances and accidents, because both various and uncertain, (whether to many together, or to every particular man,) happen in the world; whiche may call his executive, or administrative providence: as the first kind was fer out before, in a plalm by it felf, to wir, the 104, plalm; which for the lostinetife, and other ornaments of it, plain; when for the contents, and other triausures of the hath ever been accounted an exquistre piece: [6, is the fe-cond, with much elegancy and fublimity, in this prefent Plaim. Yet all particulars of Gods providence in that kind, are not here handled but fome onely, wherein it is most em-ment, as in faving men in adversity, and fuccouring them in. their manifold necessities and extremities, to which this mortal life is exposed: there being no title among men more glorious, or which commends Religion unto men more, then that of a Saviour and Deliverer. That all people and nations of the world in general, not any one parti-cular Nation, are intended by the Pfalmift, as the object of that Goodness of God which he doth here celebrate and set out, if the tenour of the words and context it felf doth not out, if the tenour of the words and context user do in not unfficiently (which I think it fould) evince; I must appeal to the authority of best Expositors: I do not know any, not of any note at least, that makes any question of it. If any would restrain these things to the Jewish Nation, they must do violence to many particular expressions; but much more do violence to many particular expretitions; put much more wrong to the general floop or the Pialam. And ir may very well be, that the Pialamit might have another aym too, befides whar hath been flewed hitherto, against Atheistand Epicures. It is the opinion of the Jews at this day, as by fome of their gloffes upon Deut. 4.19. may appear, that the providence of God, is their peculiar; and that God hath left all other Nations besides themselves, to the government of the Stars, and inferiour powers, or Angels. It is not improbable, that fome fuch opinion might be in those ancient times too, among fome of them. Such an infatuation there is among many Christians too, who upon a fond persuali-on, that themselves are the only children of God, look upon on, that themfelves are the only children of God, look upon moter men, as tinge that God and nothing tood with: not as creatures, at leaft, within compaffe of his cither love or care: which they wholly, (and, upon that ground, would all worldly goods alfo, their chiefet ayon) ingresses to them felves. This plain is an ample constitution of both; whereby God goodnefs and mercy to all, in all places of the world, whitche lews or Gentles, when they call upon him with bears and affected. Same Objections against the vindicated and affected. Same Objections against the doftrine of this Pfalm we shall meet with, upon some of the following verfes.

Verf. 1. Give thanks unto the Lord Plal. 106.1. & 118. 1, 8, 156.1. This notable femente was in the beginning among heleways flown are of opinion, used as the verfus instructions (the foot, or tenour of the fong) of many faceted hypanes, being the part of the oppointe Quire, a certain pauls and intervals, whileth they were finging.

V. 2. Let the redestand of the Load (9, 9) That is, whom Gods providence that delivered from prefent death, our any chance,

r fortune.

or totune.
redeemed] Or, refeued.
V. 3, from the fauth] Heb, from the fea. That is, from the red fea, which flood fouthward from the land of Canzan; elfewhere from the Sea, is from the West, because the Mediterra-nean Sea stood Westward.

V. a. They

V. 4. They 1 Or. Who.

V. 4. 1091 Ut. rov.
by] Or, and.
150; Or, and.
150; Hungy and thirly] He fleweth that there is no afflication for givevus, out of the which God cannot deliver: and allo exhorteth them that are delivered, to be mindful of fo great

a hishij] Judga 1.3.18.

V. 6. Thas they cyal anto the Lord] Even they, who, when a casta, and out of danger, little think of God, and make a mock of religion, yet even thefe oftentumes, which in militry by a certain infinite of nature, they become religious, and cannelly call upon God: whereby it appears dispensed the control from natural fent for feelings in the god control from the control for the control from the control fr thirfty] Judg.15.18. Nations promifeuously; that is, to mankind in general : How final they call on him, may some body say, in whom they have not field they call on him, may some body lay, in whom they have not believed? or how field they believe in him, of whom they have not heard? 2cc. (in the Apollies words, Rom. 10. 14.) I answer; that this is not to be understood of formal praying, according to the preferrior of Gods Word in all circumfiances; but of tuch, as nature in fuch extremities doth luggest: and such as God to the prefeript of Gods Word in all circumstances, but or the san statue in functive termines do his gent; and fush as God out of his tender mercy and compalino towards his post recurse; is formetime pleafed to accept of in funct cales, And what wonder is it, if the Revens in their need, are faide to have been cryes, which Gods is faid to here. (Pdl. 1479, 100 38, 31) that two, shough no otherwife instructed, or prepared the comparison of piety is fincere, though it be erroneous. So once St. Paul told the Idolatrous Athenians, it was the true God, whom he preathe Idulation Athelians, is was the rise Gol, whom he pres-thed, that the worthipped, though O.W. N. Of P.W. and jumently. He was willing to make the beft, at that time, fleaking to themselfves about their develous, the after to win them; he could have told them as truly, but upon another condideration, that what they withlypped, were Devilis, and not God; as he doth elfewhere, Cortono, but of purpose there, aggravating the matter, to develop the order of the ground for both as well to the former, as for that the Pfalmit enter the condition of all men in general, that the primate the following and to delivered to a directify them out, of this chiefells.

and he delivered (or, delivereth) them out of their difireses: ]
That is, As many as are delivered, it is by God, that they are delivered. He is the author of all falvation; both temporal and eternal, unto all men. Why all are not delivered, that and eternal, unto a 11 men. Why an are not delivered; that call upon him a fuch at ime, is not for us to give a reafon. Sure we are, if all were, at all cines, it would much alter the whole frame and conflictution of the world; and by degrees we may come to ask, why God hath not made all men immorphal. For none would deg. is always heard, when they cry. It is the fame reafon of the fick, as of others, yeef, 17, 18, &c. 1 is the fune ceasing of the fieth, as of others, verf. 17, 18, 8c. 11, think is falter to fye fo, then to refoly we the queltion, as fome do, That they are the wicked onely, that fo perifit, whom God will have examples of his judgments, and just fleering; as the others, whom he faveth, though wicked too, of his mercy: I date not think that all that military either by land or by waster, are impious. I starter believe, that many both just and point, undergo fornetiens, in the many both just and point, undergo fornetiens, in the many both just and the starter of the form of the forneties of the starter of the forneties of the forne deny. Chrift would not have us to judge them upon whom the Tower of Silce fell; or them whole blood Pilate mingled with their facrifices, greater finners then other men, Luke 13.1, 2, &c. God forbid we should condemn any, for any temporal caecc. Oos torong we thoused condettin any, for any temporal earliery. One reason why formeritiers form good and goldy miscarry as well as others, may be, that they that are fo, should not be too bold and fecture; which might prove very prejudicial to them in other respects; and that when they are deliverable may be become beautiful that the conditions. ed, they may be the more heartily thankful, which is for their good, and Gods glory. See also upon Pial. 91.5. Theu shalt no. be afraid &cc.

e apraica. V. 7. of habitation] Or, inhabited. V. 8. Ob that men would praife] Or, Let them praife, 2:

V. g. Fer] Or, Bicaufe.

V. 10. affliction and iron ] Job 36.8. V. 11. Because they rebelled against the words of God ] No af-

V. 11. Because they recure a gamp to some of you no ar-filetion happens unto any, but for their fins, and very jully, at the hands of God: though comparatively, in regard ef-other greater finners, many may be faid to fuffer innocens;

V. 12. Therefore he brought down their heart ] Or, whose bears he had brought down. they fell down, and there was none] Or, who fell fo down, that

V. 12, Then Or, When.

Then they cryed unto the Land He sheweth, that one cause why God doth punish us extremely, is, because we will be brought unto him by no other meanes, ver. 6. Hof. 5. 15.

V. 15. Oh that men would prayfe ] Or, let them prayfe.

V. 15. Ob that manusuld proft? [OT, fet them proft.
V. 16. For ] OT, Betaife,
he hash bridge the gates of proft] When there feemes comans
Judgment not recovery, but all things are brought to delpair,
then God chiefty flowers himighty power; as in opening pricond-oates, and flowing of fittered, Agent [or]. They hash baye
V. 17. Foul, heavily of their read grafter and they hash have
note and God, by themp date are none gate of call upon him,
note and God, by themp date are none gate.

ind to find mercy, Prov. 26. 3. Lam. 1. 8.

because of their iniquities ] Heb. because of the may of their transgression: that is, from their sinclul course of the are assisted Heb. do affile themselves; that is, do bring affile dions upon themfelves by their fins.

are aquiested 1,1200, see square towns users; that is, as usuning affirm dions upon themselves by their first.

F. 18. Their [sad] Or, whole [sad.
Fr. 18. Their [sad] Or, whole [sad.
Fr. 19. Their of Or, for their cloy, as Pfal. 106, 32.
Fr. 19. Their of Or, for their cloy, as Pfal. 106, 32.
Frest of Or, for their cloy, as Pfal. 106, 32.
Frest of Or, for their cloy, as Pfal. 106, 32.
Frest of Or, for their cloy, as Pfal. 106, 32.
Frest of Or, for their cloy, and their of their cloy, and cloy, 36.
Frest or, as Pfal. 106, 32.
Frest of Or, for their or, and Chap. 36.
Frest of Or, for their cloy, and their work, cho. Or, for feat this word, that is, his command, God need but pleak the word, whether for health, or ficknesse, and their first of their continuous of their cloy, and my ferroum flead be bested, Match. 8.
From their desirutium; Meaning, their disertes, which had well-nigh destroyed them.

Adjustical Or, piri ; that is, graves, Ezck. 19. 4,8. Pfalm defurtius of their cloy, and my chapter of their cloy.

deftruttions] Or, pits ; that is, graves, Ezek. 19. 4.8. Pfalm

103.4. V. 21. Ob that men would praise ] Or, Let them praise. V. 22. the facrificts of thank [giving] Praise and confession of Gods benefits, are the true sacrifices of the godly, plat. 50.14, 23. & 116.17. Heb.13.15.

23. & 110-17: 11001-3-13:
riginized Hub. fingles.
V-3-3: They that go drown to the Sea in finipal He theweth, by
Gods dealing with Sea-mea, what care God hath over men;
for in that, that he deliveresh them from the great dangers
of the Sea, he deliveresh them, as it were, from a thousand

deanns,
that go down] Either from the midland higher hilley countrey, (as that of Judea was) to the Sea fide, where the land is
lower: or, from the force (raifed by many works, in many
places) down to the Sea; there lower; though generally, higher

V. 24. see] Or, who see. V. 25. For] Or, How. raiseth] Heb. maketh to stand. which listeth] Or, so that it listeth.

Vi. 16. They] Or, And they,
they so down again to the depths! That is, very deep,
their foul is mileted because of trouble! Their fear and danger is
ogreat. Some take it for vomiting, Pfal. 22.14. & 119. 28.

V. 27, are at their wits end] Heb. all their wisdome it fwallowed up. When their arr and means fail them, they are com-pelled to confesse, that only Gods providence doth preserve

V. 28. Then ] Or, 17hen. and] Or, then. V. 29. He] Or, And. maketh] Heb. fettleth.

V. 30. Then Or, And.

V. 30. Then J. Or., Arthur J. Or. Man J. Man J. Or. Man J. Man J

Pfal. cviti. general goodnesse and mercy towards all mankind , wherein [ Lord] Thus punisheth the Lord, to the third and fourth geng-

on final portion of his glory, among men, doth confift.
V. 23. He turneth rivers into a wilderneffe ] Jer. 9. 12, 13, 17 by is the mile man, that may madefund this, Sec. and 12, 4, 180 we less ble male man, that may madefund this, Sec. and 12, 4, 180 we less fluid the time mourn, and the body of every field wither, for the woicefund; of these that and therein?

mater firms; 1 Meb. gaing out of the waters.

V. 3.4. borround() Heb. falled().

V. 25. He turneth the wildernesse into a standing water ] Esay 4×.18. Pfal.114.8.

N. 18. Plainti 4.6.

V. 36. that they may prepare] Or, so that they prepare.
V. 37. which may yeeld] Or, which yeeld.
which may yeeld shutts of increase] Continual increase, and

V. 38. multiplyed greatly ] Exod. 1.7.
and suffereth not their cattel to decrease ] But maketh them to increase greatly.

V. 39. Again they are minished As God by his providence doth exalt men, so doth he also humble them by afflictions, to make them know themfelves.

V. 40. He powerb contempt upon Princes Job 12.21. For their wickednesse and tyranny, he causeth their people and subjects wilderneffel Or, void place.

8. Pfal. 11 2.7,8.

8. Piai. 13.779.

from! Or, after.

and makets him families like a flook! By giving him many children, which divide themelives into feveral families.

V. 42. The rightens float feet and righte! do 22.19. Good men thall rejoyce to fee Gods judgments on the wicked, pfal.

all iniquity shall stop ber mouth ] lob s.16. That is, all wicked

V. 43. Whoso is wife, and will observe these things ] Jer. 9.
12,13. Who is the wife man, that may understand this, and who is be, to whom the mouth of the Lord hath floken, that he may declare we, we wown not mouth of the Lord hath flowin, that he may declare it, for what the land perifiteth, &c. See before upon Pfal. 25, 14. The feetet of the Lord &c. and Pfal. 28, 5. Becaufe they regard not, &c. And Hof. 14. 9. Who is wife, and he flow under βand, &c. and will observe] Or, to observe.

### PSAL. CVIII.

Title. A [ong or pfalm] See Notes on the Title of pfal.48.

Verl. 1. O God] The five first verses of this pfalm are th last are the same with the end of the 57. pfalm: and the eight

my beart is fixed I This earnest affection declareth, that he i both fincere and ferious in Gods fervice. V. 4. clouds ] Or, skies. V. 6. That shy beloved may be delivered | Pfal. 60. c.

#### PSAL. CIX.

Verl. 1. [Old not thy peace] Plal.83.1.
O God of my waife] Who are the fubject of my praife, and givest me cause daily to praise thee for benefits and deliverances.

V. 2. mouth of the deceitful Heb. mouth of deceit. are opened] Heb, have opened themselves.

are opmed Helo, have opered themselves.

N. 3. fingles against me vibrout a case[9] Pful35,17,

N. 4. but I give im [eff inte project] To declare that I had none other tetting but thee.

N. 5. remarked me ceil for good] pful35,12.

N. 5. set hous a wiefed man over him! he meanth either Does, so Soul, or form other famillar friend that did berray him. As concerning those imprecations that follow, see upor Pfalm 35.4. Let them be consounded and put to shame.

fatan] Or, an adverfary.

V. 7. be condemned ] Heb. go out guilts, or micked.
let his prayer become fin] Let no fuit of his prevail for him. but rather hurt him.

V. 8, let another take bis office] Act. 1,20.

office] Or, charge.

Out of their houses destroyed. torrioner, with cunning tricks, wipe him of all that he hath

gotten with much labour.

ration, the wickednelle of the parent, to their wicked children. Exed.20.5.

V. 16. Because that heremembred not to shew mercy] He sheweth, that God accustometh to plague them after a strange fort, that shew themselves cruel roward others.

V. 17. As he loved cusfing, so let it come unto him] Thus God punisheth fin in kind: these that curse others, shall be cursed of God

V. 18. into his bowels] Heb. within him.
V. 20. from the Lord] For being destitute of mans help, he fully trusted in the Lord, hoping that he would deliver

V. 21. for thy Names fake Pfal, 106.8. As thou are named merciful, gracious, and long-fuffering, fo show thy self in

V. 22. when it declineth] See Notes on pfal. 102.11. as the locust] Meaning, that he hath no stay nor assurance in this world.

V. 24. mg flesh faileth of fatnesse. There is an elegant allusion between the two members of this verse, the number of words being equal in both members, and each word in the one, beginning with the same letter, as the opposite word doth in the other member: which makes the whole verse to run with much milderal[9] Of, young piete.

7. 4.1. Tel felter he be to pow on high from affillims] I Sam. 1.

1. Pida. 1.3. 7.3.

1. Pida. 1.3. 7.

1. Pida plains of here, came not from want of necessary food; though he might be in want sometimes in his slights, for a while; but not to make him lean; nor from wilful fasting; though that not to make him lean: nor from wilful failing; though that allo he did the formetine, as elfewhere he profelich; but through perpetual cares, and versations; according to that of Solmonn his find, A snoy heart date goddlife a mediant, but a breten florit dryet the bons, Prov. 17, 22.

\*\*P. 25, Jacks their beath [Pal.] par. 207] The more he was commended of men, the more extract the was in prayer to commend of men, the more extract the was in prayer to

V. 27. that this is thy hand That it is thy work to deliver me. and to confound them. V. 28. Let them surfe but bleffe thou T Let them gain nothing

V. 30. with my mouth] Not onely in confessing his goodness fecretly in my self, but also in declaring it before all the Con-

gregation.

P. 31. How those that condition his foul Heb. from the Judges,

p. 31. How those that condition his foul Heb. from the Judges,

of his foul. Hereby he sheweth, that he had not to do with them
that were of little power, but with the Judges and Princes of

### PSAL. CX.

Title.

of David] Heb. 7777, which may be translated either for, as in those Plalmes that have Afaph his name prefixed; or of, as in many Pfalmes before, whereof there is no question, but that they are Davids. Neither is it here onely in these Triles, but very frequent upon other occasions in these oney in these triles, but very frequent upon other occasions in the Scripture, to prefix this particle, or article, of it selfmore proper to the Daive, before the Genitive: as for example, Jer. 47.6. O thou sword of the Lord; Hebr. and so elsewhere, frequencly. Here it is the more consiand lo cliewnere, trequency. Here it is the more conti-derable, because of the configuence of the Pfalm to us Chri-flians, and the opposition of the Jews, who would not have it to be Davids, but fome bodies elfe, what it affords againft them, and far us, the better to clude. Our Saviour, Match, 21.43. quotes it as Davids Pfalm, which is authority enough for us to believe that it is fo: but against the Jews, it may further be observed, that it was the common opinion in those dayes among the Jews, that it was Davide, as may be ga-thered by Chrifts words, (who fleaks it as a thing known and granted) and by the filent approbation of his adversa-ries there, the Scribes and Pharifees, and other Jews.

Vers. 1. He Lord faid unto my Lord ] That David himself, prophefying concerning the future Meffias, as he was inspired by the Holy Ghost, speaks this, we have Christs 7.9. Jatheolije Livod. 2.2.4.
Was infinited by the Holy Choft, peaks this, we have Chrifts
VI. 10. tet teem five their wread sall out of their deflate plates;
Just of their houses deftroyed.
VI. 1. Lette certineare eaths all that be bath] Let the exortioner, with cunning uicks, wipe him of all that he hath
storten with much labour.
catch all that he hath] Joh 18.9.
VI. 3. Lett he patrify be tut off] Joh 18.19.
VI. 14. Let the iniquity of his fathers be remembred with the
VI. 14. Let the iniquity of his fathers be remembred with the nany victories) establishment in the throne. But if this were the parameter dutto them, yet have they got but little; except they were then the reason of it, according to some learned Expositors, will be because all they come to Christ, must-/m harmlette will be because all they come to Christ, must-/m harmlette will be because all the come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all the come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all that come to Christ, must-/m harmlette will be because all the come to Christ, will be because all that come to Christ, will be because all that come to Christ, which will be because all that come to Christ, which will be because all that come to Christ, which will be because all that come to Christ, which will be because all that come to Christ, which will be because all that come to Christ, which will be because all the come to christ will be because granted unto them, yet have they got but little, except they can tell us, how David, or any other king of the Jewes, could be can ten us, now Davin, or any other king of the Jewes, toud be fivled a Prieft, yea an eternal Prieft, after the order of Melchifeityled a Priest, yea an evernat Priest, after the order of Militus-dik; as followes here in the 4, verse. To say that the word, may be translated Prince, as well as Priest, though we are; is somewhat the price in well as Triefl, though we form on the it is in densitine, yet it would be interes apparently imperiate the densities of the interest particularly interest and interest particularly interest and interest particularly interest and interest particularly inter

and others; all these notwithstanding, powerful to the con-version of the world unto the Christian faith. Of this power of Christs scepter, the Apostle speaketh magnificently, 2 Cor. ot Christicepter, the Aposte ipeakers magnistently, 2 Cor. 10.45. For the weapers of our warfare are not canal, but mights through 60, &C. And Ephel. 6. 12. For we wriftle not against field and blood, but against principalities, against

powers, 80.2.

and of Zian Jines and Jines final get forth the Law, and the yeard of the Ind Jines Jin

abundant and wonderful, as the drops of the dew falling from

abundant and wonderful, as the drops of the dew falling from the womb of the morning in the beamy of boling of the control of the Churchyer Sandtany of boling of the control of the Churchyer Sandtany of the control o paring of these, and other like places, confutes them (though men of great judgement and learning) that would have the words translated, putcherning preparatus: that is, most gal-lantly stranslated; or, completely armed. See upon the next

words.

For the womb of the morning: thou half the dew of thy youth]
Thefe words are very variously both translated and expounded.

The chief ground of the difference is, partly from the accent in the word "The chief ground of which usually discern in the word "Morning" which usually discern in the word "The chief ground of the difference when the word "The chief ground of the difference when the word "The chief ground of the difference ground of the chief ground of the chief ground of the difference ground of the chief ground of the chief ground of the difference ground of the chief ground of the c flinguishes between the members of one fentence, or verfe; but fometimes is observed to stand for some other use, and not for diftinction : and partly from the miftake of divers ancients, taking the min in for a preposition; and lastly from the ambiguity of the word if the word to the tranflated juventus; or, juventa: by others, nativitas, or, genera-tio. Here in our English, as also by Junius, the accent is obtie. Here in our Englings allow J Junius, the accent is our forced, as a diffication. But by most others, and those very learned and accurate, the words, from the words of the mering, are joyned with those that follow; to this effect, or more consistent or, as some others, but not so well, ab acroral surveys (or, as some others, but not so well, ab acroral). awore (or, as foote others, but not fowed, be there, ab survey, this res generalistis, or, joventuite tree; that is, from the womb of the morning; is the dawn of its youth, or, statistis. Now for the field of the words, most ancients have thought that the eternal generation of Chrift, the Son of God jand fome, both ancient and later Expositors, that his humans, or mintaulous Incarnation in the womb of the blieffed Wripin, was intended; and there be words indeed, fome that will fawell enough to other. Neverthelff: the most and most amounted of history of the control of t and there he words indeed, fome that will fix well enough to cither. Neverthelffe the most, and most approved of later Expositors, upon a more accurate Farch into the words, have judged, that not Christ hindled was here fooken of, but the nutritude of people that should be converted unto Christ, upon on the first prescring of the Golphel-very first of the wonds have been been appropriately to the contract of the morning devi or more potentially, morning devi or more potentially, and the wonds of the morning from the search we shall add to the cover it. the morning: both to expetite the multitude, who mound, as it were, over fpread the earth, as the dew doth ufcto cover it; and the manner of their heavenly generation, by the immediate operation of Gods Holy Spirit. Some think that Micha 

will be, becaute all that come to Cintt, mutt-(in harmstile fimplicity) become like little children. Or it that feem too fibrile, as I doubt it may then, jivvenus, or, swertin, may, according to others, merely be for fabiles, that is, a new broad; which in effect comes to the fame as generality, or, nativities, as the word is expounded by them that follow that interpretations.

on. Other interpretations there be, which I think not need-ful here to relate. Learned Grotius translates the whole verse tul nere to telate. Learned crottus trainiates the whole veries thus, Populus tuus prempilipus erit in die prelii puleberimė preparaus: Ros (id eß, femen) profits tune (id eß, unde profes ille nafetur) erit us tros ab utero auren. Is agreca, as to this lave part, with that that hath alteady been let down, and compart, with that that hath alteady been let down, and commended as the most accurate.

from the womb of the morning: thou half ] Or, more then the womb of the morning: thou shalt have, &c. Or, more then the

V. 4. Thou art a prieft for ever, after the order of Melchifedek? א. 4. 1000 are a priciple or ever of the the order of Articlibifedel? Heb. 5.6, & 7.17. See before upon the citle. What is here translated, according to the order, is in the Original Hebrew, און שני הברום by fome (which is most literal) translated, ac-יאימי אישר And because the Apolle, Heb. 5, 6, 100 and eliewhere, expresses in Greeks and allowhere, expresses in Greeks and allowhere, expresses in this keep that it in his Copie, for the Septing first least those he followed by Typy without a fad. But at realt, whom he issues in Fig. 1-yy without a year but there is no need of that; finee it is certain that fuch a feet, doth ismerimes abound at the end: They call it food pureggigum. Now of Mckhifede, who he was, and of all things belonging to him, much hath been written by divers learned men, both Expositors of the Scriptures, and others. But as yet sub judice lises: neither is it a thing. I think, to be decided by the wit of man. Not here I am fure to be handled; and therefore I forbear.

impertinent. See also upon Pfalm 78. 65. Like a mighty

many 30°C or, great.

V. 7. He sheal drink of the brook in the way] He shall, in the eager pursuit of his enemies, drink shally of the water next at hand; and being thereby referenced pursue his enemies to full victory. Some understand it of Charitte bixter cup in his passion, and glorious resurrection.

therefore [hall be lift up the bead] He shall triumph after his victories : or, he shall lift up the head of Christ.

### PSAL. CXI.

This is one of the Alphabetical Pfalmes; of which fee upon Pfalm 25. Unto thee, O Lord, &c. at the end of the

Verf. 1. PRaise se the Lord] Heb. Halldajah.

I will praise the Lord] See plal. 25.1. The
Prophet declared that he will praise God both privately and
openly, and that from the heart, as he that conferented him
felf wholy and only unto God.
V. 2. grazi ] He (hereth that Gods works are shift-dent
cande wherethe we floudly praife him, but chiefly, his benefits

towards his Church.

Pfal. cxiii

V. 3. benetirable and glorical Philosomer and glory.
V. 4. He bath made his wonderful work to be remembred [Hos. Bath made wis wonderful work to be remembred [Hos. Beath made a remembred as sweeting his work, consistence and full of compation Philosoft, & teq. 3.
V. 5. He bath given meat unst term that fare him [God bath given to his people all that was necessary for them, and will do full. Thus the word in taken, froy yo, 3. 8, 21,15, Mal. 3. no. Some understand it of feeding the people without labour, in the wildernesse, as God gives prey to the beasts, Mar. 6. 27. Pfal. 104.21. & 147.9.

meat] Heb. prey, he will ever be mindful of his covenant] He looks not at their

be write ever be mustagin of our coverance; the cooks in characteristics, but as his own promise.

V.7. The works of his hands are evenly.] As God promised to take care of his Church; fo, in a sife condition to take care of his Church; fo, in a sife condition and true in the government of the fame.

all his commandances are fame.] It is like he means his promifers, which are commands to his creatures to provide for his

people. See veri-s. Pfal. 105.8.

V. 8. fland fass sheb, are flabilited.
V. 10. The fear of the Lord is the beginning of wisdoms Job 28.28, Prov. 1. 7. 82.9.10. The Hebrew word is 1-1987, ( not ; ), which fome translate (as it may well) ca-fear of God. Both degrees are included, Deut.4.6. Keep therfore and do them, flatutes and judgments; in the verle before,) for this is your wisflame, and your understanding, &c. a good understanding. Or, good fuers!!

that do his genmandments! Beto, that do them, his praise contureth for ever! The praise of God: or, of him

that keeps Gods commandments.

### PSAL, CXII.

Vers. 1. Raise ye the Lord Heb. Hallelujah.
Bessed is the man that seweth the Lord See pal.
25.1. He meaneth, with that reverend fear which is in the children of God which causeth them to delight wonderfully in the Word of God. See more upon Pfal.32.1. Bleffed is he whofe

tranfgreffion,&c. feareth the Lord ] Pfal. 128.1.

V. 2. His feed shall be mighty upon earth, &c. ]Of this and other semporal bleffings here annexed to godlinesse, see upon pfalm 37.1. Fret not thy felf, &c.

V. 3. Wealth and riches shall be in his house] The godly shall

have abundance and contentment, because their heart is satis fied in God onely.

bis righteouf nelle endureth for ever That is , the fruit of his

righteoufnels in heaven : or, continue to posterity. V. 4. Unto the upright there arifeth light in the darfneffe] Pfal.

97.11. Righteous men shall have comfort in adversity, for shey comfort others, ver. 5. Pfal. 97.11.
V. 5. (heweth favour, and lendeth) Pfal. 37.6. Or, is (hewing

favour, and lending; to wir, frequently.

and lendeth] He sheweth what is the fruit of mercy, To lend freely, and not for gain, and fo to measure his doings, that he

freely, and not for gain, and fit to meditic his doings, that he may be able to help where need required, and not to beflow all on his field; pfall 37.6.4. Luke 6.34.37.

V. 6. in everlating transmissione; He shall be praided for his good deeds long after his death, prov. 1.0.7. Two 1.3.2. V. 7. He final and to grid all years for good long long the his death, prov. 1.0.7. Two 1.3.2. V. 7. He final and to grid all years for gody pinch not help and the grid all years for gody pinch not help goodly, but difficults like-stilly, as the needity of the poor required, and as his power is able : yet he gest by it; for the greated of his bounty abled to rever. reward of his bounty abides for ever.

righteoufuesse endureth for ever ] Vers.3.
his born shall be exalted for ever ] His power and prosperous

effixe, Pfal.75.10.
V. 10. The wicked first fee it, and be grieved, he [hall gnafb with bit seeth] So it falls out sometimes, even in this world; but of that other, and far more considerable world, to which, but of that other, and are more continerable words, to which, in a more general and abfolute fenfe, all these promises and threatnings (as upon Pfal. 31. is showed) must be referred; our Saviour directly; There shall be weeping and gnashing of settly, wipn to shall be showham, and I face, and Jacob, and all the Prophets in the Kingdome of God, and you your selves thrust out, Luke 13.28.

gnafh with his teeth] Pfal.37.12. and melt away Pfal. 8.8. The bleffings of God upon his children, shall cause the wicked to dye for envy. the defire of the wicked fhall perifb ] Prov. 10.28.

### PSAL. CXIII.

Verf. t. DRaife ye the Lord | Heb. Hallelniah.

praife the name of the Lord By this often repeti-tion he stirreth up our cold dulness to praife God; seeing his

works are so wonderful.

V. 2. Bleffed be the Name of the Lord Dan. 2.20.

V. 3. From the vising of the sun unto the going down of the same

Mal.r. v. Esay 59.19.
V. 4. The Lord is high above all nations] If Gods glory thing thorow all the world, and therefore he ought to be praised of all men, What great condemnation were it to his people, among whom chiefly it fhineth, if they should not earnestly extel his Name 2

his clory above the heavens 7 Pfal. 8.1. V. S. Who is like unto the Lord our God ] Pfal. 89.6. dwelleth I Heb. exalteth himfelt to dwell.

dwelleth J Heb. exalteth number to dwell.

V. 6. Who humbleth himself to behold the things that are is beaver J. God, out of his high sear of glory, vouchfasch to provide for all creatures heavenly and earthly, Pfal. 138.6.

V.7. He raiseth up the pow out of the dust J r Sam. 2.8. Pfal.

and lifteth the needy out of the danghill] He preferring the poor to high honour, and giving the barren children, showeth, that God worketh in his Church not only by ordinary means. but also by extraordinary.

V. 9. to keep house] Heb, to dwell in an house.

### PSAL, CXIV.

Versit. WHen Israel went out of Egypt] Exod. 13.3.
people of strange language Pfal. 81.5.
V. 2. Judab was his sanctuary A people sanctified to him-

[elf, Exod.19.5,6. deminien] Heb, dominions.

despinien] Heb, dominium.

V. 3. The State fami, and Med] Exod. 1.4.1.

Jordan was diven hate] Jolin. 2.1.3.

V. 4. The measurina slepted live farm! Seeing that thele dead creatures felt Gods power, and after a logs faw it, much more his people ought to confider it, and glorifish him for the faller about ] Heb, found it for live.

V. 7. Tranke thus earls as the prefence of the Lawill Heb. how? either cannot be the confidering the live and the called the confidering the control of the terrons of the infensible creatures to be

V. 8. Which turned the rock into a flanding water | Exod. 17. 6. Num. 20, 11. Pfal. 107, 25.

### PSAL CXV.

Verl. 1. Ot unto us, O Lord Because God promised to deliver them, nor for their sakes, but for his Name, Isai. 48. 11. Ezek. 36. 32. therefore they ground their praier upon this promife. but unto thy name give glory ] Honour thy felfe, by delivering

us from our enemies.
V. 2. Where is now their God? ] Pfal.42.10. and 79.10. When the wicked fee that God accomplisheth not his promise as they imagine, they scoff at his people, saying, These men were wont to boast of Gods help, but now he hath sailed

them, Deut, 32.37,38.
V. 3. But our God is in the Heavens Plal. 135. 6. They are deceived, for our God is in heaven,

deceived, for our God is in neaven, what fewer he pletfed ] No impediments can lett the work, but he ulch even the impediments to ferve his will.

V.4. This idds se filter, &c. ] Pfal. 135.15. Seeing that neither the mater nor the force can commend the beft of their idols, it followeth, that there is nothing why they should be effected. V. 7. They have bands, but they handle not ] He thewart

what great vanity it is to ask help of them, which not onely have no help in them, but also lack fense and reason.
V. 8. are like unto them ] As much without sense as blocks

and flones. V. 9. He is their bely and their [hield] The help of those that

V. 9. He is there bely and then fineld. I the neise of those conservation him; as Pfal. 84.11, 12. For the Lord God is a Sun and fibid—bleffed is the man that truffield in him. Or, by a permutation of persons, ordinary in the Hebrew tongue, our bely,

which to be the state of faith and religion for others to follow. Mal. 2.7.

V. It. Ye that fear the Lord, truft in the Lord | Interpreters give a reason, why after the house of I frait, (whereby the generality of the people is intended,) and the bouse of Auron, (all Priefts and Levites, divided from the reft, not onely by reason of their office; but also, because they only had no inheritance of land among the rest of the I fractices, and sublected by a per-

both Priests and people there were many hypocrites; who though outwardly fo; yet really, or, immadly, (as the Apollic Beaketh) were not either priefts or liraclices. But this interpretation, though by many approved of, frems not feasonable in this place; the Psalmitt directing his speech by way of exhorration to all that went under that name, among whom, those that were hypocrites; that is, that lived not according to their that were hypocrites; that is, that lived not according to the profettion, might be as fit an object of his exhortation, as any others. Nay, it might more probably be objected, that the exhortation was not very needful, if none were intended, but those who did already, truly and cordially fear God i which may very well be thought to include fome truft in God. I think therefore that the interpretation of the ancients ( many times laid afide, when those that are not comparable to them
are taken in their room) is much to be preferred, who take thefe words, Te that fear the Lord ; not in the common ufe and thefe words, Te that four the Lord; not in the common use and notion; but as stile, or denomination, by tife, among the Jews, appropriated to a peculiar fort of people, who lived among the Jews, being no Jews toors, now yet circumcifed; or abiolate profelyers: but yet part of the Jews, in general; because they lived among them, and worthippet the fame Cod, with them, and were obligate to many performances, though not to all; that the natural Jews, or abiolate profelyers were. We kine in here again, ver. 13. He will beful them, Sec and pfal. 118.2,3,4. Such alfo, under the same title of φοβέμενοι βον θεδν, are mentioned, Acts 10.3. & 13.16. and under the title

of sunaßer, Act. 2.3. V. 12. he will hieffe ms That is, he will continue his graces towards his people, be they of what degree or condition foever, P[s] 128.1.

V. 13. and] Heb. with.
V. 15. which made heaven and enrib] And therefore doth fill govern and continue all things therein, Jer-10.11. V. 16. the heavens are the Lards To be the feat of his glory.

the Lords ] Or, for the Lord.

to the children of men ] To use; but he hath kept the right over it to himfelf. V. 17. dead praise not the Lord Pfal.6.5. & 30.9. & \$8. 11

Efay 38.18. See the Note upon pfall.6.5;
neither my that ge down into filence] Though the dead fet forth Gods gloty in heaven, yet they praife him not here in

the Congregation, plal.6.5.
V. 18. But we will bleffe the Lord Dan.2.20. When we are delivered and preferved alive.

### PSAL, CXVI.

Verf. 1. Love the Lord] He granteh, that no pleafure is for great, as to feel Gody help in our necessity, and that nothing stretch up our love to him more.

I love the Lord necaufe he] Heb. I love becaufe the Lord.

I love the Lard because be hath heard ] Or, I am fatisfied, since that the Lord bath heard.

V. z. as long as I live] Heb. in my dayes. So oft as I shall b

P. 3. The forrower of death compafed me] pfal. 18.5,6. gat hold upon me] Heb. found me.

V. 5. and righteous ] So just, that he will deliver them that are unjustly oppressed. V. 6. I was brought low, and he belped me] I was deftitute of

humane help and counfel. V. 7. Return unto thy reft, O my foul] pfal. 43. 11: & 43.5. Return to a composed estate, and be no more disquiered, now

God hath freed thee. V. 9. I will walk before the Lord ] Or, I fhall walk; that is the Lord will deliver me; I shall not dye in this danger.

land] Heb. lands. V. 10. I believed therefore have I [poken] 2 Cor.4.13. Though my affliction was great, yet my faith made me pray to God for

deliverance.

V. 11. my hafte! Pfal. 31. 22.

All men are thar? Rom. 3.4. Samuel and all, who promited
me the Kingdome, that am like to dye before! Can attain to it,
15 Mar. 7. Some make this too be the facte; I faid in my
(Hebr. 137) trembling, (or, constantion) All men are thar; that is, There is no truft to man, or to humane help: but to God there is, (which must be supplyed, as in speech ofrentimes the opposite member is,) who can help, when all other help and 30.11.

racites used to take when they came to other lacrinice, and to give thanks for their deliverances; to which cultome fome refer that which we read of our Strong Luke 21, 74. And be V. 20. inta which the rightener float meter 1 Solfa. 16.2. The road-lot on, 8.c. as all to the facramental cup, which afterwards unclean might not enter, 2 Circ. 23.15. A type of forbidding was inflituted by our Saviour, in liew of that former rite, Luke | wicked men acceffe to Gods houle.

culiar sight) mentioned, he faculd now adde, ye that fear the | 22.20. and is by the Apostic called the cup of blessing, i Con-Lord, as a particular and diffine order: because, say they among | 10.16. and the whole Sacrament was afterwards called Eugapista, that is , A thankingiving ; or, An action of thanks.

falvation] Heb. falvations.

L. v. Precious in the fight of the Lord] See Notes on pfalm

Precious in the fight of the Lord is the death of bis faints] plat.

72.14.

V. 16. the fon of thy handmaid] pfal. 86.16.

V. 18. I will pay my cones unto the Lord] Besides the sacifice of thanksgiving enjoyned, Levit. 7.12. I will factifice those things which I vowed in my advessity, to offer, when I should be delivered.

#### PSAL CXVII.

Vers. 1. O Praise the Lord, all ye nations: praise him, all ye old re nations ] He exhorteth all nations to praife God for his mercy and truth. prople] Heb. peoples.

#### PSAL. CXVIII.

Verl. 1. Give thanks unto the Lord, &c. ] 1 Chron. 16.8. pfal. 106. 1. & 107.1. & 136.1. Because God, by creating David King, shewed his mercy towards his afflicted Church, the Prophet doth not onely himfelf thank God, but exhorteth all the people to do the same.

V. 3. Let the house of Auron now [ar] See Notes on plains

V. 5. in difresse] Heb. out of diffresse. The more troubles

P. 5. in distrigle 1 sets. out of appropr. In mote consenses opported us, the more instant ought we to be in prayer. in diffress the Lord answers me ] P[al. 120,1. in a large place] P[al. 18.20.
P. 6. The Lord is so my side, I will not sear ] P[al. 56.4,11.

Heb. 13.6. on my fide ] Heb. for me. what can man do unto me?] He doubted not but God would naintain him againft all enemies, because he had placed him in the kingdom, Pfal. 27-1,2.

in the kingdom, Pial. 27-1,2.

V. 7. with blum late thelp me ] Pial. 54-4.

V. 8. then to put confidence in men ] He flowerin, that he had truthed in vain, if he had just his confidence in man, to have been preferred to the kingdom: but, putting his truft in God,

V.9. It is better to trust in the Lord then to put considence in princes ] pial. 146.2.

V. 10. All nations compaffed me about] That is, all round about : as Philiftines, Amalekites, Ammonites, Moabites, &c. whom David at feveral times had to do with.

will I] Or, I did, as pfel. 119.23. deftroy them] Heb. cut them off. Or, I did deftroy them. V. II. will Or, did,

V. 12. bees] Deut. 1. 44.

they are quenched at the fire of therner] See upon plaim \$8.9.

Before your pass can feel the therms. The Hebrew word \$2077, name jost pair con jeux de 189731. In a recurse was (2017), there (as by most others, ) renalized, hoje anguesched; is by fome thought to have a contrary fignification also; and both by the Geeck Interpreters, and by the Chaldee Paraphraft, he expedited, they did have. But either of the two may ferve here: the fenfe of the words will be the fame.

deftroy ] Heb. cut deren.
V. 12. Thou hast thrust fore at me ] He noteth Saul, his chief

V. 14. The Lord is my fivength and fong ] Exod. 15.2. Ifa. 12.2. and fong ] In that he was delivered, it came not of himself, nor of the power of man, but onely of Gods favour , therefore

ner or tre power or man, our onesy or Goes savour, sucresses he will praise him chercifully [Paid-9-30.

\*\*P. 15. The voye of wigning.] He meaneth, that other good men flould have caule of joy and thankfulnefs, as well as be, becaule, by raising him, God had reflored the Church to qui-

V. 16. The right hand of the Lord & exalted ] So that they

V. 16. The right mean of the Loran Exercise 3 of that they that are far and neer may fee his mighty power.

V. 17. I Budhot die 3 My enemies plots could not kill me.
V. 18. The Lord hand chaftered me fart God correcteth with moderation, so amendment, not to destruction, Jerem. 10.24.

and 30.11.

# 100 your cure must 18,7 mno can neip, mnen an other neip

doth fail. I will not therefore despair.

# 1.1. will not therefore despair.

# 1.1. will not therefore despair.

# 1.1. your neithe getts of rightensssels. I put a gett of rightensssels. I be willeth that the dott of the

realites used to take when they came to offer sacrifice, and to

take the sacrification. F. 20. The V. 20. The flone which the builders vefufed | Though Sauls !

V. 20. The game which the buildart reputal Though Sauls counfellours, and libbothethis great men refutfed roscept of me for their King, yet God hath given me the Kingdome. So the priefts, feribes and phirrifees, appointed to be builders, re-futed Christ, but God advanced him. The flone which the builders refused, is become the head flone of

Pfal. cxix.

26e corner ] Marth, 21.42, Mark 12,13, Luke 20,17, Acts 4, 11

V. 23. This is the Lords doing 1 Heb. This is from th

V. 14. This & the day which the Lord hath made \ Wherein God hath chiefly thewed his mercy, by making me king, and delivering his Church. So the day of publishing Christs Kingdome was a choice day. The words may also have a more par tieular application to the day of Chrifts resurrection , by which, as the Apostle speaketh and teacheth, especially, he was declared to be the Son of God with power, according to the Spirit

actuarta low in ease of loss with power, according to the Spirit of beinfulf, Rom. 14. See more upon fall. 2.7, Thus air my Sen: and, this day, me milk-rigipe() Or, let us rejorce.
V. 3.5. Save now, I be feeth the I The joyful acchamations which the people ufed, when David came to the Tabernacle to give thanks to God for the Kingdome received. They prayed God to fave their King and them: fo they do for Chrift, Mat. 21.9,1 5. Mark 11.9. Luke 19.38.

me have bleffed you out of the house of the Lord We the priests appointed to blelle the people publickly, Num. 6.23. Deur. 10. 8. 1 Chr. 23.13.
V. 27. God is the Lord, which ] Or, The Lord is that God

which. which bath thewed us light ] That is , prosperity under the Kingdome of David, and Christ, pfal 97.10. So on the other

fide, da kness is taken for affiction, oft in Scripture.

the facrifice | Heb. the fellival : That is, the beaft, killed in

even unto the horns of the alter | Till ve come to the horns of the alrar Lev. 4.7. That is, bring it thither to be killed. Others more literally interpret it of the binding of the beaft, that was to be offered, to the horns of the altar. It is very likely, that those horns of the altar, particularly mentioned, Exod. 27, 2, were intended for that ufe; though it be not there expref-

#### Carrie de la PSAL CXIX.

This is one of the Alphabetical Pfalmes, of which; fee upon pfalm as, as the end. The chiefend of this pfalm, as by the matter, length, and flyel doth appear, feems to have been to diffingage the thoughts and affections of men that have a fense of piery, from all worldly objects, and to fettle them \* fenne of piery, from all worldy objects, and se fertle them upon the flutdy love, and ethnesion of piery and godineffictowhich end, the frequent reading of it, where there is a disposition of post and object to the foundation of the flutdy of the foundation of the flutdy in a constant pight of humble, meek, and harmleffic fumplicity; the certain effet, and needfary confequent of error mortification, and fanctification. It is penalty to the flutdy of the f ned with great plainneffe and fimplicity of ftyle, fuitable to she matter, and fitted for all capacities. The fame things are often inculcated; and the fame words repeated. Yea there be fome words, ten in number, all which almost fignifie the same thing, so often repeated, that in the whole verfes in all, there is but one verfe, where fome of them one; or more, are not found. The words are thefe תורה חוקים מצורה פקורים ערום that is, Law, משפטים אמרדה דבר צרק ררה fluintes, precepts, commandements, testimonies, judgements, word, righteoufnesse, way. The number will not hold in the English, because two of the Hebrew words, and are fendred by one in the English, to wit, word. However, we may make up the number, adding ordinances as the word \_\_\_\_\_\_\_, (commonly judgments,) is fome times translated : as verf. or. This of thefe ten Hebrew words, and of their frequent repetition throughout the words, and of their frequent repetition throughout with whole "helm, but one veries, (the tis...) excepted, I find in two, Bucerus, and Varablus; and they had it from Some of the Rabbine. For both Kimid, and But Ever, have some such thing; though they speak but of 8. words; and make a further mystery of it; becasife the whole plain is compo-fed, or digetted by Octonaties. But it is never good to take things upon truft, where a man may use his own eyes. For I doubt there may be more verses found besides the 122. where none of those either eight or ten words are used. As לרור ורור אמונתך כוננרן for example, veric 90. ארץ ותעמר I would not bave any unadvitedly to afcribe this, (as possible fome might) to any variation of the

Original Copies, which is but a mere overfight of their eves. Now if any be offended with these frequent repetitions, I Now if any be offended with these frequent repetitions, 4 would have them to confider, that they were but according to the fift intention of the author, the better to expresse his zeal to the Word of God, and therefore fall not within compasse of tautologies; and that there is as much art in repeating the fame words fo often with fo much variation of fense : as in finding diversity both of matter and words.

Verf.1. Bliffed are the undefiled in the way, who walk in the

the undefiled ] Here they are not called bleffed, which think themselves wise in their own judgement, nor which imagine to themselves a certain kind of holinesse, but they whose conversation is without hypocrific, Ezek, 28,14.

undefiled ] Or, perfett, or, finere.
in the way ] A good life is a good way, that leads to heaven.
V. 2. that keep his testimonies ] Gods law testifies of his will, which elfe were unknown to us.

V. 3. They alfo do no iniquity ] They live not in a finfull courfe of life : Sin is not their trade, as it is wicked mens, I John 3. 9.
do no ] Or, that do, or commit.
walk ] Or, that walk.

V. 5. O that my wayes were directed ] David acknowledgeth his imperfection, desiring God to reform it, that his life may be conformable to God word.

V. 6. Then shall I not be ashamed, when I have respect to all v. 6. Lorn jobal not be apained, when I have respect to all the emmandements ] Shame, the fruit and effect of firs. Temporall, or in this world: what fruit bady to then in the fathing; where of ye are now a shamed: Rom. 6. 21. Evernall; And many of them that slept in the dail of the earth, shall awake; some to everlafting life, and some to Chame, and everlafting contempt, Dan. 12.2

V. 7. thy righteous judgements ] Heb. judgements of thy righteoufneffe. That is, thy precepts; which contain perfect righ-

V. 8. 0 forfake menet utterly ] He refuseth nor to be tried by tentations; but he feareth, left he faint, if God fucour not

his infirmity in time, but leave him wholly to himfelt.

V. 9. Wherewith shall a point man cleans bis way ] Because youth is most given to licencious nesses, he chiefly warnesh them to fram their lives betimes to Gods word. Ecclef. 11.9.8 12.1. V. 11. Thy word have I bid in mine heart ] If Gods Word be hid in our hearts, we shall be more able to resist the assaults of satan; which therefore he desired carefully to treasure up.psal; 37.31. Luk 2. 19,51. See allo upon plalm 40.10. I have not bid thy rightcoufnelle within my beart.

V. 14. I have rejoyced in the way of the testimonies] The prophet doth not boaft of his virtues, but fetteth forth an example for others to follow Gods Word, and leave worldly ya

in] Or, for.
V. 17. that I may live ] He theweth, that we ought for to defire to live, but to ferve God : and that we cannot ferve him aright, except he take away our naturall ignorance by the light of his spirit, that we may understand the spiritual meaning of his word.

and keep ] Or, to keep. V. 18. Open] Heb. Reveal.

V. 19. I am a ftranger in the earth, bide not thy commandments. from me ] Gen.47. 9. 1 Chro. 29.15. Pfal, 39.12. Heb. 11.13.

I am a firanger in the earth ] Seeing mans life in this world, is but a paffage to heaven, what should become of him, who knowes not the way by nature, if Gods word did not guide him

thinker? N. 20.9 feat breaketh for the longing that it hath ionto the Judgements at 48 inner] Pla14.4.1. & 6.3.1. & 8.4.1. N. 1.1. Thus high rubbed the pread that are confed] In all agest thou had plagued all facts, which multicoully and contemputation of the conference among larger peters about the ordering of the words. Those thouse ferre the accent, agree with our English there. Those that derive the accent, agree with our English there. Those that the state of the state not, (in number as many, if not more) order them thus; Thou half rebulged (or; defroyed) the frond: turfed are they, which do cree from thy commandements. This I take to be the more plaufible conftruction: and the accent, we know, is often not regarded. However, the difference is of no great moment, V. 22. Romove from me] Or, Roll from upon me.

V. 23. Princes also did fit and speak against me] ver 46. When the powers of the world gave false sentence against me, thy word was a guide and a counfellour, to teach me what to do. and to comfort me.

V. 24. Thy testimonies alfo are my delight] Heb. delights. That

F. 24. Thy telimones all are my dilight. Heb. delights, that is, they did greatly delight me:

my counfellows! Heb. men of my comfet,

"Y. 23. My foul cleavels into the duft! That is, I sim like one
overcome in battely mortally mounded, and tumbling invehic

& 22. If. and without thy word I cannot live. V. 26. I bave declared my wayer I have laid open my bufi neffe, and dangers to thee in great difficulties, as to my chief

nelle, and dangers to thee in great amountier, as to friend, and thou halt advised me ever for my good. teachme thy fathers? Pfal. 25.4. & 27.11. & 86.11. V. 28. My foul melteth for bravinesse? Pfal. 107.26.

melteth ] Heb, droppeth.

according unto thy word] That is, thy promife. If God did not maintain us by his word, our life would drop away like warer Pfal. 22. 14.

V. 19. Remove from me the way of lying] Keep me out of those fails waies, that corrupt nature teacheth, and let thy law guide me in the true way to happinesse. To this may of lying, that is, falle doctrine, and erroneous opinions concerning

God and his worthip, is prefently opposed (ver.30.) the may of truth: of which see there. 

been (as שקר שקר is afterwards verf. 104-) more properly translated the falle way, (that is, erroneous, heretical opinions) then the way of lying: as if he intended falshood in matter of speech, or actions; which certainly is not the meaning. Reither is there any contrariety as four may phaney) in Da-vids words, when he prayes to God to remove from him, or to preferve him from falle opinions; and prefently profeffeth, that he hath chosen the way of truth. For first, in case that he that he hish choicen the way of truth. For firth, in case that he were already in the right way (a. is likely; yan, syctrain)yer, so was once his son Solomon, who neverthelfle became after-ward at great foliater. And the Apolle faith, Let him that thinkets be Bandath pake breated it by a first that the thinket has been already when he high, he hash so more, but that it is his earnest define, and from refoliation to adheren the truth, be son as deficient of the truth, be son as food thall reveal a more him. But then there is on outward, and an inward revelation But then there is on outward, and an inward revelation; both necessary. David had both in agreat measure; yet fill prayeth for both; neither is any so perfect in this kind, but may say with him in the Gospel, Lord Ibelieve; belp those mine unbelief.

V. 32. when those [halt enlarge my beart] By this he (heweth, that we can neither chuse good, cleave to Gods word, nor run forward in his way, except he make our hearts large to receive

torward in nit way, except the time of means target or receive his grace, and willing to obey, by freeing from fraits, filling us with joy and comfort, this to, p. Pial. 4. 1.

V. 33. Teach ma, O Lord, the way of thy flattates] He flower thythat he cannot follow on to the end, except God reach him of t-times, and lead him forward.

V. 34. with my whole heart] Not onely in outward conver-fation, but also with inward affection.

fation, but allo with inward affection.

Y. 36. and not to evolvedneyli] He prayeth specially against this evil affection, as being the root of all evil, 1 Tim.6. 10-and withdrawing men from the love of God and goodness, Matth.6.24, 1 Joh. 2.15.

Y. 37. Turn sway] Heb. Make to pelfe.

V. 3.7. Tran samp] Hebi. Make to pulf.
Tran saws missed Because they are chiefelt inlets of finful objects, job 3.1. 1. [18, 33.1.7.1 Sem. 11.3.
from betailing ontiny] Worldly things, that have no fubflance in them, not are but fladorest. Prov. 23.5.
V. 3.9. for bly judgements are good Jee em one fuffer reproach for obeying thy word, which is good. Or, Let not thy
World and thy Truth which I term one then any timing elfe,
when the same time of the same time of the same time of the
bought I had bouthed fulfy; or thou couldft not perform.
So allowerfee 3.8. Ver. a. 2.4.4.

So also verse 22. & ver. 41, 42, 43.

V. 40. quicken me in thy rightenufness ] Restore life and strength to me, according to thy faithful promise, Verse 37.

V. 41. Let thy mercies come also unto me] He sheweth, that Gods mercy and love, is the first cause of our deliverances.
V. 42. So shall I have wherewith to answer him that reproacheth me] Or, So shall I answer him that represents the in a thing, or, in sught. When thy promise is effected, I can stop the mouth of my scoffing adversaries, Plal. 107.42.

V. 43, take not the word of truth utterly out of my mouth Make me not assamed to speak of thy promises any more, by not performing those thou hast made to me already.

V. 45. And I will walk at liberty ] I shall be free from all diftreffe of foul and body, verf. 32.

ittene of fold and coopy, veri, 32.

V. 46. before kines! He fineweth, that the children of God cought not to be daunted from giving tellimony to Godstruth, by any power or fear of princes, Dan. 3.13, 16. Matth. 10.18,

I will addresse my felf unto the doing of thy will as a workman in thy word. doth to his work.

duft, or one in danger to dye, and turn to duft ; Pfalm 44. 25.

V. 49. Remember the word water thy fervent Though he feel

V. 49. Kemember the word amo to provide 1 1 nough he rect Gods hand fill to Ive upon him, yet he reftesh on his promife. and comforteth himfelt therein. V. 51. The proud have had me greatly in derifion Meaning, the wicked, which contemn Gods word; and tread his religion

V. 52. I remembred thy judgements of old ] That is, the examples, whereby thou declareft thy felf to be Judge of the

V. 52. Horrour bath taken bold upon me] A vehement zeal for thy glory, and indignation against the wicked; or dread of per-

fecution from them.

because of the Heb. from the.

because of the Heb. from the.

V. 5.a. in the base of mp piginange I in all the places where
I have been banished; or, in the courte of my life, which is
but a forrowful piginange, Gen. 19-9,

piginange I then, piginangers.

V. 5.5. in the night I been when others them, Pigin 5.6.

V. 5.6. This I had I This conform afflictions from thee day

V. 5.6. This I had I This conform afflictions from thee day

and night, ver. 54,55. V. 57. Thou art my partien, O Lord ] Plal. 16. 5. 8 142-5. It V, 37. Toutact my persons to the property of the property of the my be read, 0 lond, 1 love a diagny persons it is been thy word; their is, I am periwaded, that to keep thy law is an heritage, and great gain for me, John-434 my person, 0 Lord 10 r, 0 Lord, my person, verf. 126.
V, 85. fewur? Heb, face.

V. 59. I thought on my mayer] He called himfelf to account for his former courses, and amended what he found amisse in

tor his former ceutries, and amenace wants in soma nature them, Lam, 3-40 for, casparier, 1. Sam. to 1.0. No calamity, no perfecturion, hath histers lo fast wrought upon me, as to make me to forfact by ruth, for go a gualtum upon General me, as to make the tot forfact by ruth, for go a gualtum upon General (in any thing. Se allo werf. 87; V. 6.1. keening of by rightens in Judgments!) Gods word is a great benefit, and he is worthy of great praife for giving the out. or, he premiers to praife God inghts and day for his

judgements executed upon his enemies, according to his

thy righteons judgements] Heb. thy judgements of righteonf-

V. 63. I am a companion of all them that fear thee] Not one-ly by mutual confent, but also by ayd and succour, Plal. 16.3. to any godly, be they never fo mean.

o any godly, be they never. [o mean. P. 6. The testing level is every creature good things according to the nature of it, for given rolal first into knowledge. P. 6. The should knowledge the proceedings to the nature of it, for given rolal first into knowledge and place the proper content, that God was true in his promise, he desired that he would encrease in him knowledge and judgement.
P. 67. Indive I was affilialed, I went affyr] Jere 2. 1. 1, 1, 6, the time of Cod, veri, 71. the time of Cod, veri, 71.

Heb.12-10.11.

Hitch.11.0,11.

V. 7.0. This heart is as fat as greafy? Their heart is indurate and hardened, purified up with prospective, and vain efficacion of the engletze, Pallet 7.70. Iliá-foi.

V. 7.1. ti à goad for me that I hear he he militard. He confeith, that he here in war chaffled, the was rebellious, as earn by nature is, yetle 67. See before upon Pallan 34.9. Most and the foil of the pallet 7. Most foil of the pallet 7. Most foil of the pallet 8. Mo

P. 72. The law of thy mouth is better unto me, then thousands of gold and filver] P(a), 19, 10, Prov. 8, 11.

ota ana piver j Pial 19.10, Prov. 6.11.

V. 73. Thy hands have made, and falhimed me] Job 10. 8.

Thy hands have made me] Because I am thy creature, teach me to ferve thee, who art my Maker, pfal.95.6. and too. 2, 3.

& 128.R When God sheweth his grace toward any, he testified to others, That he faileth not them that trust in him, and so makes them glad alfo.

maket them glad illo.

7.75. right Heb. rightensignife.
that this in faithfulfulfe half efficied me! That thou hash
fenced thy infinitentife, even in correcting me, thy correction
making for my good Heb. 12. 10. I Pete. 159.
thou in faithfulfulfe! (O. r), is fluightfulfely that thus.

V. 76. for my comfor] lieb, is comfort me.

V. 77. that I may lied; That I may be freed from thate

afflictions, for men in adverfity are like dead men.

thy law is my delight] See Notes on verf. 24. delight] Heb. delights, as verfe 92. V. 79. turn unto me] Be comforted by my example, and

y, 79, turn unto me; he connected by my example, was joyn with me, verif.74. the fethet have known the testimonies. He heweth, that the true fear of Ged is not without the knowledg of his word. V. 80, that I be not a shamed Which I should be, if I did not

by any power or fear of princes, Dan. 3-13, 16. Matth.10.18, Recpthy flatures, verf.6.31.
19. verf. 23.
V. 8. Ny foal faintels for 'by feltuation' Though my V. 48. Ny foal faintels for 'by feltuation' Though my V. 48. Ny foands also will I lift up unto thy commandemental freeign fail may care you foal greatened and figheds, refling faill

Annotations on the Book of Plalmes.

V. 82. Mineejes fail for thy word Plali69.3. V. 82. like abattle in the [moke] Like as a skin bottle or

bladder that is shrivelled in the smoke

bladder chat is finivelled in the imode.

V. 34. Hem may are the days of fif for out,? ] How long with chou affl & thy feevant ? Blal. 39.47.

V. 87. The proads then digged the for me, which are not. affer by laws] This is spoten by a ligare (whereof there be many, reamples, in helf Witters). Called Antonies of, a servine; a which is, when we specified the days of the state of the days which is, when we specified to a ching, which of it self is hourid, and which we would have chought of, in terms of executionalon : as if we fay of a man, or of any particular fact, that it is not you recommendable, when we intend, that it is most abominable. So is the word illaudatus used in Virgil, He might also perchance (as there be many fecret allufons in the Scripture) allude to the Law concerning digging of pits, Exod. 21. 33,3422 aggravating their-wickednelle from thence, that the Law of God having provided for the fecurity of heafts, by taking order for the covering of necessary pits and wells; their wickednesse must need be most execuable, that digged secret pits of purpose for men to fall into them. Or he might allude to meditatio : which differs in nothing from : that fignifies a pit, but in a little prick over one of the letters; as if he would fay ; Whiles thy Law was my The ficha, or meditawould say ! Whites thy Law was my Thype head, or measur-tion: (verf.9)- and 99.) they buffed themselves in digging fhieboth, or pits for me. Examples of fuch fecret alluftons we have had divers already. See upon Ffalm 106. verf. 15, and 38. The Greek and Latine translate the word fabilitations; 28. The Greek and Latine transface the word feintaintees, which may be thought four-mint to othis purpole; and questi-ondesse fishes, or felous is the word that they had in their Copies; or at least in their thoughts, when they transfaced fashstati so of 20 mes, the same state of the whole concerved their transfaction; which is, Tarreteram mini time concerved their transfaction; which is, Tarreteram mini time concerved their transfaction; which is, Tarreteram mini time content of the transfaction of their transfaction of their transfaction. פת יפונסו מל סאפקי בנ &נ כ.

The proud have digged pits for me] They have not onely op-preffed me violently, but also craftily conspired against me.

V. 86. faithful] Heb faithfulniffe.
belp thau me] He defireth the true God to help him against

falle dealing perfecutours.

talle dealing perfections.

v. 87. again sarb? The utteranoft that they could do, could not make me forfake thy law.

v. 88. Quicken me offer thy lowing kindmiffe? Suffer me to live: or, saile me out of these troubles. See Notes on verf.

40, 77. V. 89. For ever, O Lord, thy word is fettled in heaven Because

none floudd effects. Gods. Word, according to the changes of things in this world, he flowerh, that it abideth, in beaver, and fo abideth immutable: or, the permanency of it, is feen in the continuance of the heavens : fo of the earth, verf. 40. and fo werf an. They continue, that is, heaven and earth, for they are the fervants.

V. 90. unto all generations] Heb. to generation and centra-

abideth] Heb ftandeth. abideth. I teo tendeto.

9.1. They continue this day! Seeing the earth, and all ecountes remain in that efface, wherein thou haft created show, much more thy truth remaineth constant and unchange-

V. 92. my delights] See Notes on ver. 24. V. 93. with them then half quickned me] See Notes on verl

V. 94. I am thine fave me] He proveth by the effect, that he is Gods childe, because he fecketh to understand his will. that he may do it

V. 96. I have feen an end of all perfection There is nothing for perfect on earth, but it hath an end: onely Gods word la the tor over, I (at 40.8. So Marth 24.35. Heaven and carth hall pelfe away; but wy words [ball not paffe away.

4.97. is it my meditation all the day ] Our daily meditating

of Gods law, is a fure token that we love it, Pfal. 1. 2. V. 98. Thou through thy commandements ball made mel Or.

Each of thy commandements bath made me.
ther are ever with me] Heb. it is ever with me.

V. 99. I have more understanding then all my teachers] Who-foever doth submit himself onely to Gods word, shall not onely be fafe against the practices of his enemies, but also learn more wildem, then they that professe it, and are men of experience, will many that they than Frontier, and are into a special course.

2 Tim. 2. See also upon Pfal. 107.43, who fo is wife, &c. and

ELLIO. The four of the Lord is the beginning of wifden, &c.

V. Aco. 1 understand more than the amounts ] Job 32.8.

V. 102. for thou had taught one ] God doch acquaint us with

his Will, that womay do it, pfal.86.11. V. 103. Hem freet are the words unto my tafte] Pfalm 19.

safte] Heb. palate.

V. 104. therefore I hate every falfe may ] ver. 128,

V. 105. Thy word is a lamp unto my feet ]. Of our felves we are but darkenefs, and cannot fec, except we be enlightened with Gods Word

V. 106. I have [worn] Nch. 10.29. By folemn outh and

promife, he firred up himfelf to embrace Gods word,
and I will perform It doth appear by many former verfes, how little David for whoever was the author) did aferibe to his own firength; fo that this I will perform must be understood of his present settled resolution, and confidence of Gods affiflance for the future. But neither then must this performance trance for the future. Du nettier then must this personante be underflood of perfect legal obedience, not liable to any lapfes, or infirmites: but of fuch as God in mercy doth accept, where there is a real will and endeavour. See Rom, ch. 7. and upon plalm 18,20, The Lord remarded me according to my

V. 107. quicken me] See Notes on ver. 77,88.
V. 108. the free-will-offerings of my mouth.] Give me cause by delivering me, to praise thee, and offer what I have freely rowed, Pfal, 116.17,18. & 54.6.

V. 109. in my hand] I am continually in danger of my life, A thing in the hand, is casily taken away. See the like phrase,

A thing in the hand, is calify taken away. See the like phrafe, Judg. 123, 17 Shm. 19.5, & 23.1, Job 13.1, d. 14.4, V. 110. have list a finex for me] P[3]. 140.5, & 141.9, V. 111., an heisings for every Deut. 3, 4. 1 effected no worldly thing fo, but made thy word mine inheritance. V. 112. to proferm] Hob. 10 dp.

V. 113. I hate vain thoughts] Wholoever will embrace Gods Word aright, must abhor all plantatics and imaginations of himself and others, in Gods service, and the way to hea-

V. 114. my biding place ] pfal. 22.7.

and my fixeld] plal. 18:2.

V. 115. Depart from me, ye evill dorrs] Marth. 7.23. plal. 6.8.

And hinder me not in keeping Gods law.

And hinder me not in keeping Gods law.

It is. It is me not be afformed of my hope] Which I shall be it I have not the thing hope down, Rom. 15.

V. 117. Hold them me no] He defireth Gods continual affirmer. Jeth the should him in this race, which he had be-

Sub-V. X. S. their deceit is is fallhood.] The crafty predicts of them who concum thy law, thall be brought to nought. They thall be caught in their own craft: Appe 192 the predicts "pullar allow falls" explainest: 20 onc of the ancient Consicts expresses it.

expecties it.
V.119: putteft wwg.] Heb. caufest to cesse.
Side drosses. Which insect thy people, as
strosses don't the metal.
drosses. Adopter. That is, the vilest drosses.
V. 120. My stell tremblesh for sear of the?] Thy judgments.

V. 120. My field trembleto for fear of their 1 hy sudgments do not onely teach me obedience, but also cause me to sear, considering mine own weaknesses. Hab. 3.16. V. 122. Be sweety for thy servant for good ] Putchy self between

mine enemies and me, as if thou wert my pledge.
V. 123. Attine eyes fait for thy falvation] ver. 82.
the word of thy righteouf neffe or, thy righteous word, as

V. 124. Deal with thy fervant according unto thy mercy ] He boafteth not of his fervice to God, but defireth that as he made him by his grace, so he would continue his favour toward

N. 126. It is time for thet] The Prophet sheweth, that when the wicked have brought all things to confusion, and Gods word to utter contempt, then it is Gods time to help and fend

to work ] To perform thy promife to me, left I be destroyed by my foes, who will be kept in by no laws any longer, no not ov the law of God

V. 127. Therefore I love thy commandments above gold yea, above ine geld | Pfal. 19.10. Prov. 8.11. Therefore I love thy commandments ] Seeing they discourage

nen, fo that few dare ferve thee, I do it the more diligently left thy fervice should fall to the ground.

V. 128:I hate every false way Vers. 181, 104. That is,

sharfoever diffeneeth from the puritie of thy word. V. 129. Thy testimonies are wonderful ] Containing high and fecret mysteries, so that I am moved with admiration, and reverence of them.

V. 130. The entrance of thy words giveth light ] The simple idiors, that submit themselves to God, have their eyes opened; and their mindes illuminated, fo foon as they begin to read

and their minnes immunaced, to look are they begin to the Gods word, Pial. 19-78.

V. 131. and pasted 1 My zest toward thy word was fo great; A metaphor from those that run after a thing they carnelly desire, till they be out of breath 10, from thirthy creatures, Pial.

V. 132 Look thou upon me, &c. | plat 106.4.

as those wieft to do unto those that love thy name ] Heb. according | fludied to please thee.

to the custom towards those, &c.

V. 133, let not any iniquity have dominion over me ? Psal.

19.12.

V. 136. to shine upon thy servant ] Psalm 4. 6.

V. 136. R. vers of waters run down mine eyes ] He sheweth, what ought to be the zeal of Gods children, when they see his word contemned.

word contemned.

F. 137. upright are thy Judgments ] It becomes those that confess God to be righteous, to acknowledg his laws to be so also, and to live according to them.

alfo, and to live according to them.

§ 1.38. rightens ] Heb. rightenfulff.

faithfulf ] Heb. faithfulff.

V. 150. Mg yeal hath ton famenad me! Pfalm 69. 9. John 2.17.

confamed me! Heb. cat me off.

V. 100. To you dit sway para? Gold had need to be fined,
but thy word is perfection it felf, pfal.12.6.

but thy word is perfection it felt, pla1.12.6.
part] Heb. triped, or, triped.
V. 141. I am fmall and defifted! This David, though no ordinary man, might fay of himlelf, in his humility: effectally
when in perfecution, and differile; as pla1.22.6. But I am a when in perfecution, and differfie; as pial, 31.6. But I am a wers, and man a repressely man, and defined the people. But the suther of the Pialin, according to most interpreters, being ancestrain, we cannot creating tell in what respect, espe-ailly, he might use the words, yet at two forest tip pracepts? This is the true tryal, to flick to Gods law in abrevity. V. 143. 144 to be 140. Found ms. V. 144. and 1 float live! So that the life of man, without the

knowledge of God, is death.

V. 145. I cred with my whole beart He sheweth, that all his affections and whole heart were beneto Godward, for to have heln in his dangers

help in his dangers.
V. 146. And Ball leys] Or, that I may heep.
V. 148. Mine yee premen the night watcher ] He was more exerted in the fludy of Godd Word, then they that kept the watch were in their charge, pfal. 130-6.
V. 149. judgment] Or, callence, ver. 133.
V. 150. that follow after microir ] That extra early feek to

undo me. V. 190. Concerning thy Tellimonies I have known of old, that show half founded them for ever] Among men, faith Arifoele, Id diesa. 2006/2019, that is just at one time, which at a make is unjust, and on the contrary: which makes many men think, that nothing in nature is just or right, but by opinion onely.

But among the gods, faith he, perchance it is not so. It is a swt among the goads, satth Re, perchanner it is not 10. It is a great comfort to godly men, in times of general confusion, when wickednesse is established by Law, and all things turned up. side down, to know, that there is a just God in heaven, who will in due time judge and reward, not according unto the opi-nions of the times, but according to the reality of things, revealed unto men in his holy Word.

Concerning Or, Out of. V. 154. Plead my caufe, and deliver me] Pfalm 35. 1. and according to thy word] For without Gods promife, there is no

hope of deliverance-V. 156. Great] Or, Many.

judgments] Or, customes.
V. 158. and was grieved] See Notes on ver.136.
F. 159. Consider bow I love thy precepts] Our love of Gods

law, is a good argument to move God to deliver us. V. 160. Thy word is true from the beginning ] Heb. The begin-ing of thy word is true. Since thou first promiseds, even to the end, all thy fayings are true.

end, all thy layings are true.

V. 161. Princes have perfecuted me without a cause. The threatmings and perfecutions of Princes could not cause me to thrink from contessing thee, whom I more fear then men, yer. thrink from contesting thee, whom I more tear then mea, yer.
23,42. or, they fought to kill me, but I durft not hure them
when I could, because I feared thy law, as I Sam.24.6.
V. 164. Seven times a day do I praise thee] That is, often and

fundry times, Prov. 24.16 & 26.25.

V. 165. Great peace have they which love thy law ] God takes care for their good, that take care to do him fervice according

co his law, and offend them I Heb. they shall have no shumbing heat. This must be understood of such offending, or stumbling, see and in a roat and final electrication, or spostistic. For the sixth before, Trumble and anguish Rec. ver.142, and a beheld the transfers, and any greated Rec. ver.143. And Sr. Paul of himself, who is week, and I am not week? "who is offended, and I have the state of the state o

V 166. Land. I have boped for thy faluation Gen. 49.18.
and done thy commandments They that make no conscience of cheying God, cannot hope for deliverance from him.

of obeying God, cannot hope tor deliverance from him.

V. 168. for all my wayes are before the? Job 34. 21. I had
no respect of men, so as to offend thee, but set thee alwayes
before mine eyes, as the judge of my doings, and therefore

V. 169. Let my cry come near before thee] My earneft prav-

according to thy word] As thou haft promifed to be a teacher unto all them that depend upon thee,

V. 170. Let my supplication come before thee My prayer for fit-

vour.

V. 171. My lips shall utter praised ver. 7. This word signifieth, to pour forth continually, like a fountain, Plai, 78.2.

when then hast taught me thy statutes All his prayer and dec

fire is to profit in the word of God. V. 173. for I have chosen the precepts John 24.22. Prov. v.
29. To follow it of mine own accord : or, among all other

things, for my chief good and treasure, wherewith I am fatis-

V. 174. I have longed for thy falvation, O Lord ] ver. 166.

V. 174. I have longed in the falcation, O Lord J ver. 186. deligib! Heb deligibts.
V. 175. In the judgments bely mel. Than is, the provident cure over me, and wherewith thou wilt judge usine exemine.
V. 176. I have gone altern life 4 oil freep. Edys 32. of Sended to and for b, by mine curenies, and having no reflang place: Thou therefore that are the good hephried, Loat. A, feelem sand during me home into the Church, which is thy

## PSAL. CXX.

A [ong of degrees] Of lifting up: for they did lift up their voices sometimes in singing, 2 Chron. 20. 19. or, of excellencies, 1 Chron. 17. 17. or, to be fung on the steps of the temple; (which same of the Rabbines say were fifteen in number; between the atrium Ifraelis, or the mens Court, number; between the attime spraetis, or the mens Court, and the womens: according to the number of Pfalmes here following, that bear that infeription,) on high dayes: or, at their leveral stations, as they returned from Baby-

Verl. 1. In my distriffe I cryed unto the Lord Plal. 18.5. Al-beit, the children of God ought to rejoyce, when they are in extremity; yerit is a great grief to the flesh, to hear

they are in extensive your same to thee? or, when the k to down with the kind the given unto thee? or, when the k to down not bee, then fall tangue? ] Or, What flalk the descirtual congue give must the? or, what flalk is profit the? He aftared himlels, that God would turn their cash to their own deflus-

V. 4. Sharp arrows of the mighty, with coals of juniper ] Or, It is as the sharp arrows of the mighty man with coals of juniper,

Sharp arrowes of the mighty] God will fend on them piercing forrows, Pfalm 45. 6. Deut. 32. 23. Ezek. 5. 16. Pfalm 140.

couls of juniper ] Heb. of junipers. That is, of many junipers, which will laft. V. 5. in Mefech] These were people of Arabia, which came

from Japher, Gen.10.2. of Keder] Of Ihmaels posterity, Gen. 25.13. which used to live in tents, and temove from place to place, for the pasture of

the cattel, Cant. I.5.

that I fajourn in Mefech, that I dwell | Not those very people, among whom he never was, but people like them for

for peace ] Or, a man of peace.

## PSAL CXXI.

Verf. 1. T will lift up mine eyes unto the bills, from whence come Imy help] Or, Shall I lift up mine eyes to the bills ?

whence should my belp come?
unto the bills ] Sion and Moriah, where the San Guary stood. part the man j Son and Mornan, where the Sanctary notes, plas 87.1. or, to God, who is a high above all creatures, as the hills are above the valleys, pfal. 123.1. or, to what end fhould I look up to them, as if I expected help from them, Jer. 3.2. when a my help is from God: alluding to the fituation of Jerufalem, encompaffed with hills, Pfal. 125.2. See Jer.

V. 2. My help cometh from the Lord] pfal.124.8.
which made heaven and earth] He secretly accuseth mans in-

mane travers and early in the feeting acquired mans in-gratitude, who doth not depend upon Gods power.
V, 3: be that keepth the will not flumber! He sheweth, that Gods providence watcheth not onely over his Church in general, but also over every member thereof in particular,

need, put also over every memoer interest in particular, V. 4. [hall neither flumber in fleet] He will negled no occasion of thy prefervation, p[a], 13-7, 1. E(s) 27-3.
V. 5. thy fluid upon thy right hand [E(s) 43-4.
V. 6. The fluid fluid hold finite thee by doy] Neither hear nee

Pfal. exxii. exxiii.exxiv.exxv.

cold, nor any discommedity shall be able to annoy thee, Plaim 91.5. See more there.
V. 7. The Lord [hall preferve thee from all evil] The Lord

shall keep thee from danger both abroad, and as home, Deur.

#### PSAL, CXXII.

Verif. 1. [Wes gled] He rejoyceth, that God had brought the hart to a place, where it thould remain. Or it may be, this plan may be of the fame augments a plain hat. How the following the transfer augments a plain hat. How the following the transfer augment as plain hat. How the following the transfer augment as plain hat. How the following the transfer augment as plain hat the property and the plain and amiable, &c. See more there upon verf, 3. Yea the Sparrow.

V. 2. Our feet [hall fland] Whereas they were wont to wander to and fre, as the ark removed.

V. 3. that is compatit together] By the artificial joyning and beauty of the houses, is signified the concord and love that is between the Citizens.

V. 4. the tribes go up] All the tribes do refort thither . and

pray there. was she refinion of I feed ] To the ark, the fign of Gods pre-fence, and in which were the two Tables, containing Gods tellimony, how two would be ferved, and from whence God declated his prefence by oracle, Exod. 23, 23, 22.

declared his presence by oracie, Exon, 25, 21, 22,

V. 5. arefet] Heb. do fit,
the thronts of the hosele of David] In whose house God placed
the throne of justice, and made it a figure of Christs King-

V. 7. Peace be within thy walls ] The favour of God give thee V.7. Peace or within my want 1 incravour or God give thee peace, and keep thee from all wars, pfal. 147.14.

V. 8. For my brethren and companions fales 1 Not onely for mine own fake, but for all the faithful, whom I account as my brethren, pfal.119.63.

# PSAL CXXIII.

Verl. 1. If I up mine eyes, O thou that dwellest in the hea-Ven. 1. If it up have yet, 0 soon tone arreage in the mea-let will fall 15.1.1, p(al. 15.3.

V. 2. until that he have mercy upon us] Untill he deliver us out of this mifery. This argues conflancy in prayer, Luke 18.

1,7.

") we are exceedingly filled with contempt] pilled 83. 3.

When the faithful are to full, that they can no more endure the opperfitions and feornings of the wicked, then with hungry defires they cry for help, not ceasing till they obtain it, a Chron. 20. 12.

### PSAL CXXIV.

Verf. 1. The it had not been the Lord] he sheweth, That God was ready to help at need, and that there was none other way to be delivered, but onely by his power.

V. 3. Then they had swallowed us up quick! So unable were

V. 3. Then not be a justice at an parice! So unable were we to refult. A metaphor taken from ravenous beadts, who so specially, and greedily devour their prey, that it seems to go quick down their throats, as Jonah did with the Whale, Jonah.

V.4. Then the waters had overwhilmed us] plai.69.2.he uleth most proper familitudes of swallowing and drowning, to exmost proper infinitions of maintaining and growning, to ex-prefit the great danger that the Church had been in, and out of which God mirrouloufly had delivered them. V. 7. Our foul is escaped as a bird out of the future of the foul.

ars] plat.9x.3.

as a bird out of the fnare] For the wicked did not onely fusionally rage against the faithful, but craftily imagined to de-

#### PSAL. CXXV.

Verl. 1. Which cannot be removed ] Though the world be subject to mutations, yet the people of God shall stand sure, and be defended by Gods providence.

the wicked Heb. wickednesses.

V. S. As for such the torestelled the great prosperity of the

V. 5. As for fixes 1 to torrection me great prosperty or the Church, when God shall have purged it from evil doers. as that a fishe auto their crooked mayer? Those that fall away from God, shall have their portion with those that never were with him, pfal.73.27. peace [hall be upon Ifrael] pfa., 128.6. Gal.6.16.

### PSAL CXXVI.

Vers. 1. Urned again the captivity of Zion] Heb. returned the like them that dream] Their deliverance was as a thing in-

credible, and therefore feemed rather a dream, then a thing in truth performed, Act. 12.9.

or deliverent it.

then faid they among the beathers] The very heathen could
not but take notice of Gods handy work in our kingdom: and
if the Infidels confesse Gods wonderful work, the faithful can

never them themselves sufficiently thankful,

bath done great things for them Heb, bath megained to do with

V. 4. Turn again our captivity, O God] He doth not, as a man might think, contradich himself. For their return from that might think, contradict himfelf. For their return from that Captivity, as appears by Ezra and Nehemial, was a long work, and much oppoied. Well he might therefore at the fame time give thanks for that which was so happily begun, and pray for the accomplishment.

at the frames in the South] It is as possible for thee to bring back the reft of the captives from Babylon, as to cause streams to break out in dry places, where the Sun scotches in the fogsts, Judg. 1.15. or, it shall be as comfortable to us, as rivers of water the Sun streams.

ter in dry places.
V. 5. They that fow in tears, [hall reap in joy] The matter of this excellent fentence in a more general fense, to wit, that in the course of nature, one contrary begets another, mel general the confedentiation and assess generation, we may seem the confedentiation and contrary began another, may general (the exp placed in the policy of the contrary began another, may be described by the contrary began and that allow for the contrary been experted by the contrary been contrary to the policy of the policy of the contrary been experted by the contrary been confedentiated to the philosophers, but Latine Writers both: Pliny, the client, or that the contrary been perhaps or younger. The first, thus: Que may a quality; if the nepther, or younger. The first (thus: Que may a quality; if the nepther of younger. The first of the sign expensive such is give him the proceedence, because of this age; but the latter comes more fully to our purpose; and his words are very not built induced; that the intended a paraphrale upon the Plainth, he could not have spoken better; Hade has wice condition materials. he could not have spoken better; Habet but vices conditio ma-talism, ut advossed research, as advartis, second an electric, Occultat utraumqua semina Duus, co pleumqua bouwam ma-eimanqua casip shi divers spoken learn. He makes it a great mystery, not of nature, as some others before him, upon this table? (thought she might mean the same thing too, by that word,) but of Gods providence, plainly. See also upon plat. 38.7, Eccusyle by vigant nast the works of the Lund, &c. [Bull resp] Or, let them rop.

[Bask reap] Us, cut orms cop.

yol Os, fing precous feed That is, feed which was fearce
and dears Os, precious, because of the effects of it, being the
feed of immortality, as the words may more generally, or in the
mytical fenfe import. But whether precious be the meaning
that Mahammend is now accreed, among Interpretures. So of the Hebrew word, is not agreed, among Interpreters. So the word indeed is expounded Job 28.18. for the trice of milethe word indeed a exponence 100 at 10.1 for the sprice grayed dome is above rubbles. It is kinki's exposition there. But other translate, acquisitio septemie, that is, the purthasing of wisdame; which is as probable a translation. Others therefore from Amos 13.3 אינון 18 in the margine Jeefs; make this "¡UD] to be a proper, word to exprefe the enamer of calefing, of exercing feed corn, by a kind of drawing, or orderly flereching of the arm, which is not done without form ears. So that according to them, the words should be translated, portess trailing (main); clust is, Beering & war—feed, or, feed to be frome. Others again there he, who would have the words to fignife (as it is liver in the margina); find about. Somethin may be fall for every one margina) and about. of these different interpretations; but trassus seminis, as in Amos, is, in my judgment, the most warrantable. The best is, none of them are much amisse to the main sense and purvalence.

\*\*Y 3. the sed of the mided float was reft upon the lat of the right.

\*\*In though Cod latter this to be under the croffe, (thereal, poft.)

\*\*Though Cod latter this to be under the croffe, (thereal, poft.)

\*\*Though Cod latter this to be under the croffe, (thereal, poft.)

\*\*Though Cod latter this to the latter than the l tio there, it must here, acquifitum. The word, as most other, may in different constructions, or upon different occasions, have different fignifications: which cannot be said of that place of Amos; because there is is spoken of seed, as here a and therefore likely to have but one signification in both

fhall doubtleffe come ] Or, let bim come.
doubtleffe come ] Heb, coming come.

PSAL. CXXVII.

for Solomon] Or, of Solomon, Pfal. 72.

Verl. 1. Except the Lord build the boule | It may be taken, for building the house, or encreasing the family,

that build it ] Heb, that are builders of it in it : or they labour in come about it, that build it.

except the Lord keep the city] The publike efface of the com-

mon-wealth.

V. 2. It is train for you to rife up early] Which watch and ward: or, which labour hard for your living.

ard: or, which labour nard for your living.
to eat the bread of forrows] Gotten by hard labour and care,

fo he giveth] Or, he doth rightly give.

he giveth] Your care cannot bring you true reft, but Gods bleffing will, Prov. 10.22. his beloved fleep] It may be an allufion to Solomons name.

Jedidiah, 2 Sam. 12. 25.
V. 3. Lo, children are an heritage of the Lord J Gen. 33. 5. and
V. 3. Lo, children are an heritage of the Lord J
Gen. 33. 5. and
J. Lo, Children are an heritage of the Lord J
Gen. 35. 5. and
Which may live to comfort them in their old age. See
and which may live to comfort them in their old age.

the contrary, Gen.44.20. V. 5. bath his quiver full of them] Heb, hath filled his quiver

they [ball not be ashamed] Their children will be ready to they listl not be allowed. Their children will be ready to plead for them, and so right them, when chey are wronged by others: o, their cennics cannot financ them, with objecting to them the wart of children, which in those days was a reprach, both to oman and woman, bocuse some curse was thought to lye upon those that had none. Such examples to lye upon those that had none. Such examples to the control of the such as the such as the control of the such as t dayes wherein he looked on me, to take away my reprosch among

man. fisall speak with] Or, fisall subdue, as Pfal. 18. 47. or, defires pont speak with 1 Or, [ball fubdate, as Pfal. 18, 47, or, deftrop, is the gate] The wonted place of publick appearance in those dayes, it being the place for Courts of justice, and tryals at law, which brought execu referred months.

# PSAL. CXXVIII.

Verf. 1. VV Albeth in his maies] Pfal. 119.1. in his maies] God approveth not our life in his mate; I God approved not our me, except it be reformed according to his word, Pfal.119,9.

\*\*P. a. For thou [halt eat the labour of thin hands] [fai.3, 10.

The world efteement them happy, which live in wealth and idineffe; but the Holy Ghoft approveth them best, that live

of the profit of their labours.

V. 3. thy children like olive-plants] Because Gods favour appeareth in none outward thing, more then in increase of children, he promifer to enrich the faithful with this gift. P. 5. out of Zion] With fuch bleffings, as he granted from

Sion, the place of his special residence.
thou shall see the good ] See it with delight, and have a part

in it, P[2].27.4.

of Ferufalem] The bleffing on their own families, is not comfortable to good men, except the Church be bleffed alfo, 2 Sam.

and prace upon Ifrace Gal. 6, 16.

# PSAL. CXXIX.

Verf. I. Many ] Or, Much.
may I freel now fay ] The church now afflicted, ought to remember, how her condition hath ever been fuch from the beginning, to be molefted most grievously by the wicked : yet in time it hath ever been delivered, Psalm

134. 19.

V. 2. from myyouth] From the very first time, that I began to be a people distinguished from others, Jer. 2.2.

be a people autonguainea from outers, jer. 2.2.

P. 3. The plowers planed upon my back. The extreme cruelty of the enemies was fuch, That their bodies might feem to be
furrowed throughout with stripes, their oppressions were so

V. 4. The Lord is righteous] Because God is righteous, he cannot but plague his adversaries, and deliver his, by diffipating the plots of the wicked, 2 Theff. 1 6, 7. 2 Pet. 2.9.

V. 5. Let them all be confounded] When they fee their crafty

plots disappointed.

turned b ck By God.
that bate Zien That is, the people of God.

sont outs a.m.) I has us the people of God.

"G. arthe graffs upon the house tap? I she witheth, That the enemies of God, and of his people, who lift themselves most high, may be studenly confumed with the heat of Gods wrath; Pdi.372. A 73. 19.

1. 8. Neither do they which go by, fay] That is, the wicked thall perish as that graffe; that, to which no man wisheth a

Pfal. cxxx. cxxxi.

bleffing. The bleffing of the Lord be upon you] Ruth.2.4.

# PSAL. CXXX.

Vers. 1. Ott of the depths Being in great distresse and fortow, he speaketh as one in the depth of some mighty waters overwhelming him, Pfal. 42.7. and 69. 1, 2, 14.

Jon. 2. 5.

V. 3. If theu, Lord, shouldest mark iniquities 1 So as to deal with man in extremity of justice for his sin Psal 143.2. who shall fland 1 He declareth, that no man can be just be;

fore God, without forgivenesse of sins, Psalm 32. 1. Rom. 3.

23, 24.

V. 4. But there is forgroundfe with thee, that thou maieff he feared. The ordinary confequent, or effect of forgivenedic is, the temoving of thole, whether judgments or chafilements that we have incurred through fin. And this was Davids cafe here, as appears by his words, verf. 1. Out of the depths; to wir. here, as appears by his words, veri. 1. Our of the depth 3; to wit, of milerie, croffes and calamities; as beeft Interpreters there as also by those, veri. 7. and with him is plenteous redemptions; which are intended of deliverances from temporal calamitie. when are incincues on surveinance and temporate administration of the system of the sy Which are intended of convergences there is forgiveneffe with therfore Epicurus maintained that God mas to be feared, or worthipped, propier excellentiam nature, though the sid not at all intereffe himself in human esfiairs, neithere to do good or burt unto any; yet to be feared, for the excellency of this Nature: wife Heathens well inferred upon it, that this was bur a mere pretence of his, because he would not be thought to abolifh all religion among men, but that in effect, he sid abbolutely days a God or at leaft, that he was to be feared, or mentioned he wore. Reinstead may be a mentioned he main has made and the main passage of the side of th ablolutely deny a God; or at least, that he was to be rearce, or worthipped by men. Apicurus verd ex animis hominum extrasit radicitus religioums, chm Dis immortalibus & opens & gratiam fullulit: faith one of them, (Cic. De Nat. To.) who handles it at large ; and concludes, Si maxime talis eft Deus, ut nulla gratia, nulla hominium charitate teneatur ; valeat. Quid null epail, mill isonism cheritate teneury vateat. Quid come acceptance in the property of the property of the come acceptance in the property of the property of the trich very word, here used by bell Latine Interpreters, Quia apat test projutation at instant. And this, are also being expounded source generally as the property of the property of the property of the property of the pro-ferred ties, it is the very time other new and or other po-firedly minuted has been as a line for enabled Founders and we very plain, which hath not a little troubled Expolitors, and yet fill left, that way that they go commonly, in my judgement at leaft, very obscure.

V. S. I wait for the Lord, my foul doth wait, and in his word

do I hope] Ital. 3.77. & 30.18.
in his word do I hope] Which doth affure me of Gods mercy,
and of the pardon of my fins.

V. 6. mere then they that match for the meening ] More then thole, that watching abroad in dangerous times, and tedious weather, look frequently after the peep of day, Ifai. 21.12. Pfai. 119. 147, 148.

I fay, more then they that watch for the morning ] Or, which watch unto the morning.

V.7. for with the Lord there is mercy] Pfal.86.5. When I

shall be affured of Gods mercy, the rest of Gods people may expectic, as I do.

P. 28. from all his iniquities] He shall forgive him his fins,

V. 28. from an his imquitts] He that logice him his ins; and to deliver him from the punishment, temporal advertity. So Pal. 103,4. Who forgiveth all thine imquites—who re-detents thy life from delividium. Mr.

## PSAL. CXXXI.

Vers. I. MT heart is not haught] He setteth forth his hu-mility, as an example to rulers and govern-

exercise] Heb. walk. or in things soo high for me] Which passed the measure of his apprehension, or limits of his vocation, bigb]

bigb] Heb. wonderful. V. 2. Surely I have behaves The form of an oath, See Pfal. them.

my felf ] Heb. my foul. as a child that is weared of his mother] He was void of ambirion and malicious defires; which children, fo young, are not fubject unto, Matth. 1 8.1,3. 1 Cor. 14.20.
V. 2. from beneef or the Heb. from now.

#### PSAL CXXXII.

Verl. 1. And all bis afflictions That is, with how great great zeal and care he went about to build the Temple. V. 1. How be ] Or, Who.

mighty God of Jacob] Gen. 49.24.

V. 3. Surely, &c.] Heb. If I shall come. The form of an oath: Let me perish if I doit, Pial. 95.11. & 131.2. I will not come | Because the chief charge of the King was to fee forth Gods glory, he sheweth, that he could not rest, nor take comfort in his house, till he had brought the ark to a fet led place.

into the tabernacle | Kings houses are but tabernacles, no abi ding places, Heb.13.14.

of my boufe He means, of his new house, 2 Sam, 5.9. 1 Chr.

IC.I. he would neither dwell nor fleep in it, till the ark were in his resting place; that is, he would never do so quietly, till that were done.

V. 5. Untill I find out a place for the Lord ] That is, the ark which was a fign of Gods presence, Num. 10.35,36.

an habitations for the mighty God of Facob ] Heb. habitations

be the name of a City, otherwise called Bethlehem - the reason of both names being from the fertility of the place. The mean of both names being from the tertility of the piace, a ne mean-ing, according to bell futerpreters, is rather this; We inha-bitants of Bethlehen, or Ephratah, we have heard of it; the fame of this folum bringing of the Atk ( whereof fee before upon Pfal. 47. & 68.) is come to us also: it was found in Ki-

properly fignifies a Town or City, fituated neer woods: and not onely to keep the Temple, but to pray for the people there fuch a one was this, that was fo called. The fenfe had been also, and to give God thanks, I Tim. 1.8.

into thy reft ] Jerufalem; because that afterward his ark should the people, remove to no other place.

remove to no other place.

The and of its frequently Whence thou the west thy strength, in hearing the prayers of thy servanes, and relieving them.

V. 9. Let by neight be clashed with picheanings! I cet the effect of sty grace to appear, both in the Prieft, and in the poople, that is, as evidently, be seen on them, and grace them, as comely graneen doth himitiar wearch is, Job 91, 14, Elby be without in the Courts. Others think the people of a comely graneen doth himitiar wearch is, Job 91, 14, Elby be

V. 10. For thy fervant Davids fake] vers. 1. 1 King, 8, 25. Pfal 89.20, &c. Efay 37.35. Thy covenant made to him, made good alfo those in the temporal estate to other of his feed so far forth as they kept the covenant.

V. 11. Of the fruit of thy body will I fet upon thy throne ] 2 Sam. 7, 12, 1 King. 8.25. 2 Chron, 6, 16. Luke 1, 69. Acts gods by refemblance of dignity, or falle opinion of men.

thy body | Heb. thy belly, or, womb, as Prov. 31.2.

V. 12. for evermore] Because this cannot be accomplished, but in Christ, Ad. 2.30. it followerh, that the promise was spirirual. But fee more upon Pfal. 72. Give the King thy Judgements, &c. upon the title there; about the end

V. 13. defired it for his habitation Pial 68.16

V. 14 This is my rely for every See upon Plale 8.16. Tea the Lardwill dwell in it for ever. For those defined in Meaning, for his own fake, and not for any outward excellency in the place it ielf.
V. 15. abundantify Or, furth.

I will fatisfie her peur with bread ] God will provide for the meaneft in his Church.

iken ; yer God promifeth to reftore them to him ; and ferrle

one with finame, as the other with honour, verf. 6. that is, put them to open and publick thame, pfal.109.29.

#### PSAL CXXXIII.

Vers. I Dow good] How profitable and pleasant. for brethren to dwell together in smity] Of the same saith or tamily, Heb. 13.1. Gen. 13.8. tegether] Heb. even tegether.

V. 2. like the precious] He sheweth, by these similitudes, the commodity of brotherly love. equiment upon the head ] He alludes to the fragrant ovntment. Exod. 20.22, & 40.12.

Exod. 30.23, & 40.13.

that went down to the shirts of his garments] Or rather, non
the collar, Exod. 28.32. & 39.23. for it is not likely, that fo
much precious oyl should be poured on him, as should run

down to the bottom of his robe. V. 3. As the dew of Hermon The dew that fell upon those mountains, made them or the lands adjoyning fruitful : fo doth concord bring plenty.

for there the Lord commanded the bleffine I Where there is fuch an agreement.

commanded the bleffing ] Plal, 42.8. & 44.4. & 71.3. See upon Plalm 68, 28. Thy God bath commanded thy fireneth.

and life for evermore] That is, constant happinesse, perpetuated in, and by a bleffed pofferity.

# PSAL. CXXXIV.

Vers. 1. A Live fervious of the Lord] Ye that are Levites] which by night] Heb. in the nights; that is, every night: to

much plainer fo: Dut frome would have Jerusfuen underflood by this expression; which is not folkely.

V. 7. www. liwssipp at this footfoat] Meaning, before the, ask.

woffpip at his footfoat] Pfal. 9.9.7.

V. 8. Mifs, O. Lond, intens by 10f. Num., 10, 35. 1 Chr. 6.4.

Bellie thee with his Festherly love, declared in Zion, Pfal. 181.66.1. See there.

V. 4. For the Lord bath chofen Facob] That is hath freely loved the posterity of Abraham , 1 Cor. 8.5.
chosen Facob unto bimself ] Deut. 4.37. & 7.6,7. & 10.15. &

V. S. our Lord is above all gods ] Above all that are called

above all gods] P[al.95.3.8.97.9.
V. 6. What foever the Lord pleafed, that did he in heaven and in earth] Pfal. 115.3.

that did bein heaven and earth] He joyneth Gods power with. his Will, that we should not separate them : and hereby he willerh Gods people to depend on his power, which he confirmeth by effects of it, V. 7. He caufeth the vapours to afcend from the ends of the earth]

V. 7. The canging to warpows to the rain.

Jet 10.13.

be maketh lightnings for the rain.

or, to fine that rain is coming.

V. 8. Who finite the first-horn of Egypt.] Exod. 2.2.29.

both of man and beaft ] Heb. from man unto beaft.

V. 10. Who (mote great nations, and flew mighty Kings | Num;

meanth in his Church.

V. 16. I will all feliable for Priests with fatestism] That is,
14. And gave their land for an heritage John 12.7.7. he
with my protective from whereby they shall be side.
V. 17. There will I make the birn of David it shall Luke 1. sheet what good the gody receive by Gods power; wherebe
69. Though his force and glory for a time; seemed to be bro. she destity with their enemies, and provides their them.

V. 13. And gave their land for an heritage J John 12.7.7. he
so Though his force and glory for a time; seemed to be bro. she destity with their enemies, and provides their them.

V. 13. And gave their land for an heritage J John 12.7.7. he
so Though his force and glory for a time; seemed to be bro. she destity with their enemies, and provides their them.

v. 3. 197 section on a construction of the contraction of the contract to me report himfelf concerning his fervants] He will take a-way she plugues he layer on them.

V. 15. The sople of the beethen are filver and gold ] Pial. 115. 4.5.6,7.8,9,10, 11. He want this people to take heed they leave not him to ferve Idols, that can neither hear nor

help them. PSAL. CXXXVI.

Give thanks unto the Lord, for he is good, &c.]

Vett. 1. One consequence or read, for me in good, etc.]
for his many endureth for ever? I Chr. 16.41. Though the least
of Gade benefits blad us to thankfighting; yet by this repetition he theneth, that Gad is chiefly to be paided for his great
mercy declared to his Church. See more on verif.6.

V. s. Sad of gods Deut. 10.17.
V. s. To him that by wildome made the beavens Gen. 1. 1.

V. 6. To him that firetched out the earth above the waters Gen.1.9. Jer.10.12. Pal 24.2.

for his morey endoreth for ever ] This was a common kind of chank giving, which she whole people used, when they had re-served any great benefit from God, as 2 Chron. 7.6, & 20.21.

caired any great benefit from God, 33 2 Chron, 7.6, 220.21.

meaning, That God was not onelly metrical to to their fashers, but allocantined the fame to their pofferity.

V. 7. To him that made great light? Gen. 1.14.

V. 8. to rath by do?] Heb. for the ratings in dor.

V. 10. 7 bin made finet Engle in their file-how [Exod. 13.17.9].

F. 11. And I waysh an I fluet from same; them [Exod. 13.17.9].

Gods merciful providence for the good of man, appeareth in all his creatures; but chiefly, in delivering his Church out of the hand of their enemies.

F. 12. With a fiveng hand] Exed. 6.6.
with a fivenched-out own] A similarde taken from souldiers,
who stretch out their arm to use their full might and best Greneth in exercise of arms

V. 13. To him which disided the red Sea into parts ] Exed. 14

V. 15. But overthrew Pharash and his hoft in the red [6.1] Exod £4.28.

everthrew] Heb. [haked off... V. 16. To him that led his people therew the wildernesse] Exod

85. 22.

showing the milderaffe] Where, for the space of sourcy years, be thewed infinite and most strange wonders. V. 18. And Rev Jaseus Wing! Denca. 9. Psil. 133. 10.11.

Declaring thereby, That no power not authority was so dear amorbim, set love of his Church.

V. 29. Sions king of the America' Num. 2, 23. V. 20. And Og the Ling of Salpas J Num. 21, 33. V. 20. And Og the Ling of Salpas J Num. 21, 33. F. 21. And gave their lead if we she bringe J John 12. 7. V. 23. Who reharmled he is due lose shate J in our greatest addiction and divery, when we looked for nothing lette, then

to have had any succour, plainting.

F. 25. Who give the food to all flesh Plainto 4.27. & 145.19

2. 1. O give theme and many fractions of the case , much case to the theme and the case over his March 6.16.

P. 26. O give theme that the God of heaven Because all ages have had most plain cellinionits of God benefit.

### PSAL CXXXVII.

Verf. t. Here we fate down! That is, we abode a long yet could we not flay our teats, nor turn us from the true fer-wice of God: or, face down as men oppressed with grief, Ezra 9.3. Lam.3.28.

9-3. Lan. 3.28.

"reumwied Zien] Phil. 4. 4. 6. 82 to 2. 14. Lan. 1.7.

"P. 2. in the midd thereof] To with of that countrey.

"P. 3. rounded of us speng] The Babylonians faske thus in toocking us, as though, by our filence, we fhould fignifie, that we hoped no innore in God.

we hoped no more in God.

a fong! Hebt the words of a fong!

walled up! Hebt laid at ea beaps; as P[al. 79.1. ibey have
laid Fanglaim in heaps. The Hebrew is 1999 a poort which word there hath been among the Rabbines much con which work interested ocean among the reasoness much con-troverine, Some would have it to be a noun full dynamire, as from [15], (that is, from [15], pur for [15]) which fignifies to bark up: which word is used before, very 1.2. We barged one beyon, Sec. Soby, fighterious marks, should be incended the instruments of Musick, that harged up e that they intended the inftruments of Mutet, that names up emit mey required them to fing, and to play on their inftruments. But most Christian interpreteraire agreed upon, that it is a participle rather, or names participate, from 1919, to let in

Annotations on the Book of Pfalms. V. 130. 147 memorial, O'Land stroy mount all generations | Pfal. | beaps; as we have it here in the English : which is much more agreeable to the Original Contest. There he also, who think that he may be here a Chaldaick word for the Hebrew

it being very ordinary to that Dialed to change the Hebrew w into a m. And because the Chaldeans were Hebere 19 into a p., And because the Chaldens were they that had been the authors of this mishighteneriper they thinks Chaldes word (fee Jonenbat cothus purpose, 1961,74.6.) word notice words, and absumers,) was tuted of purpose. But it this be granted, we have full the fame fense; putting but Dippers, infected or will be fame, for the purpose. P. 4. Howage least 1 Heb., seal of a farence. P. 4. Howage least 1 Heb., seal of a farence. P. 4. If Jung to those, of persons the common force of the control of the common force of the purpose of the common force of the common force of the persons of the per

cannot but remember and lament.

V. 6. above my chief jay The decay of Gods Religion in their countrey was to grievous, that no joy could make them much as now they grieved.

mucn as now they greven.

my chieffyl] Heb. the head of my joy.

P. 7. the children of Edom) Obad. 10, 2c.. According as,
Ezek. 3.13. Jet. 9.7. is prophefied: and Obad. ver. 10. thewch, that the Edomice sonipited with the Eulytonians against

elty to his people.

defbeth thy little ones againft the flones ] Elay 13.16.

the ftones] Heb. the rock.

# PSAL. CXXXVIII.

Verf. 1. BEfore the gods | Angels, which are prefent in the Pfal. 82. 6. & 97.

Pinto 20. 6. 00. 97.

before the goat will I fing praife unto the I Pfal, 119.46.

V. a. towards try beof temple I Pfal, 28. 2. 1 King. 8.29,3001.2.4. Borth the temple, and ceremonial fervice, by Chiftheoming were abolified: and now none need to look toward. the temple, but worship God in spirit and truth, in every

place, Joh. 4.21. I Tim. 2.8.
for those bast magnified thy word above all thy Name.] The con-truction of the whole in sup be transflued, either, hybrane above at Mode, a sky divers in you be transflued, either, hybrane above at Mode, and the young as here, and hybrane above to the young and the property of the fifth, the last word and property is either an abstrate, survived the last word and property of young to have, the Word, the thirt, by Name, and the Word. David Kimki, makes a kind of inflower proteoms of it, when the young they young the young the young the young they they young the young they young the young the young the young they young the young they young the young the young they young they young the young they young the young the young they young the young they young the young they young they young they young the

V.3. and strengthenedst me with strength in my faul Thou didft v. 3. can prorgaments me with pirragie in my just] I from didft flerengthen me against all mine continct, invarid and outward of V. 4. v. All the Kings of the earth field praife thee] The kings themselves shall praise thee, when they shall know thee fully, as thou hast revealed thy self-in thy word to us, yetr. 2. V. 5. they shall sent in the water of the Lund] They shall sing

when they shall be converted. V. 6. Though the Lord be high yet he hath reflect unto the lawly

afar off | God though, he dwell on high, yet is neer to the lowly; but keeps aloof off from the proud, Prov. 3.34. Jam.4. 6. 1 Pet. 5.5.

o. 1 ret. 5.5.

V. 8. The Lord will perfect that which concerneth me.] Pfal.
57. 2. Phil. 1.6. Though mine enemies rage never fo much,
yer the Lord, which hath begun his work in me, will continue his favour to the end.

forfake not the works of thine own bands ] Job 10.8.

PSAL CXXXIX.

Verl 1. S Earched me] Plat. 17.3. Jer. 12.3. V. 2. Thou knowest my down-sitting] He confesfeth, that neither our actions, thoughts, nor any part of our life can be hid from God

then understandest my thought afar off 1 Long before I con-

V. 3. Thou compaffeft my path] So that they are evidently compasses Or, winnowest.

cempa[dif] Or, wandowee, V. 4. there is use a word in my tongue? Thou knowest my meaning before I speak: os, my secreted whisperings. V. 5, and slid state band apon me! Job 41.8. Thou keepest me within the compasse of thy knowledge, like a man that will not tell his fervant go out of his fight. Or jet this befriting, &c. be a similitude from the manner of huntimen, when they are in pursuit of some wild beast; as some nor improbably think; then this, and laid thine band upon me, must be under-thood in reference to the same similitude as lob 41.8. Lay thine band upon bim, &c.
V. 7. Whither (hall I go from thy Spirit? ] From thy power

and knowledge ? V. 8, If I aftend up into beaven, thou art there, &c. 7 Amos 9

2.33.4. V. 9. If I take the wings of the morning] He meaneth the Sun-beams, which fuddenly fly to the earth; or, wings that could flye as swift as they shoot out, and take flight never so

V. 10. Even there shall thy hand Thy power doth so fast hold

V. To. Even there that it is band I in y power doen to tait note me, that I can escape by no means from thee. lead me] He sheweth, that Gods providence over us is not a bare knowledge, but an effectual conducting and disposing of

v. xx. even the night shall be light about me] Though dark-nesse be an hinderance to mans light, yet it serveth thine eyes as well as the light.

V. 12. the darknelle bideth not from thee] Job 26.6. Heb.

13. Index used Medical Section 1 Sec

Lower may reversal and my continuous and my made [ Donfidering thy wonderful work in forming me, I cannot but praife the, and fear thy mighty power. See before upon Pfal.8.2. Out of the mouth of babes, &c. and Pfal. 22.9. that took me out of the

wome.

V. 15. [ubflance] Or, strength, or body.
and curiously wroughs] Like a piece of needle-work: for so the word fignifies.

the word fignities.

in the laweft parts of the carth] That is, in my mothers womb,
here belowe on earth, Eph. 4-9. or, 2s fecrelly, as things formed in the bowels of the earth, Job 28. 7, 2, 8c. Which doth nonely commend the wonderful are of the workmen, who can onety comments the Womenta are of the Women and of the work without help of light; which some conceive to be the principal aym; but also sets out the incomprehensiblenesse of it to humane understanding. For so the Grecians, of things very abstruse, and out of the reach of mans wit and capacity use to say proverbially, It > > > > 785, that is, things under the earth 3 or, the deep things of the earth 3 as it is used by Anton. in the 2. book of his Medit. See also upon Pfal.63 9. the lower

parts of the earth. V. 16. and in thy book all my members were writter.] An allu-fion to curious workmen, that work after a model fer before

all my members] Heb. all of them. which in continuance were fashioned] Or, what dayes they should be falbioned.

me.
V. 17. How pricious also are the thoughts unto me! Pfal.405.
How ought I to effect in my thoughts the excellent declaration of thy wildom in the creation of man 19, thow incomprehensible are they countels. Rom. 11,33 [ob.35, 6144]

Mill they can't twensively of their polaration of the twenty countels. Rom. 11,33 [ob.35, 6144]

Mill they can't twensively find the total of their polaration of the twenty countels. Rom. 11,33 [ob.35, 6144] prehensible are thy counsels > Rom. 11.33. Job 25. 26.14.

thy thoughts Or, thoughts of thee.

where I was; I am but at the beginning ftill : the more I think of it, the more wonderful it appears to me. As that an-cient Philosopher, who being asked what God was: fire asked one day to think of it: then two, then four, &c. because the more he thought of God, the more he understood him (as himfelf answered) incomprehensible.

V. 19. Surely] Heb, if, pfal. 131.2. Surely thou wilt flay the wicked, O Ged 1 It feems, that which had out David at this time to this folemne profession, and ample declaration of his full periwation of God being the fearcher of the hearts of men, as he that is the maker of men, &c. was fome horrid inputation, which he took much to heart, from fome one or other of his bitter adversaries, as though he had been in very deed, notwithftanding all his fair professions and pretenfes of zeal and piery, a wicked, bloody man. We know Shimei did once object it unto him. Come out, come out, know Snimel dia once object it unto mim. Come out, come out, thou bloody man, and thou man of Belial. The Lord halb returned upon thee all the blood of the boufe of Saul, 50. 2. Sam. 16. 7, 8. and it is more then likely that he met with many fuch, as 7, 8. and it is more then likely, that he met with many fuch, as by his many complaints and earneft provocations toof oil of invers of his plalmes, may be collected. Having therefore hithier odeclared his faith at large, concerning Gods Osmificience, &c., he now appeals to his judice, and before God, makes profession. of his innocency.

V. 20. and thins enemies take (thy Name) in vaine] The words
may also (as they are by some) be translated, and thing enimore lift up (themselves, or, their heads: ) in vain. Or, as by others, they vainly extell thine enemies. The reader may take his choise: the words will afford it, and other paralel places will be found, what fense soever of these he pitches upon, to make itprobable

therefore ] Or, then.

V. 21. Do not I bate them, O Lord, that bate thee ? | His zeal of Gods glory wrought in hima fiery indignation, and utter deteflation of all such as opposed it, regarding not so much his own particular, as Gods interest, Psal. 69,9,2nd 119, 118. Chron. 19.2. Prov. 29.27.
V. 23. Search me, O God, and know my beaut Verf. 1. Pfal.

V. 24. see if there be any wicked way in me Psal.7.4.
any wicked way in me Any course of sin that is grievous to
God or man.

wicked may] Heb. way of pain, or grief. Rad me in the may evertafting] Heb. של by most translated, in via feculi; or, per viam feculi, that is, say they, to traditated, in violeculis, or, per visus feaths, that is, by they, to the end of my line. Others, m's an antique charist, in the old way is I ne. 4.6 in you payable just can be allowed to the control of the violecular to the control of the verte; which have you you for just he beginning of the verte; which way be allocurated, the way of you, or pain, (as in the margin) by which they underthand idotaxy, opposed. But though the court may be down to this, (or m'yet) you come you want to the court may be down to this, (or m'yet) yet in the refer to it does not may be down to this, (or m'yet) yet in the refer to it does not may be down to this, (or m'yet) yet in the refer to it does not may be down to this, (or m'yet) yet in the refer to it does not make the refer to the court may be down to this, (or m'yet). fometimes) yet it doth not feem fo proper to this place. Bucer agrees with our English : and Junius, vitá perpetud. See upon Pial. 24.7. seeverlasting dowes.

# PSAL CXL.

Verf.s. Rom the visions man] Which perfectieth me of meer malice, and without cause, without man] Heb. man of visitness: that is, most violent, V. 2. which many may like in their heavy! I hey study how to bring the greatest missisted on me; that is, to kill me.

to bring the greatest mitchiet on me; that is, to will me,
war J Heb, wars: that is, frequent ones.
V. 3. adder poion is under their lips P Pal, 58.4, Rom. 3, 13.6
He sheweth how crastilly wicked men proceed by calumnies,

when they want power to do hurt.

V. 4. Keep me, O Lord, from the bands of the wicked ] God is the refuge of the godly, when they are opposed by world.

from the violent man | See Notes on v. I.

V. 5. fnave for me ] P[al. 35.7. and 57. 6. and 141.9.
V. 7. thou hast covered my head in the day of battel ] He called

we represent the control of them. Seeing that thou didlt to God with lyelf pitals, being afficient in the early found; it is client whose as yet three was now of them. Seeing that thou didlt to God with lyelf pitals, being afficed of his meetics, because know no before I was composed of either fish or bone, much he had before-time proved, ther God helped him ever in his more now must thou know me, when thus had feshioned adjuster, overing his head as with an achieve, of helde, plat.

6. Prou.12.13. and 18.7. He defireth that God would make their own words their bane, pfal. 64. 8. or, let them periffi by VAIS. Lam list write their lawrey morning when I warke, I their own words their Dates (PAI, 64, 5 or, it extend permit by fenter occasion to meditate of the widson, and to opsile (backcourter that themelieve) pior and combinein; or, it these. Or, when I have pear the whole day (day after day) their own imprecations fall on them, pill.104,197. The whold in the conditation on firthe things, the next woming I am may be crastialed alloy which its followed by fonce of the best of the conditation of the things, the next woming I am may be crastialed alloy which its followed by fonce of the best of the conditation of the things of the conditation of the conditation of the things of the conditation of the conditati 703 Interpretoff

Pfal. cxliv.

Interpreters. The beat-of vim toy waten some indertrana Doeg: others, Suil : late compilities was about, let the mif-chief (or, porve)(iv) of his own lips cover him.

Vo. tet them be cast into the fire! Held. this cast is row it, God; and let all manner of milethief beful them, and so over-

Non; and set as manner or minener outs them, and so over whelm them, that they may never recover again.

V.11. an evil [peaker] Heb. a man of langue, an evil [peaker] Heb. a man of langue, and evil [peaker] Heb. a man of langue, and winder that the courthouse kins ] Or, an evil [peaker, a winder man as overthrow kins ] Or, an evil [peaker, a winder man of violence the afhabis[bed in the earth : let him be hunted to evil [hall hunt the violent man to overthrow him] Gods plagues

fhall to from place to place purfue him, as he shall have no way to escape, Jer. 16.16.
averabrased Heb. to destructions: that is, to certain de-

frudien.

thruction.

F. 13. the upright fledt dwell in thy prefence] That is, thall be detended and preferred by thy fatherly providence and care, as one of thy family.

### PSAL CXLL

Verl. 1. [Co unto thee] He fheweth, that there is no other refor comfort of foul or body.

V. 2. fet foutb] Heb. diretted.

the lifting up of my hands as the evening facrifice] Pial.134.2. the defice and facilities were in the Sanchury Pfal. 69.21. Mal.

1. 11. Rev. 8. 4.

V. 3. heep the door of my lips] He defireth God to keep his mouth from speaking unadvisedly; for of himself he could not do it. Pfal-39.1.

do ir, Plal-39.1.
V. 4. Iter me not est of ibirt dainties? Lee not their prosperity
allure me to be wicked, as they are, Plal-37.1. & 73.15.
V. 5. Lee the righteous finite may, it fails be a sindarffe, and tet
him reprose mr. it float the an excellent oil, which float not break my
kead of 1. Lee the righteous finite me kindly, and reprose mr. it for

Dead JO, Let be rightess; mute mequasy, and reprove me; it with their precision is loved, my head, &c. and the him reprove me 3 He could well endure all reproofs, that came from a loving heart, Prox. 9.8. & 1.9.45, & 25.11. as excellent oil Heb. oil of head, Ecclel, 98. He compared a faithful and friendly reproof, of such an onimment as they uted to anoise their heads withst.

used to anoing their heads withal, if just how the weight of the head, as only, to break the head. But on being here metaphorically taken for words of reproof, which may be faid, (though figuratively too), be treat the head, or son, as Job 19. 3. How song will trively too), be treat the head or son, as Job 19. 3. How song will

whiles that I withol efcape ] Let their fall be my deliver-

: withal] Or, alone. Set Job 29. Eura 4. 3. efcape] Heb. pafs over.

# PSAL CXLIL

Malshil of David ] Or, A Plalm, of David giving infinition.

Verf. 1. ] This Pfalm appears to be made after the deliver-rance here mentioned. See the late, Jonn. 1. orged] Davids patience and inflant prayer unto God con-

Interorcers. The bead of bim (by which some understand | demneth their wicked rage ; who, in their troubles, either defpair, and murmure against God, or elfe feek to others rather hen to God, to have redreffe in their miferies.

then to God, to have refertle in their miteries, and I make my fapplication! The word, prayer, as the original, fignifics a desurating of judice against his foest criping, fignific accountions of value against his foest criping, fignification, the state of the country of the complete of the country of the complete of the country of th

V. 3. then then knewell my path] Thou knewell which was I thould escape, when I knew no means of delivery; or, thou didft approve the way that I was in, and cookest care of me,

V. 4. Hooked on my right hand, and beheld ] Or, look on the right hand, and fer.

ight sand, and [se. refige faith we I had no place in the world to fice to. faited me I then perfitted from me. for me we would not me then perfitted from me me meast fought after my fout. V, s. Then I the words fallowing, so the end, were ipoken

my refuge] Though all means failed him, yet he knew that God never for fake him, Pfal. 32.7. &t 46.1.
mp portion in the land of the truing Pfal. 16.5. &t 73. 26. and

110 57. Lam. 3.24. V.7. Bring my faul out of prifors] For he was on all fides be-fer with his enemies, as though he had been in a most strain

priton.
the righteous final compais me about] Either to hear me speak
of my wonderful deliverance, that they may rejoyce and praise
God with me, or else to set the crown on my head. for] Or, when.

# PSAL CXLIII.

Verf. 1. It is faithfusted anywer wil According to thy

I promite and the equity of my suite again for year.

I and once me? Though I can fland upright before
them, ye I cannot find before thee. This fector werf would
be included in a parenthefit; for the third verfe gives a reation of the periods in the first verfe would be included in a parenthefit; for the third verfe gives a reation of the periods in the first the last betillers him,
though by the unjust hand of his cannot be last betillers him,
though by the unjust hand of his cannot be the might,
then note to deal quiescally related to the last of the first him,
the period of the state o Verl. v. IN thy faithfulness answer me] According to the

3. 20, Gal, 2.16.
V. 3. For the enemy hath perfecuted my foul There is no queftion, but that David, immediately and literally intended it of fome one, or more of his mortal and visible enemies, that triefy too), I have the lead of fort, at look 3, at look 2, at loo their reprocts be from circulang, that I mittengue stam when the process when view most need them, that is, on a story of the Devel, properly called dates, that is, on a story of the main time, the most process of the dates of courfes. I know there be many things in these imprecations, not apply able, properly, to fpirity, but to mortal men onely, that are fleth and blood 'yet nothing hinders, but that he that readed them, may think of the Devil, and in fome convenient fente apply all to him, as the cause of all evil, both spiritual

bath [mitten my life] I must needs be flain, if thou relieve

to dwell in darhteffe] I am forced to live in dark caves, like

that have been long dead ] He acknowledgeth that God is his onely true physitian that can heal him 3 for he can raise up men long fince dead.

V. 4. fpirit overwhelmed within me] Pfal, 142. 3

my heart within me is defolate] So that he was upheld onely by Gods power, on which he relied, 19th, 73, 26.
V. 5. 1 romember the dayes of old] To wit, thy great benefits of old, and the manifold examples of thy favour toward thine: execute his judgments; yer David, and they that rule godly; execute his Judgments; yet David, and they that rule gody; are properly focalled, because they serve not their own affections, but set forth Gods glory.

V.11. Rid me, and deliver me from the hand of strange children or, I comfort my felf with the remembrance of thy favours ro me in times paft, and take them for a pawn of comfore in rime

me in times pair, and take their ion a parm of controls in time to come, because thou are the same, Pal. 77.5,11.

all thy worked Heb. court work of thine, or, all thy practice,
V.6. me fout thirdeth after thee? Plal. 42.1,2. and 63.1. and V. 12. That our fons may be as plants] He defireth God to continue his benefits toward his people, that there may be a

us a thirfly land I carnelly defire to be with God in the Sanctuary, as the dry ground defires rain. Plat. 43, 1.2, and

63-1.
V. 7. Hear me speedily] Heb. Make haste, answer me.
Less to be thee, &c.] Or, for I am become like, &c.
V. 8. in the morning] In the norming state is, speedily, and
in due time, pfal. 101.8. See upon Pfal. 30.5, twiceping may cadure for a night. Arc. . cause me to know the way] Direct me which way I may escape

this danger, left I periffs in it. Pfal. 28.1. & 5.8.

V. 9. I fire unto thet to hide me Heb, hide me with these.

lude to fome fuch cuftome hid my felt under the fladow of thy wings, that I might be defended by thy power, Pfal. 91.1. & 32.7.

V. 10. Teach ma ] He confesseth, that both the knowledge

V. 10. Teach m! He contelleth, that both the knowledg of, and obedience to Gods will in us, cometh from the Spirit of God, who teacheth us by his Word, giveth underflanding by his Spirit, and frameth our hearts by his grace to obey

. to do thy will That is, justly, and aright: for, so soon as we decline from Gods will, we fall into errour.

thy Spirit is good, lead Or, let thy good Spirit lead.
into the land of uprightness Or, in (or on) an even ground, as

Ifai. 26. 7, 10.

V. 11. Quicken me Keep me alive, and free me from this deadly danger. Quichen me, O Lord, for thy name fake | Pfal. 119.25.27.88.

for thy Names [ake] That thy Name may be honoured, thy justice themed on perfectioners, thy mercy to me thy fervant, V. 12. of thy mercy cut off thine enemies Which shall be a figne of thy fatherly care of me, Lam thy farvant ] Plal. 116.16.

# PSAL CXLIV.

Verf. 1. Mr firengib] Heb. My rock. which teacheth my hands to war, &c. ] 2 Sam. 23. 35. Who, of a poor thepherd, hath made me a valiant war-riour, and mighty conquerour, to war] Heb. to the war, &c.

V. 2. My goodne[1] Or, My mercy. From whom alone I look for kindness and protection.

My coodness and my fortress, my high tower and my deliverer Stall 2 Sam. 22.2.3340.

sey deliverer] Heb sey deliverer for me; for the propher cannot fatisfie himself with any words.

who fubducth my people under me] He confesseth, that neither

by his own authority, power nor policy, his kingdom was kept quiet, but by the feeret favour of God.

quet, but sy true letter tavout or Coa.

V. 3. Lond, what is man, that thu taleft knowledg of him? or
the for of man, &c. ] 505 7.17. Phil. 2.4. Heb. 2.6.
that thus takeft knowledg of him? of To give unto God just
parific, is, To confect our felves to be unworthy of fo excellent
enefits, and that he bestforceth them upon us of his free mercy.

V.4. Man h life to waity] Job 14.2. Pfal. 39.5.
V.5. Bow thy beavers, O Lord, Rc.] Pfal. 18.9. Ifal, 64. 1.
Show thy fell prefers on carthy by deftoying my greatest enemies, who are like mountain, in comparison of other men.
V.6. Calf frost lighting and fautter thm? Pfal. 18. 13, 14.

Deliver me by heavenly means for earthly means fail me.
V. 7. Send thy band Heb. bands. He was in such danger, that he thought he needed both hands, that is, all Gods power,

to help him.
from above] From heaven.

from above] From heaven.

out of great waters? [File.5-3,3,3,14.
from the boand of framge-children! Deliver me from the tumults of franges; that profelle peace te me: or, of my own
people, abs cearry them file was cruelly toward me, like franges;
V. 8. and their right head is righted head of fullpoid [File.5-6.
For though they shake hand, yet they keep not promife.
V.9. First [Fig. 8 now for guano. Art] A rare and excellent
fong, as they great benefits delieve; or, a new triumphant fong after victory, framed especially upon this occasion; the argu-

ment whereof is fer down, ver.10.
a new fong unto thee, O God] Pfal.40.2. & 98.1. V. 10. It is be that giveth] Or, Who givell.

there is no fearch. V. 4. One generation shall praise thy works to another | Elav 28. 19. P[al. 78.4. 10 another] Forasmuch as the end of mans creation, and of

his prefervation, in this life, is to praife God, therefore he requireth, that not onely we our felves do this, but caufe all thers to do the fame,

David bis fervant] Though strange kings be called Gods

fervants, as Cyrus, Elay 45.1. foralmuch as he ufeth them to

that our daughters may be as corner flones polified] Ancient that any sauguers may need comer plants paigness.] Ament artificers were wont to carve their pillars, (in palaces and fumptuous edifices, especially,) which did bear the main build-ing, into the form of grave marrons and virgins. Such were chose that were called Captatiet, whom Virtuius and others, speak of, and describes though the reason of that particular

name (if the common interpretation be true,) be much later

then Davids time. But they had other names too, which

might be ancienter. It is very likely that David doth here al-

nation to the filter unitome, polified Heb. en. .
V. 13. That our genters may be full.] That we may have corn not onely to eat plentifully, but also to lay up abundantly.
all manner of first Heb. from kind to kind.

V. 14 That our exen may be (frong to labour] That our cattel

(frong to labour ] Heb. able to bear burdens : pr. loaden with

V. 15. Happy is that people that is in fuch a cafe? Pfal. 33.12. & 65.4. If they be bleffed that enjoy outward prosperity, much more happy are they that are in Gods favour.

PSAL CXLV.

This is laft of the Alphabetical Pfalms : of which fee before

Verf. 1. [ Will extell thee ] Pfal. 100,1. He shewesh what facti-

Lices are pleafant and acceptable unto God, even praise and thanksgiving: and seeing that God still continueth his benefits towards us, we ought never to be weary of praising

V. 3. Great is the Lord Hereby he declareth, that all power er is subject unto God; and that no worldly promotion ought

to obscure Gods glory.

and his greatnesse is unsearchable] Heb. and of his greatnesse.

hopeful pofterity after them.

nay be very ferviceable to us.

Title.

upon Pfal.25. at the end.

V. 5. works] Heb. things, or, words.
V. 6. of thy terrible acts.] Of thy terrible judgments against the wicked.

diclare thy ] Heb. declare it. V. 7. They shall abundantly utter ] As water runs out of a Fountain, Jer. 6.7.

the memory of thy great goodnesse ] Thy great bleffings, which ought to be remembred.

ought to be remembered. V. 8. The Larking gracious, and full of compassion [Exod. 34. 6.7. Num.14.18. Pial.865, 15. & 10.3. and full of compassion] He described after what fort God his creatures, shough our fins have provided his vengeance agai at all: he shows himself merciful, not onely in pardoning the fine of his children, but also in doing good to wicked men, albeit they feel not the fweet comfort of Gods benefits.

of great mercy] Heb. great in mercy. V. 9. over ] Or, toward.

V. 11. They shall speak of the glory of thy Kingdom] The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the saithful are ever fpeaking of it. V. 12. his mighty acts ] Gods fervants freak of his great acts,

that others may take notice of them V. 12. an everlafting Kingdome ] Heb. a kingdom of all ages.

V. 14. The Lord upholdeth] All that are upheld from falling,

are upheld by God : but some fall, and never rife. all that fall ] Who, being in milery and affliction, would faint and perifh, if God did not uphold them; and therefore they ought to reverence him that reigneth in heaven and fuffor themselves to be governed by hims

vaileth up all those that be bowed down] Plal. 146.8. all thefe that be bowed down] Ready to fall under the burden

of their miferies. V. 15. The eyes of all wait upon thee To wir,as well of man. as of heaft

s ot healt.

wait upon thee ] Or, look unto thee.

those givest them their meat in due [eafon]] Plal. 104. 17.

V. 17. The Lord is righteous in all his wayes ]He praiseth God,

not onely for his beneficence to all his creatures, but also for his justice in all his proceedings.
hely] Or, merciful, or, bountiful.

V. 18. The Lord is nigh unto all them that call upon him] Not in effence only, but in affection: he is ready to grant their re-

quests, Elay 55.6.
in truth] In fincerity of heart, as all the faithful do, without

hypocrine.
V. 19. He will fulfill the defire of them that fear him? For they ask, or wish for nothing, but according to his Will, r Joh. V. 21. let all fleft bleffe bis holy Name for ever and ever ] Let all men praifchim. So Pfal.65.2.

# PSAL. CXLVI.

Verf. 1. PRaife ye the Lord Heb. Hallelujah.
Praife the Lord, O my foul Plat. 103.1.
O my foul He stirreth up himself, and all his affections to

praise God. praite God.

V. 2. While I live, will I praife the Lord ] Pfal. 104.33.

V. 3. Pat not year truft in Princes, nor in the fon of men, in whom there is no bely ] Pfal. 118.8,9. See also upon Pfal. 82.7. But

there us betop Pialile. 9.9. Oce and upon Piali. 2017.

Je half of life man Acc.

Pat sat your ruft in Princes! That God may have all praise.

Here he forbiddeth all vain confidence, thewing that by na
ture we are more inclined to pur our truft in creatures, then

help] Or, falvation; or, because he cannot help himself.
V. 4. he returned to his earth] Of which he was made, Gen.

2.7. & 3.19.

his thoughts periff ] As their excellent devices, and vain opinions, whereby they flattered themselves, and imagined wicked enterprises against others.

v. S. Happy is be that hath the God of Jacob for his bely ] Jer. ofe bope is in the Lard his God] Pfal, 144.15.

u. 6. Which made beaven and earth, the fee, and all that there-

in is ] Gen.1.1. Which made heaven and earth] He encourageth the godly to erult onely in the Lord, both, for that his power is able to de-liver them from all dangers, and because, for his promise sake, his will is most ready to do it.

V. 7. Which executeth judgment for the oppressed, which giveth

V.7. Whith extitutes largerize for the opportunity of the loss is the long fig. 19th. 103.6.

feet its toppy 19th. 103.6.

feet its oppyright Whose faith and patience for a while he tryetch, but at length he punishes the advertimes, that he may be known to be the large of the world.

the land longitude projectors 19th. 66.6.6. Stort. 10.

V. 5. The land opports hie cyts of the bland, the Land rights, the land to project he hand to project the control of the land.

V. 8. The Lord operath use cyte of the clima, the Lord resisted, &c.] Though it be most true, literally taken, that God operate the cyte of the bland, &c. yet it is more agreeable to the context, that the words be taken metaphorically, of gracious untern, that the words be taken metaphorically, of gracious untern. text, that the words be taken meraphoricany, or gracious un-expected deliverances from extreme milery, as long imprifor-ment, hard bondage, and the like; as prifoners, and exprires,

elsewhere.

the Lord vaifeth them that are howed down? Pfal. 145.14.

the Lord though the righteons? Though he visite them by afflichion, hunger, imprisonment, and such like tryals; yer his fatherly love and pity never faileth them, yea, rather to his, thefe

are figns of his love, Heb. 12.6.

the fatherielle and windows Deut. 10, 18. 1210.05.5.
the way of the wicked be turneth upfide down? Pfal. 1.6.
V. 10. The Lord fluid wrige for ever? Exod. 15.18. He affured
the Church, that God reigneth for ever, for the prefervation of the fame.

#### PSAL. CXLVII.

Verf. 1. IT is good to fing praifes unto our God] Pfal. 92.1.

for it is pleafant] He sheweth wherein we ought
so exercise our selves continually, and to take delight, to wit, in praising God, for that is pleasing to him.

the members thereof be disperfed, and feem as it were, for a time, to be ceft off.

be gathereth together the outcoffs of Ifrael] Deux.30.3. V. 3. He healeth the broken in heart] With affection, or with forrow for fin.

wounds] Heb. griefs.

V. 4. He telleth the number of the starts] Though it seem to man incredible, that God should assemble his church, being to man incredible, that God thould attemble his enturen, being fo dispersed, yet nothing can be two hard for him, that can number, and name all the stars. The stars, according to the Scripture phrase, are accounted as the stand of the sea, innumerable. Which some think to be spoken only according to common opinion: as many other things are there. Ancient common opinion: a smany other things are there. Ancient Aftenomers indeed are fails to have reduced them to a certain number, according to their feveral magnitudes; they rell us of a thouland and foun cold hundreds; in all. Bur this mult be understood of those that could electly be different. For many others have been observed finers and of late, by Gallleus to a very great number. It may fland therefore for understanding the state of the stat doubted truth, that they are to man, innumerable; and fo doth doubted truth, that they are to man, innumeratore; and to doth Ariftotle too, positively maintain. Calling of them by their names, imports a perfect knowledg of them; or, as some others, the distinguishing of every one of them to certain places, and functions.

he calleth them all by their names ] Ifai.40.26.

V. s. bis understanding is infinite ] Heb. of ble understanding here is no number, I[2,40.28.Rom.11.33.

V.6. he castesh the wicked down to the ground ] For the more high that the wicked climb, the greater is their fall in the end,

Pfal.73.18,19.

Pfal.73.18,19.

P.7. Sing unto the Lord ] Heb. Answer: That is, sing by turns, Exod. 15.21. and 32.18. Or, answer Gods goodnesse by thankfulnesse and obedience.

V. 8. Who covereth the heaven with clouds ] He sheweth, by the examples of Gods mighty power, goodnesse, and wisdom, that we can never want most just occasion to praise God. who prepareth vain for the earth, who maketh graffe to grow us-

who present in one the centre, who make the graft to grow upone the mountainty Polit, 104,31,4.

V. 9. He gineth leb bash leb food, and we the young resease
which or J J John, 34. P. P. II. 104,31,8.

I the young recent which or J For their crying is, as it were
a constitution of their need, which cannot be relieved without
God: then; If God there himself similated of the most concentration.

Let the contract of the contract tible fowls, can be suffer them to die with famine, whom he hath assured of life everlasting? Job 38. 41. Math, 6

which cry ] Or, when they cry.

W. 10. he taketh no pleasure in the legs of a man ] God is thus
bountiful to the creatures, not for any worth in them, but for

his love to his people.

V. 11. in them that fear bim, in those that bope in his mercel Pfal.33.18.

V. hope in his mercy ] Heb. wait for his mercy, V. nope in his mercy 1 Fice, want jow of smercy.

V. 13, he hath firengibned the barrs of thy gates He doth not not only furnish his church with all things necessary, but preferveth alfo the fame, and maketh it firong against outward

V. 14. He maketh peace in thy borders ] Heb. who maketh the

fineft of the wheat ] Heb. fat of wheat, Deut. 32. 14. Pfal. 81.16. V. 15. He sendeth forth his commandment ] His fecret work-

ing in all creatures, is as a commandment to keep them in order, and to give them motion and force.

bis word runnets very [wifty] For, immediately, and without resisting, all things obey him. See upon Pfal, 207, 20. He fent his word V. 16. He giveth from like wooll : be feattereth the beare froft

like aftes] He compareth fnow to wooll, and hoare frost to aftes? not onely because of some outward resemblance in are figns of his love. Heb. 1.46.

1. \*\*Pa Land pripose in the flangers\*\* Meaning\*\*, all them continues the state defluence of low not all them continues the state defluence of land would present, and fuccour, as being that are defluence of land would present, and fuccour, as being the propriety of flow, as Naturalitât observe, to warm the state of land propriety of flow, as Naturalitât observe, to warm the fathering and windows [18] t. 4.

\*\*Affect of the flow of the f they we. This effect of the host frost some ascible to the colonical sit; is being the property of intensive cold to burn; \$\tilde{\pi} \tilde{\pi} \t budds too, because it is colder then noar-troom. Their resolu-tion therefore of that matter is, that the cause is not known; and to be accounted no lesse then miraculous. There is an apparent allusion in the original words, between 7380, יפצר and כאפר.

V. 19. He fheweth] As before he called Gods feeret work? in praising (300, not that it preading to num,
and praise it enterly 1 Pel-13.3.1.

V. 1. He flowersh ] As before he called Gods feeter workPel-14 He flowersh ] As before he called Gods feeter workN. 1 He Jack and be said up of granfalem). Because the Lord
ing in all his creatures, his word, so here he meaneth the wild
is the founder of the church, it cannot be destroyed, though
his most precious treasure.

Pfal. cxlviii. cxlix. bis word unto Jacob, his flatutes and his judgments unto If | paifold benefits daily renewed on his Church, Lam. 2.

bis word unto faceb ] Help, his mards. That is, the ten words, of commandments. He gave them the law moral, ceremonial, judicial, Mal.4.4.

V. 20. they have not known them ] The cause of this difference is, Gods free mercy to his church, which hath therefore great caufe to praife him, Rom. 2.1.

# PSAL CXLVIII.

Verl. 1. DRaife ye the Lord ] Heb. Halleluiah. from the heavens] Rev. 5.13. Ye heavenly creatures praife God in the heavens.

V. 2. all his angels] Pfal. 103. 20, 21. Because they are members of the same Church, he setteth them before our eles. which are most willing hereunto, and by their prompt obedi-

the ayr, is the first, where the fowls flic.

ye waters] That is, the rain-waters lodged in the clouds, Gen, 1.7. Job 26,8, above the heavens] Above the lower region of the ayr. See

alfo upon Pfal, 104. 3. Who tainth the beams of his charabers, &c. v. 5. for he commanded, and they were created ] Gen. 1, 3, 6

Pfal.33.9. W. 6. a decree which fhall not paffe] Pfal. 119. 91. Job 38.

33. Jer. 31.35, 36. & 33. as.
V.7. 1e dragous] Rather whales, for they live in the deepe,

V. S. flormy wind fulfilling his word] Which come not by chance, or fortune, but by Gods appointment, Plal. 147. V. 9. Mountains and all bils ] Great and little hils fruitful

V. 9. Meditions are as only order and little mistraction and distillations and distillations and distillations and distillations. V. 10. Sping lowel J Heb. birds of pring.
V. 11. Nigra of the earth J For the greater gifts that any bank received, and the more high one is preferred, the more board in the speaked God for the finner but neither high nor lower, condition or degree, can be exampted from this

V. 13. for his name alone is excellent] His name onely is ex-cellent of it felf: creatures have no more excellency then he communicatesh to them. excellent ] Heb, exalted.

excellent letch ceatited.

his glovi is those the earth and leaven And therefore is
sportby to be praided by kings and angels.

V. 1.4. He all occupies the house of his people! The dignity,
power, and glovy of his Church, Prif. 7, 1.0.

she panding of his in faint? Out, but a the people of all his faints,
bales a. 1.4. Or, which is
cream of the children of I froat | By reason of his covenant
made with Abraham, Hane, and Jacob.

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1.0

PSAL, CXLIX. Verf. 1. DRaife ye the Lord | Heb. Hallelujah. anem [ang ] Plat. 33.3. For his great and ma-

214, 34507 114

4-14-50

Same grands

and har the co

V. bim] Hob. them, as Ecclef. 12.1. Efay 54.5.
that made him] He gives two reasons why they should praise total made him lite gives two reations why they should praise God with a new song. First, because he made them. Secondly, because he made them his people. In Hebrew it is, In the mater: to show the Trinity of persons, Esay 54.5. Job

5.10.
V. 3. in the dance] Or, with the pipe.
V. 4. For the Lord taketh pleasine in his people] Plal. 35.27.
be will beautife the mack with saturation] Not only free them from their enemies , but also make them glorious before the

V. 5. Let them fing aloud upon their beds] They should enjoy continual rest and liberty to praise God, and shall use their liberty both night and day, to that end, Psal. 63.6. Job 35. 10.

V. 6. in their mouth] Heb. in their throat: That in, they v. o. in there means) 1400, at their throws. That is, they fould fing aloud of God famous acts.

a two-edged found in their hand Bither he means, God would give them temporal victories, or, the spiritual fword, Heb. 4.

12-to rule men withal, Rev. 1.16.

12. to the men withal, Kev. 1.10.

V. 7. To execute vergeance upon the heather.] This is chiefly accomplished in the Kingdome of Chrift, when Gods people, for just causes, execute Gods judgments against his enemies: and it giveth no liberty to any to revenge their private in-

V. \$. Tobind their Kings with chains] Not onely the peo-ple, but the Kings also that were their enemies, should be de-

V. 9. To enceute upon them the judgment written] Deut. 7.

the judement written] Hereby God bindeth the hands and minds of all his, to enterprife no further then he appoint-

this honour have all his Saints. Pfal. 148.14.

# PSAL. CL. '

Verf. 1. P. Rolfe pe the Lord J. Heb. Hallethjah.

in his fulluari Ortfor his Instituty; That is, for exercise in the fulluari Ortfor his Instituty; That is, mighty 48. If the minimum of his power J. For his wonderful power a peaceth in the fringment, which in Hebrew is called, dynatch age attern, flyrodding dword. And therein the mighty work of God kintch. V. 2. excellent greatneffe] Or, greatneffe of greatneffe, or, a-

bundance of granuffe.

V. 3. with the found of the trumpet ] He exhorteth them, that they might praise God the better, to flie up their joy with mufical inftrumente. trumpet ] Or cornet

thing Heb. breath.
Praife se the Loral Eph. 5.19, Col 3.16.

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an et gelt eft klass an et eilfyfilia an ar an eilige blad eilan de fyr fyrfyr fyr a fyr af eilithastaff, a'i Gefyg allach a ar all an eil ar ar eilithas ar eilan ar egy eilan ar ar ar ar eilan eilan ar ar eilan eilan ei

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CONCERNING

The Argument of this BOOK, and the use of PROVERBS in general.

S the Mother of this Book is easily known by his Name, so samens and frequent upon Holy Records, SOLOMON; and by other Titles and Astributes, as, Son of David, and King of Israel, at the be-ginning t so may the Argument of it as easily, by the inscription is bears, of PROVERRS: a Word and unknown unto any that understand common English: of both which never theless, both of the Auner ungarum nets any, time unergranat common Engasyo; e que une unen accesserage, con o que ele-thor, and Inforption il formwhat more final he field direment in the place. In the ement into it will be wort home labour to look into the Origine, and to form the tright sufe of Proverbs, in general: which to do, as it ought to be savour or cour, me or origine, man to pose user my my or oroccor; my ments, and of different tempers and done, mil par ten upon a confidentiation of differents of times, and age of the world; and of different tempers and judgments of men; as also different kinds, or degrees of swiftenes, according to variety of times 1, the knowledge judgments of men; as also different kinds, or degrees of swiftenes, according to variety of times 1, the knowledge magment of men in all of unferent sinal, or angreet of reflecting the market of inner the local and confideration of which things will very much conduce, at to a right appelentifies concerning the use; so to a right appelentifies concerning the use; so to a right paginate concerning the valuation and estimation of this particular Book.
We will not go for an Adam, and the originals of mankind; of which times there has been and is get great con-

troversic among the learned, whether men were then wiself, and afterwards degenerated, as mankind increased: or procerie among the comma, matter men were con myer, and myer with my dom, which in after ages by depress cames whicher that was mans infant-time in pains of bosnelege and worldly wildom, which in after ages by depress cames or presented by deader landing it to would be befides our purpose bere; and elsewhere we have handled it at large, to be a supposed by deader landing it to would be befides our purpose bere; and elsewhere we have handled it at large, Without any such reflexion to Primitive times we say, that the same Country and Kingdome, according to diverin novement, and alterations in matter of government; of peace, or war; of liberty, or fubjection; may have, in fury of events, and alterations in matter of government; of peace, or war; of liberty, or fubjection; may have, in feveral ages, feveral ebbiss and flowings in matter of humane Knowledge, and VV islame, and differ from it felf, as in ontward hape and customes; so in matter of wit, judgment, and capacity, depending most from different edu-

cation) and so in its wayes, and degrees of wisdome, and understanding.

There was a time among the Grecians, in whom we instance rather then other Nations, because better surnished of ancient records concerning them, then concerning other Nations; ) a time, Isay, when all wisdome (as is ob-(erved someweere by Aristotic) consisted in parables and sentences: and to be the author of a wise saying, was enough to purchase a man in the world both admiration and authority. A Sentence and an Oracle were then thought to lave great afficity, and ordinarily entertained with almost equal honour, and reverence. Either none but trufe that were of high rank and place, took upon themselves (of which more upon Chapter 1 vers. 1) to speak [entences : or if any others did, they were reputed worthy of greatest honours. Some sentences were consecrated in Temples, and attributed to the Gash, because they were thought to suppasse the wisslane of more than to make the processing the more than the processing the suppasse the wisslane of more than to the same that summer than the summer to suppasse the summer to the s passed by, might at the same time, both learn, and admire. Such were those called Equal, mentioned by Plato in one of his Dialogues, erected by Hipparchus; whereof one badthis faying, Slaze Sixaia oporar; that is, Think of righteouineffe as thou goeft along ; or, Practife righteouineffe in thy life and conversation. Inother, Mi) ofther igaratra; that is, Deceive not thy friend. And it is observeable, that such an opinion this Hipparchus had of those his sentences, that to every one of them, as ancient Painters and Statuaries to some of their choicest piece were one, he did add bit Name; Mijuc Ba "1270 pp. Mi olion for. V Phich was not done by him onely, but by some others in the same kind: as by Phocylides, who lived much about that time; not the author of that Holiqua Nobilindo, now extant under that name: a very choice piece otherwise, we confesse; but not of that autiquity : but another Phocylides, of whom there remains but little ; to wit, some few sententions Difficks , bere and there Cattered in ancient Authors; Who also bear witnesse of him, that to every such Diffick bis manner was to prefixe his name, in thefe Words, Kol To At Ganunison: This also is Phocylides his verse, or, sentence. By Which doth appear the simplicity of that age, compared with later times. But that which is much more wonderfull, is the power and efficacy (uch sentences and parables (for they were often joyned) had, to perswade men; as either to reclaim them from some vicious course, or purpose; or to allay passions of either anger, or sorrow, or the like; whereof there be divers examples in ancient Histories: insomuch as some maintained. (of which subject Sencea hath written ove Epifile, or two, , that no other kind of Philosophic was needful, (as particularly, no Exhortations, which we call now, Sermons,) to persuade men to goodnesse, but this kind, which they had known to

be so successeful and available in former times. But now was the case much altered, in Seneca's time, and long before: mundo jam ad fummam folertiam perducto; as he fpeaks fomewhere: When moral Philosophy through continual use and exercise. Was become so popular, that every fool, or variet, (see every carnifex as is said in the Comick) could utter in ordinary talk more sentences, then formerly the wisest Philosophers, or States-men in their most serious Discourses. A man would have thought the world, in point of life and morality, through this improvement of knowledge, bould much have amended. But it proved quite contrary. For those sentences, which once, when rare, and of difficult accesse, as it were, were entertained as Oracles, and accordingly wrought upon the soules and minds of men; were now become a mere complement of language, and a delight of the ear onely; without antinfluence at all on the beart; fo that the very name of deplayeros, or fentence focaker, became the name of a jugler, or imposter. Antiqua sapientia nihil aliud quam facienda & vitanda pracepit. Et tunc longe meliores erant. Postquam docti prodierunt, boni desunt, faith Seneca-

From all that hath been (aid, hitherto; concerning these Proverbs of Solomon (not to speak of them as Canonical Scripture, Which is a common confideration; but according to humane judgment, I would inferre particularly. First. that to value them to their worth, we must not consider them by what we see in these dayes, when learning ( fo far as to talk, and make a snew) is become more common then silver was in Solomons dayes, ( I King. 10.21.27. when every pedler can make a Preacher; and many beardlesse boyes out of shops, and from the plough, with little reading, and a great deal of confidence can find words enough (which some call the Spirit) to lead whole multitudes. Certainly had Solomon him elf lived in the e dayes he would have been thought in the indement of many men but a very ordinary man, in comparison of some of these inspired tradesmen, and consident youths. Secondit, that some things are delivered with that simplicity of words, and style, as did well agree with the constitution of those times, to which they have more particular relation, both to please and to profit: though not so well perchance, with that over-ripenesse of wit and subtilty, that most men are born with in this age. But lastly, that if men could withdraw themselves a little from that on wolz, that immoderate hunting after the pleasure of the ear. (of all other senses, the most insatiable : the proper temper, shall I say, or distemper of all learned ages;) and betake themselves to more sober retired reading, with answerable serious meditation, (as necessary, as the very reading it felfs) they may find the power and efficacy of these Proverbs and Sentences, (even of those which as first hearing promise but littles) as much as others have done in sormer ages, to the amendment of their lives, and sieseing of their soules from the bondage of many unreasonable lusts and passions; then which, in very deed, no greater bondage or flavery is in the world

Some things besides whoever shall read these Proverbs, had need to know before hand. First, concerning coherence of matter and words, that they must not look for it though it is very good sometimes, and apparent enough for divers verses together yet it is not to be expetted, as a thing not endeavoured by the Author, Neither indeed was it the fashion in those dayes, to write such things otherwise then loosely and promiscuously. It may appear, as by some others fo by Theognis, one of the Ancientest Gnomologues, or Sentence-Writers now extant, who also lived not many uges after Solomon, and in many things doth agree withhim, as may appear to them that shall diligently compare them together. Tet of the first 9. Chapters for the most part, the subject is but one; to mit, the commendation of mifdom. And became there is not any thing that doth more strongly or dangerously either withhold, or withdraw from she fludy of Wildome, then bad company; but especially, the company of Women; having laid something in the first Chapters of the company of bad men; he doth often infift upon that of women, as the most dangerous of the two. Complex vy intercompany y com makes, are unto yet anyth sport time by women, as not confi, unifercome by the following life for found is implify; and be easily life on their alternments, and the found in the following that are deladed by them, and fall into their nets. The laft Chapter contained to for the mole part the character of a versious woman, and agod wife. In all the treft there is but little character of matter, except (as I fall the reft, there is but little character of matter, except (as I fall the reft, there is but little character of matter, except (as I fall the reft, there is but little character of matter, except (as I fall the reft, there is but little character of matter, except (as I fall the reft, there is but little character of matter, except (as I fall the reft, there is but little character of matter, except (as I fall the reft, there is but little character of matter).

fore) here and there of some few verses, that hang together,

Secondly, that some things, yea many, are often repeated. And this will bring us to a further consideration of the Anthor. That Solomon is the Author of this Book of Proverby in general, is generally acknowledged: but the Author, as David of the Pfalmes, not because all made by him; but because either the maker of a good part; er collector and approver of the reft. It is not to be doubted but that many of thefe Proverbs and Sentences, were homm and sight long before Solomon: so wise and understanding a Nation could nate be wiseless many jobs; and understanding a Nation could nate be wiseless many job; common safety and sentences, which are accounted the best evidence of every Mations wisdome; and thought might have many more then Solomon (guided by the Spirit of God) did think sit to Canonize, by admitting them into his Collection: yet that he would admit of none, is not a thing likely. Of them that were collected by others, as Solomons, but long fince his death, from Chapter 25. to 30. and then of those that bear Aguss Name, Chapter 30. and Lemuels, Chapter 31. fee upon those feveral Chapters. If not all Solomons, then, but partly his, and partly collected by bim, and partly by others, at several times: no wonder, if divers things with little or no alteration, be often repeated. However, Solomon might have some end in it, in repeating some things of purposes We shall find repetitions in that kind in the writings of some ancients. Sed quia nimis indociles quidam, tardique funt, admonendi videntur fapius ; faith one of them. Dicentibus ; Quoufque eadem ? Responde : Ego debeo dicere ; Quonsque eadem peccabitis? Remedia ante vultis, quam vitia definere? Ego verò magis dicam; & quia recufatis, perseverabo. So another.

A third thing very necessary to be observed, is, That there be few moral maximes or sentences, of such cathohick and universal truth, (which is the priviledge of Mathematical Theoremes) as to hold alwayes: or that the contrary should never be true. The reason whereof is well shewed by Aristotle in his Ethicks. If you will have it in the words of an ancient Grammarian, that hath written upon Virgil: Sententiz non semper generales funt, sed interdum pro negotiorum qualitate formantur. As for example; Differ, habent parvæ commoda magna more. A little delaj maj prove a great advantage; faith ont. Semper nocuit differre paratis: Delajes are almayes dangerous; faith another. Both maj betrue, as the matter maj be flased by different cireumstances of time, place, and the like. So our Saviour in the Gospel; He that is not with me, is against me; in one place, Matth. 12.30. And, He that is not against us, is for us, in another, Luke 9. 50. And Solomon himself, in the same place; Answer not a fool according to his folly: And, Answer a fool according to his

folly, Prov. 26.4.5.

Chap. i.

As for the word Proverbs, of the several uses and notions of it, and how here to be understood, see upon the

ury verses on the property of the things recorded of Solomon, as an effect of his extraordinary Divine
1 Kings 4-32. we find among first things recorded of Solomon, as an effect of his extraordinary Divine
widdome, (verse. 29) that he finke 3000. Proverbis, (not four thouland, as I find in some English Bibles, printed at London, 1620.) part of which, so many as the Holy Ghost thought sit for Canonical Scripture, are contained in this Book of Proverbs, and Ecclesiastes; and some perhaps in the Canticles. It is not unlikely, that many of the rest are to be found in Ecclesiasticus: which by some ancients is attributed to Solemon, not onely because on or the constitution, as one of the Prologues there dath acknowledge; but also because party taken one of the Book of Proverbias may appear by the Paralell collected and exhibited by Cornelius a Lapide in his Prolegomena nonem trouvers, as maj appear of the establishment and extension of Condition a supercommon tenegoliteth appositis. Book; and partif (as in all likelihood) out of the remainder of those (2000, before lipoken) of. This Excelessations, or Anthor of the Book we commonly call Excelessations, which was written in Hebrew, and afterwards translated into Greek; lived some 500. years after Solomon, and some 250. before Christ, in the dayes of Ptolemeus Philadelphus; by whose procurement the Hebrew Bible was first translated into Greek, by those we comuncus runtaucipuus; o propoje proposerantus une alongen un un propojent and the Septuagint; and it is thought by some learned men, that the Anthor of the Book (one felius Sirachi) was one of the septuagint Interpreters. The reading of Ecclefassicus, and diligent comparing of paralet places, will give light to many obscure places of the Proverbs; which hath made me the more willingly to take

It hath been the opinion of some, as appeareth by the Qualtiones Hebraica, ascribed commonly to Saint Jerome. that all those 2000. before mentioned Proverbs, were comprehended in this Book of Proverbs. The words one of the faid Book (whoever be the Author of it) to this purpofe cited by Cornelius a Lapide, are: In Proverbiis versus nongenti quindecim continentur: in quibus etiam continentur tria mille parabola.

The Ancients indeed were wont to divide all Books into verses, and by the number of verses to estimate their bulk and bignesse; of which much hath been written by latter (flicke). But how 3000, parties can be contained and 1915, verifien (laking veries for lines, as they did;) I cannot imagine; but rather believe there is an errour in the Copy. But if not in the Copy; yet, however, an errour in the man, certainly, if ever any did so believe, or write.

He Proverbs ] Hebr. Dign or, in confuction, as here, the Theorem from a verb, that hath two fignifications; both which may have relation to Proverbs, or Sentences. The first fignification is, dominatus est; dominium exercuit: that is, he hath beeen Lord, ruler; or gover-

neur. Hence Sentences might be denominated, as among the MANN. Hence Structure unignice conformated, as among the Grecians, a Evolution 2, variant doct, and not helies e thereby to fee out the worth and dignity of moral Sentences and Apophithegus, tending to inflution, and direction, in matter of life and manners: as among all other fullyiefs deferring the preeminence, as also, among all men, to país with authority, and the sentence of and without control. This is the common opinion; which and without control. In 18 18 the common opinion; which I am not againft. But it may be as probable, that Sentenses were at first so called, from the ranck and place of the authors themselves. For in ancient times (whereas somewhat hat been faid in the Preface:) they were for the most part Governours, or fuch at left, as were thought fit to govern, whole fayings were received for Sentences. Whence it is, as I conceive, that Sentences, in general; or more particularly, choyce Sentences, are called Chap. 8. 6. that is, Princes ; properly; and 22,20. magnates : tribuni ; that is, Great men, or Chief Officers : as we shall fay there. See also upon Chap. 16. 10. A Divine Sentence is in the lips of the King, &c. And Quincilian, an ancient mafter of Rhetorick, one of the most judicious that ever wrote; where he treats of Sentences, faith judicious that ever wrote; where he treats or Sentences, lutin well: Asqui enim dece es in quibus est authoritas, ut ve jon-dus etiam persona construct. Quis enim serat, puerum, aut ado-les entulum, aut etiam ignobilem, &c. that is, It becomes them best (to ule Sentences:)that are men in or of authority, that the dignity to the Sentences, what are measure or automity, one we dignify of the person also may add some further weight to the matter. For who would endure a child, or a youth, or some obscure mean fellow, to pronounce sentences in his ordinary salk, and to take upon him the authority of an Instructor, or Teacher ? The Greupon him the authority of an injurieur, or teacor? Into Gre-cians also falled Sentences, product quod finites funt couffilis, (I think he mean feitis: for fo is the word produm used:) aut decretis: as the same Quintilian. Certain it is, that an-ciently many were the authors of Sentences, who also were of Lawes : Hi non in foro, nec in consultorum atrio, fed in Pythagore tacito illo fantioque scessii, didiceruni jura, que storenti tune Sicile, & per Italiam Grecie ponerent; saith Seneca, speaking of fome ancient Law-makers. The fecond fignification of the verb (but in another conjugation : ) is Similis fattus eft : and (in Hipbil, as they call it; ) comparavit, us pattus qu: and (in tupbut, as they call it; ) comparavit, affinilavit: that is, He was made like; He did likes, or compare. Hence some conceive that the proper signification of mass or masshal, is, similitudo, parabola: a similitude, or

generally, for all manner of fentences, or moral precepts, though (for the language) never fo plain and direct. But I though (for the language) never to plant another. Sub-will not further enquire into the reasons: certain it is, that both here and elsewhere in Scripture, the word massall is to taken: not for a Proverb, properly so called, which implyes a common speech, sententious, with comemiar extraordinary (according to the propriety of every Language, some affecting rimes, some allusions, and others, some other thing) in the expression; but also any moral precept, instruction, or observation; such as are many in this book, which bearets the title of Proverbs. However, it doth not follow, that because of the Inscription, every thing in the book, should be Proverbs; since it is ordinary enough to make inscriptions a majore parte. The first nine Chapters are by many accounted rather as an Introduction to the whole book, then as part of the Proverbs. Indeed they do not contain many Proverbs, but the praises and commendation of wildom, in general : that is the jubjed; whereof fee what hath already been faid in the Pre-face, From the tenth Chapter to the end, there is little else but Proverbs and Sentences. Again, there be, who think thefe first nine Chapters to be here exhibited as they came from Solomon, himself, without any alteration of either matter or method: but those that follow, to be collections: of mattone i out time trait retrom, to be collections; of which more falls be fait upon Chapto-1. Others, with more probability, that the fix first veries of this Chapter; are not Solomons, but added by may of Preface or argument by them that made this collection, and fer i toru alvacad. This, as of it felf it is not improbable, because the like we know hath been done to make the residence of the contraction. been done to many books; yet if there be no further ground, as I know none, for it, it might as well have been spared, there as I know none, for it, it might as well have been spared, nere being as much and more probality for the contrary. For that, Solomon himself thould prefix his name and titles himself, is very sutable to the custome of those ancient times. There be very nurance to me cuttone or those ancient times. There be few books, of any great antiquity, whether in verse or profe, but begin with the authors name, his country, and pedigree, and other like circumstances; and this by the author himself, as all men agree. It is commonly interpreted by them that are well verfed in ancient books as a mark of great antiquity; if it

well verfed in ancient books as a mark of great antiquity; if it begennine, and nor fuppolitious, are counserfeit.

J. To have wild mad in the time, to precive the words, heaped in the 3,45,2 and flat following verfets, reliable Redet with the time of to this Books and what hereaft he may gap by reading of it. The world is, and hat he been fould feature more most then now) full of Writers; and as I made for Redet in the country of the co but vanity, or curiofity being the onely end of most, the world were better without them. An ancient Grammarian in Aulus Gellius, when some professed Philosophers came to him, being a man of great account in his profession, to be refolyed about fome curiofities in matter of language, brake out [102] or nafflad, is, finitineds, parables and in Proverba, and green pations; get of the name of the parables and in Proverba, or Proverba Sentences, and advantations; therefore, lay they, the word came to be used for Proverba, and Sentences: 6th, are sand fluides, by which my life and manners may be benefit fact, and we concepted a figurately vitten, atternation, more in the sentences. 16th, are sand fluides, by which my life and manners may be benefit fact, and we concepted a figurately vitten, atternation more first and you prefited Philospheric, from this memoria

for curiofities about words and phrases, from which no benefit: lative knowledg and feiences, more particularly: (or curiotites about mores and pursues, from which no before to an accure, either to you, or on any body elle, in point of life or action.) It made him with, that rather all men had been born dumb, then that there should be so much ado about 35 7012 doth import, discipline properly, that is, such imin all actions and undertakings, doth extremely become a rational wife man; fo if ferioufly thought upon, is there no end rational wife man; fo, il fericold throught upon, is there no end "V. 4. To give fability to the simple, to the young man know-much considerable, that hath not reterence to this end, here | ledg and difference | Ledg and fpoken of, To know wifdom, &c, that is, to the improvement of before this Book of proverbs was extant, plaining, The Law of man in his better part, in matter of life and action. And this the Lord is perfect, converting the foul: The testimon of the Lord man in insecure part, in matter of the and action. And this is the lower perfect, sourcing the faut. The tellimony of the Lind was the way thatche encients did not oceath wifedom; a set.—is light-nedge wif et the pines. Seculdo pin. 1; 9, 95, 95, 100, forci in the Perface hath been observed, by Proveths, and Partables, and Senences; fuch at this Book doth contains, which is the second which we find before, that these commands which we find the observed way in those ancient times was found to effectual, that found in mendations we have here of the proverts, and those effects on the continual of the provents and those effects on the continual of the provents and those effects of the provents are the provents and the effects of the provents are the provents and the provents are the provents are the provents are the provents and the provents are th way in those ancient times was found fo effectual, thus fome in includions we have here of the proverts, and those effects all parts ages, did not onely peter is before any other way, but the state of Books of Moles, were not sufficient to that end, without these left any should think the use of this Book to belong unto such Proverbs of Solomon. For that that was the end of the Law Provents et Solomon. For that that was the end of the Law onety, no pretently adds concerning those that have already allos appears by many pulliges; as by Deu. 4, 5, 6 Belled I assisted to the reputation of wife men, that finds allo, appears by the stratuse and fudgements flow. Keep therefore in comparison of others, wie already, in some degree, may by and the times for this transmission and para made intended in the Book improve themselves, and increase their learning of the strategy of [49] Surry use great mateur it a waye some amentmentage proper. o' or once tone is tructy write; winchin, that fuchs one health of whether the mate, o' that it is a surface it, is first, that the most function of the Law, was, to instruct men in those things, that did not insured actively belong to the fervice of God; as a folia promotive or insured actively belong to the fervice of God; as a folia no mateur or influence or of right and wrong, which come within the compatibility or influence in the first of the first or Lawiana punits administration or pilice. Other pre-cepts of morality and good manners, were rather for our intypes,parthysian partly in examples of the Law, then in ex-perfeit eram, sould of them. However, the effect of most of them might be deducted out of the Law, by them that were very well verifed in itand applyed themselves examelly to the fluid of it: and many questionaless of these tray proversibates count using the properties of the state of t mended unto us by Solomon, as tending to this end, to wifdom and instruction, &c. were then extant and in use among the Hebrews, being transmitted from fathers to children, by them that were wife themselves, and careful of their childrens eduthat were wise insulicious, and caretui of their childrens edu-cation. This was the Law, with those other helps that God had provided for them, very fufficient to make them wife and perfect, that carefully fought after wildom, according to that degree of knowledg and perfection, which God, in his heaven-ly wildom, that allowed to that inflan-age of the Church. Afterwards, when God was pleafed that moral wildom as the state of the control of the contr Afterwards , when God was piezed that moral windown journed renders, and dark hypogs, mongen est and thould be more popular and common, he raifed bottom to end the conditional control of the conditional conditional control of the conditional conditiona by God with extraordinary wisdom, added many particular in-fructions of his own, as he was inspired by God. These words therefore, To know wifdom, &c. must not be taken in opposition to the Law, as of a different way here proposed: but upon a fuppolition of those means, the Law, the Pfalms, or whatever elfe God had already provided unto that end. See more upon

clic God had already provided unto that end. See more upon verfa. To give bidsily, Bee, and verif. See Joy for, we wisher and influedium, to precise the words of mental and respectively. The few wishers and influedium, to precise the words of mental and respectively. The tense wishers are influedium of wishers, the influedium of wishers, the common of the common o cerning the differences of those five habits, as he reckons them, of the foul, le xun, emei un, opounous, rocia, vous : or unto others.

words. As therefore the confideration of the end, before hand, provements of knowledg and manners, as comes by infitution, and good education.

onely, he prefently adds concerning those that have already better then any man can tell him; as he is not follicitous to feek the means of himfelf, fo if good counfel be given him by the propriety of a wife man, absolutely to despise no man, though never so mean, or simple otherwise; because there is no man fo fimple, but may speak to the purpole sometimes; according to that ancient saying, Sepectiam off olitor valde opportuna locutus. And that great Oracle of Nature, Hippocrates, whole fentences, after Solomons, for worth and excellen-

as appears by divers bettpettre tories; tout among the cannot all Oriental people, much practifed, and in great request, as is tellified by divers ancient Authors. This is surther explained, and set out by the Author of Ecclessations, (of whom, fee what is faid in the Preface) in thefe words; But he that giveth his mind to the Law of the most High, and is occupi

duties being comprehended by one word, Pittas, by the Latines) and is the first command in the second Table of the Dethe like no hard thing, I say could we but as easily persuant to be the difference between one of the particular reference to the like no hard thing, I say could we but as easily persuant to be like no hard thing, I say could we but as easily persuant as our felves, that Solomon writing these things for common ftrictly enjoyned to teach the Law of God to their children. our leves, that common arring time samps of common units of the first section with all politible care and diligence. According to the first in-think it fir and featonable, to tye himself to such philosophical representation, the obligation of children to parents, is general: niceties in his expressions; which though they may have they owerespectand reverence to their parents, whether good, fome ground in nature, yet are so remote from common ap-prehensions, that but very sew are capable of them. To let abroad, that are no ragainst the Law of God, prises obediheterefore all curious diffindions paffe, as rather the conceirs of ence: but according to the fector dinter become that proper-Interpreters, then any pare of Solomons, or the Holy Ghofts ly relates to Gods worthip, and religious duties; so the obedmeaning; that which we conceive most probable is, that by so ence of children, or this command concerning their obedience many words, perfect or true wisdom is intended, which presupmany words, perfect or true widom is intended, which prefup- unto parents, mult be underfloosed with a limitation, or refittilipoight a compenency of light in the underflanding, (so the lone; in prefuppoigh their loos deficience out he law of God, comfoundation;) concerning things divine and humane; and a certaing the education of their children: from which if the
conformation of the will and affections or that light. Veriety of parents inserve, or appolative, children are not bomed to obey
words doth the better fee out the excellency of this wildom; them. Most Interpreters, interpret father and matter there,
and gerers allow to make the deeper imperfition in a when mid of all deposition; low me unpointably; from employing the results of the control of the

is, that Solomon, in these popular admonitions and exhortations, directed to the fimple, as well as others, would express ont, directed to the fimple, as well as others, would express
himself is obscurely, or ambiguously, lee the under chranding
Reader judge. The no residon at all, why any man should
question the literal meaning here, more than the mode of political and the mode of political, who you pract in all things, Col. 3, 20. All
precepts in this kind, being to be understood with certain lib.
increasing which mo una, almost is ignorant of 3 tour not allementations, which mo una, almost is ignorant of 3 tour not allegorically to be frustrated and a violeta. He may allo call the I
Law of God, the influstration; of, (as Chap, 6, 20, ) decimamentations of bis influstration; of, (as Chap, 6, 20, 3) decimamentations of bis faults; and the law of bis makings; to enclare the
unto him the move, and the nore of thought you oblige I him to unto him the more, and the more flrongly to oblige him to the observation and profession of it, because in matter of laws and religion, men ordinarily do most willingly imbrace whatfoever is na | former to exrents : the laws and religion of their fathers, and fore-fathers. How superfitious and pertinacious men have been in that kind in all ages, though that which they received from their kind in all ages, though that when they receives from their fathers, were never to ablurd and falfe, ancient Stories, both Ecclefishteal and others, will teach. A great ingagement therefore it is to them that receive the truth from their fathers and mothers, never to apostatize from it, for any temporal

loite, or advantage.

V. 9. an exament of grace unto thy bead, and chains about thy
steel, This is expredied popularly; not that the Scripture
doth, or would have us to afcribe much to these outward loffe, or advantage. dreffings and ornaments, which are proper to the body; creinings and ornaments, which are proper to the body; (whereof fee Tim 2-9, 10. In life manuer alle), that would admit throughout see and a Pet 3-3, whose admits the interest and a pet 3-3, whose admits the interest admits, etc. whom nevertheisfiel do not be that outside admits, etc. whom never theisfield a though they did absolutely forbid all fuch ornateriand, as though they did absolutely forbid all fuch ornaments, but onely preferibe & commend what those ornaments are, which those that are religious and wife, should chiefly desire, and endeavour) but the berter to set out the inward beauty and excellency of piety and vertue, in terms and expercitions, most suitable (because ordinary) to vulgar capa-

V. 10. My fon, if finners entife thee, confent thou not] Nothing can happen more pernicious to one, who through want of years or otherwise, is not yet settled in the waies of godliness of years, or otherwite, is not yet testied in the wates of goalinets and piety, then bad company. Be not decired: with communications corrust good manuers, 1 Cor. 15.23. Saint Paul had it out of an ancient Greek Comick, then extant, called Menanous of the Communication of the Commu

sur of an ancien; Greek Camiek, then extant, called Menan-det, whereby it appears, what rectoning he made of those ancient Sentences and Byings of wife Heatherns. V1.11; If high ga\_tense with us its utely wait prides, dec.) He doth here, and in the following 11,131,4 veriex by a figure called mining, r., prodoppear, carpeten them pre-present dufing the intercements, or mater and to darw him into their young man too the mid-black back who we had now made nets: not that we should think that they use these very words, (neither indeed do they use one kind of bait alwaies, but can ficit to several tempers and dispositions, and other circum-stances of place and time, and the like) but that from these words in general, we should understand with what boldnesse which teems to me most probable, is, either that Solomon had a more particular sim, and respect to his own times herein, thought fomewhat improper, and perchance dicialcoup, that when it may be chought that this practifies was not called and and language in which from the chought that this practifies was not called and and the continue, even among the better fort in the world; or that he murthering of innocent men, floud be compared to careful canced do here, as the very offirs, to be shore the eyes of young in good adding of birds; which feems rather to extensive the nice of the careful cancel and the careful cancel and the careful cancel cance

This they were put to because they could not finde any literal | by the fear of God, and the distance of attender conficience; ferifo, which they could like, or maintain. But how likely it | which though it begin not ordinarily with fush extremiter, as are here expressed; yet very commonly it proceeds in time to such, and ends in them, or the like: fo that who ever, in his younger years, takes a liberty to lye, to fwear, to piller, or to younger years, takes a likerity to lye, to fwear, to piller, or to drisk, or to frequent lend company, whecher of men or women: any of their, or he like; he may justly subject himself, that it turn, he may prove an arran cu-throat rogue, such as a here declined by Solomon.

\*\*te us from the bool length of the subject to the subject to

Chap. i.

V. 12. Let us [wallow them up alive] Without any fign of blood, as if they had died a natural death; or, fo as no man may know what is become of them. Thus they provide for

may know what is become of them. Thus they provide for their own lafety: or, to fuddenly, as if this went quick down their throat. See Plai, 124-at the gravel At their control plath and only chee avariee of the winted and after correctly hath no end, Chap, 30.16. V. 14. it as all lates are purely. He thereath whereby the mixed are a lareded to joyn together. Every one hope ato have mixed are all red of the innerest.

part of the spoil of the innocent. V. 15. My fon, walk not thou in the way with them? Chap

from their path] That is, have nothing at all to do with

them, Plal I.I. V. 16. For their feet run to evil, and make balle to [hed blood]

Val. 6. For these part in assessing the part of any bird]
V. 17. Surely invoise the sate is forest in the fight of any bird]
N. 17. Surely invoise the sate is forest in the fight of any bird]
About the feas for this, and the following vertex, to verf, 20, and their coherence, there is no finall controverine among latterpreters; among whom (these that have written as large, I are the part of the part mean; ) a man shall founce: looke himself in the variety of Expositions; then find whater office too, in all that variety. Here will content our firet with this translation we have here, and the interpretate which is grounded upon it; is that hat good authority as any others fine principal Rebbins, and Mercents (the belt of all Expositors) has probation. According to then, their his the facility that words: As the next is fyread to the probation of the content of the probation of the content of the probation of to them, this is the fund of the words: As the net is fpread in vain; though note in vain, in regard of him that fpread it, who when the best of the present in the pread in the him to the best of the pread in the pread in the pread of the pread in the according contacts and sone intended; bur death not, for the tat avis; I that fome evil we hair, which it is greedy of; and part, being multiple hair, being intended to the souther, contact the southers of women general, the most animates themselves, under pretend impudency, include to infinance themselves, under pretence of love, and plantific hopes and archiverenents: when
nothing but their animates are the words, better the second of t where they were, which donk extensate the wirkednessis of their parties, when the net in containing the catch and defloy parties in a boominable, but may cunningly be expended to the parties of the par Chap. i. it; which no man can think could be Solomons mean- | because of the neglect of these first motions and invitations of ing. But if this were it, indeed; there was a great milnature. Ariflotle treats of it at large in his Ethicles jib 3, cap 3, take, and misappreheafton of Solomon his aim. For certainand maintains, that though it be not in the power of many by the words, if rightly underflood, will afford as great an ag-gravation, as anythat is, or can be used, upon that occasion. For what can be said, or conceived more borrid of the most Cyclopaen men, as Poets call them, then that they should kill men as freely, and with that indifferency, as others kill birds, men as recely, and wan that indurrency, as other and union, not out of any milice, or tevenge; but for food, which no man thinks unlawful (except it he a Pythagorean), or makes any conficience of? What Solomon doub here experted under the finditude of birds, is by the Prophet Habskule experted by fifter; in those butter words of his expositiation with God, in point of providence: and beldeft by tangue, flight the behavior of the control when the wicked devoureth the man that is more righteous then he: when no whenge accounted the man that is more righteens that has claim madely men as the filter of the Sees, as the creating things that have no rules over them. They take up all of them with the angle; they catch them in their net, Rec. Hab. 1.74.

15. There is yet another interpretation of these words, which for the accurence of it, not altogether groundlesse, for else should not think it worthy of that title. I cannot pass by without fome notice. It is Salazars; who, to give him his due, hath done very well upon the Proverbs, and is the larwith these fears is but that he takes too much likery, and faffic from that winted it the "Act Add 9.5 h. i. Again the function of concinus." Find, he observes, and therete by Robert Device from the state of the property of the concentration of the state of the property of the concentration of the state of the property of the concentration of the state of the s geft that I have feen ; but that he takes too much liberty, and of that boary, which they propose and promise themselves, as their end; they shall either miss of it altogether, or not long enjoy it, because it bath wings, and will not long abide with them. Then secondly, whilest they so greedily seek after prey, not foating innocent bloud, that they may compalle their defires, they at the fame time lay wait for their own bloud : their mischief will fall upon their own heads. His own iniquities shall take the micked horfelf, and be (ball be laden with the cords of his fin.Prov.5.22.

in vain] Or, without caufe, ver. 11. chap. 3.30. in the fight of any bird] Heb. in the eyes of every thing that

F. 19. Dento negroe way not use to give wants servery 1 throw [Sc. Whent then counted wissen, and where it the slace of [PP] "VDJ\_ UBD\_TMR which words may either ser and ending? Setting its his few not be good ell livings. See conding to the first and fall interpretation which we have spo. To othis may be archivered: First, three take without there, as ken dipont be former words, be translated, as latered, which in this place of Solomon, of their wildows, its requirite to lead to the state of t

might have reference to the cadons. It is exp possible they ingite, to that allo you chiefly and principally, not he public the responsibility to that allo you chiefly and principally, and the public the responsibility to that allo you chiefly and the public them, where the Law of God was daily rangly and expanded bother bounded and all as an extended with the public therefore, or took care of many a either week fluid with the public the responsibility to the public the responsibility as extended with the public the responsibility as extended with more than the responsibility as extended with more than the responsibility as a capacity as a responsibility as a capacity as a responsibility as a responsibility and the responsibi timine mifdent; (hib he. c. ells upon all mortal men with a total [see of the Lord, Rec. See allo upon ] er, 0.21,24. Thus failth the most public its fifth used in four lower, so goadwilf and representative and to flame the control, These be helds natural speat, to plant the state of the second separation of the second second

wicked men, when gone very far in wickednesse, and habitual finners, to reclaim and reform themselves; yet for all that, that they are inexcusable and worthy of punishment. As one that they are inecutable and worthy of punishment. At set, (this he, smoot other thing to that purpose) that she to all a finne, after be batheaft it the lone is so more inhit penner; but he might have oblem whether he floude at the some is his penner; but he might have oblem whether he floude at the some is had, after the beginning, or any into power (of chiling, or not entiting) want in mr. O'ld a ke flo address of flo acceptance with the source of the sourc in point of life, far above him; but a Heathen too; expresses it thue: It is upon occasion of errour and ignorance that he speaks it; For nature (faith he) had finnisht him at firft with certain inflincts notions, and opportunities, by the help whereof be might have attained to the knowledge of truth : which having negletted bence it is that he is now not able to diftern that which is falle, from that which is tru . det. Med. 9. B.n. t. Again the fame when he laths, For the invalide things of Him from the Creation of the world, are cleectly fens, (their indenfined by the things that are made) even his eternal power and Goddwed ; fo that they are without exueff, Rom. 1.10. See also from Phal. 1.91, & Cr. The Henceus acclare the glowy of God, &c. and Wifdem of Salonam (as it is commonly called; and like enought it, that fome part of it, as before was faid of Ecclefialticus, in the preface, mg but on 1,35 percor was raid or incelentations, in the preface, in ghe be Solomoni) Chap.13.1,2, &c. But now if it be asked, (and I wonder it is not, that I can find, at leaft, by any Expositor) how all this can be reconciled with what with so much therehow all this can be reconciled with what with 6 much there-rick and eloquence(hardly to benarched) is delivered in the 28. Chapter of Job, from the beginning of the Chapter, to the end of it; Surely there is a viril for the fiver, and a place for gold, &c. But when Plank wild from be found? and where is the place

of understanding? Man knoweth not the price thereof; mither is it found in the hand of the living. The depth (aith it is not in me, &c. — Whence then cometh wildom, and where is the place of ken or upon the former words, or trainistee, as were, wowen in time pack or soutment, or with missing as irrequire to lead a leader than 18,000 with a figures in part, frow 17,471, He that is min to the knowledge of God, and to embrack evenue, that is greatly of gain, translated his own haufe; but he that hattable the Book of Job, (as most are of opinion) was written there gifts fload lists. Or, according to the feenod, which we comthe was written. The Job was a firminger, (and Arabe, or calve to be the post literal; when or words and the south of the sout cuve to be time most titeria, "worsegen away, acc. replang to ] loumend. In Illeralite, and might complain the more. for the person on the coverous, even puts that is greated great, whos, and the continues the continues of the rence full (44) netters in unpulsion; wo the investes where or, any intermediate of their unpublished without in feveral sign and places. Handware showly "life Centuries: for a manifelt and without coal limen, that origin [9] the published by the coal limen, that origin [9] the short properties of the creatures, understand manifeld mighting of Goldesca [1,0,16,1.].

The short properties of the creatures of the manylaid my aom of woa. See 210, 120.2.1.

midson cytik without , the thereth her ovice in the firets. otherwise, to the wisel of men of unfearchable, that there is 2. flor erith to the heigh facet forwards, etc.] See Chap. 8. not the least creature of the world, but is able to pole (in the 13,3,5,8c. Some think, because anaiently Provents and Sen-exect and Philosophical consideration of the nature and protences were wont to be fung in the ftreets, (they might have prieties of it,) the ableft Philosopher that ever was. That he tences were wonsto or unin intentificus, (tiney migin nave poetres of it,) the abiest trinidopher that ever was. I hat he added, and no be propoled in writing too, upon pillars, &c. intended this wildone effectally, may be gathered, in part, by whereas fisc in the preface) and natice places, that the word verifies a 3, 24, &c. God underlandth the way thereof, &c. but might have reference to that endown. It is very possible they effectally by the last verif, and conclusion of the whole Chap-

I have firetched out my hand] A gesture of such as made pro clamation, to get attention, [ia.65.2. Act.21.40.

V. 26. I also will laugh &t your calamity] This is spoken ac-

cording to our capacity, fignifying, That the wicked, which mock and jeft at Gods word, shall have the just reward of their mock and get at Gods word, main nave the pair terms of their working, being required in the fame kind. V. 27. When your fear cometh] That is, your destruction, which you teared, Chap. 10.24. V. 38. These fault they call upon me, but I will not answer; they finall feek me early, but they float not fined me.] Job 27. 9. I.(1.115.

James Jeeg me tang, and hard for the fought not with fincere affection to God, but for eafe onely of their own

V. 30. They would none of my counfel] Plal. 81.11,12.
V. 31. Therefore shall they eat of the fruit of their own way, and be silted with their own devices. ] Chap. 14.14.

of the fruit of their own way ] They shall teel what commodity

their wicked life thall give them.

V 22. For the turning away of the simple shall slay them] He brew בי משוברת פתים bere in the Text, For the turning away of the fimple; may be translited also, (as in the turning away of the fimple; may be translited also, (as in the margin.) For the case of the fimple. According to the first, the turning away of the fimple, that is, their retulning to heathen to be call of window, and her council. (Turny out any reproof, &c. vct. 23. Because 1 have called, and ye refused, &c. vct. 24. But vet. 1.23. Becauje i bruve catted, ana ye rejujed, ec. vet. 24. But ye have fet at nought all my counfel, ec. vet. 25.) and the profession of footes, (that is, of wicked men; whereof fee upon Plalm 14.1. The fool hath faid in his heart, &c.) thall he the cause of their utter destruction, whilest they looking no further then to the prefent, and finding that they do well in their wickednesse, and enjoy themselves with comfort; either their judgment is perverted concerning themselves and their actions, so that they see not what all the world besides doth see, and judge of them : or if they know themfelves to be wicked, yet their heart is hardened through successe, and either fear nothing, perswading themselves that there is no God, or that he doth not see and regard; or desperately conclude with themselves, that it is better for them, however, to enjoy present certain comforts, then to bereave themselves of them, for uncertain, whether then to percave enemietres of them, for uncertain, whether hopes, or fears. Demosthenes, the ancient Orator, bath an excellent faying to this purpole; To you so meather mapa Thy disas, faith he, doopped to access opening to a control. Are rat; that is, For a man to proffer in the world above his defert, is very apt to beget strange opinions, and to pervert the mind of those, who other wife are not very wife of themselves. If instead of the turning away of the simple, we like better to translate, the ease of the simple; the sense, as to the whole sentence, will come cape of the purple; the tente, as to the whole tentence, will come to one; onely the two cautes before affigued of the finall and unter defluedion of men, their avertnelle from good countel, and their prospering in their wicked courses, will be now reduced into one, their ease and profperity: the other, though not experied there, may early be supplyers? the other, though from the former vertex, as hath already been thewed. Some Rabbines, as we are told here by Mercer, (who also calls it egyagium [an/am:) would have this affix pronoun, them, not reciprocally taken, of the fame; but as intended of others; to this effect: That that which makes wickeductic to prevail with the world, is, the profperity of fome known impious, ungodly nen: upon whom whileft other caft their eyes, and take no-tice, that notwithstanding their impiery, they thrive; nay, thrive and prosper (many of them, in sight,) by their impiery; they are encouraged to follow their examples, hoping to speed no worfe, then fuch and fuch , whom they have before their eyes. This indeed is the more certain and general cause of the two. For there be many wicked men, that do not profper in their wickednesse; and yet wicked still: so that their own prosperity cannot be said to be the cause. But there would be but little, or no wickednesse at all in the world, were it not for the prosperity of some, (in all places, and at all times, some; but fometimes, in great number; and then doth wickedneffe proportionably increase in the world;) whose wickednesse,unworthinesse, impiety, lewdnesse, hypocrisse, and the like, is as known and visible, as their prosperity is. And this is it that Solomon himself elsewhere doth avouch to be the cause of all

V. 24. Because 2 have called, and perfined, I have stretched the ever read him ) by an ancient Greek Poet, of greatest an-our my band, and no man regarded 1 lin. 65, 12. & 66.4. Jet. 7.13. tiquity, once so famous for his Sentences, that his very name riquity, once fo famous for his Sentences, that his very name (Prinsfauar Theograis nafecretur,) became a Proverb. In a place where he maintains that riches well gotten, are stable, ill gotwhere he maintains that riches well gotten, are flable; all got-ne, though for swiller enjoyed, fooner or later, will at lift turn to our roine; he hash these words; Anne Al & S' and Spirmer dansife since, 20 yie in Addiest Trynorms (some E-ditions have is, Thoulas, others, Tiroulus, but all to one purpose), advances approached decreaseds, that is, that this stights commonly described now from the state of the state is it, that commonly detected to the about a to what an and advanges appear (or, flow them fetters, it ages on a say write/dessifie it committed. After this, he goes on; Sometimes, faith het, the fame and (though long after) bears the punishment: Gonetimes his children; and sometimes death prevenus the execution, that neither he, nor his children, fuffer for it. Thus is the matter antiwered by a heathen; how it is by Ecclefisher, or Solomon, appears by the 12- and 13. following verses, (which should not have been divided from the former by a Para-graphe, as though new matter had there began, as in most English Bibles I have seen, it is;) Though a simmer do evil an hundred times, and his dayes be prolonged &c. of which words, sa also concerning this argument, of the wickeds worldly pro-sperity, in general, see what hath been noted upon Pal. 37.1. Fret not thy self because of evil doers. &c. See also Malachi 3. 13,14,8CC. Your words have been flout against me, saith the Lord, 8ce. Te have said. It is in vain to serve the Lord,8cc. And now

we call the proud happy, &c. to the end of that Chapter.

V. 23. Shall dwell [afely, and [hall be quiet from fear of evill] v. 33. Some awen jezers, and prote of queez from year of count See the Notes upon Piol 91. He that dwelketh in the fecret place of the most high, &c. and Piol. 107.6. and be delivered them out of their diffrests, &c.

#### CHAP. II.

Vers. 1. Mr son, if then with receive my words, and hide my commandments with thee] Chap.7.1. bide my commandments with thee] That is, keep them in thine heart, as treasure. Keep them in the midst of thine heart, Chap. 4.21. See more upon Pial 40.10. I have not hid thy righteanf-nesses within my heart; which might seem contrary, but is not,

V. 2. apply thine heart to understanding] If thou give thy felf feriously to feek the true knowledge of God without hypocri-

v. 3. if thou cryest after knowledge] It is not enough to be willing to learn wissom, but we must pray earnessly to God for it, and spare for no cost or labour, whereby it may be ob-

camea.

liftest up thy voice] Heb. givest thy voice.

V. 4. If then seekest ber as silver, and searchest for ber, as for hid
treasures] Matth. 13.44. V. 5. and find the knowledge of God] He sheweth us that true

wisdome is to know and fear God.

wildome is to know and reak vode.

V. 6. For the Lord giveth wildom: out of his mouth cometh knowledge and underlianding.] I King. 3.9. Jann. 1.5.

F. 7. He layeth by Journ higheath for herighteens Hebr.

187. He have the plant found wildom, for berighteens Hebr.

187. He have the plant of high found wildom, properly lignifies, effentiam, fubftantiam, (volav in Greek) that is, fubftance, egentam, juspanium, to true being. Mercerus translates it here effentiam; Junius, quicquid revera eff; that is, what foever hath reality of being. Another equivalent word to this, fas by fome Rabbins is well observed here.) which also comes from the same radix, is 199, which word we have, Chap. 8, 21. to the fame purpofe, as קושירון ishere ; That I may caufe those that love me, to inherit ( 1991 ) substance : and I will fill their treasures. The word is there translated by Mercer, effe perpetuum ; that is, an everlafting being: by Junius, id quod eff ; that which is : expounded by him in his Notes, qued nunquam effe definit ; that never endeth. Much might here be faid out of Plato and other ancient Philosophers, concerning the nature and proprieties of true being : who bring many arguments to thew, that nothing that is material and visible; nothing that is temporary, hath a reality of being, or vinne; nothing that in temporary, and is tearly owing; of weight, or exidence, properly, but an appearance onely; or, at the mole, an improper, imperfed, equivocal (as Legicians are wont to fleak) being, of another kind, and quite different from true being; to which purpole. Sense, \*\*Queunque videnma at tanginus; and prefently allo, \*\*Omnia illa que l'officus ferviouri, omnia illa que l'officus ferviouri, and prefently allo, \*\*Omnia illa que l'officus ferviouri, and prefently allo, omnia illa que l'officus ferviouri, and the control of the evil, in their words; Because sentence against an coil work is que nos accerdant & mitant, megat Platoex is essentied, que work not executed speedit, (that is, because wicked men, traytors,ex- sim. Some Greek Fathers also (as well as Philosophers) are the like, are not cewarded by God in this present world, for things have that warpeys, that implies reality of life or being: preferrly) that all men may take notice of God; justice and just justice may take more than a special great policy for the many take notice of God; justice and greatly their widedness, justice may be the middle greatly their widedness, justice the bear of the flows of Man sprease, which call god [O. J. P. H. D'A.H. s. if you is fully in them to do evol. Eccl. 81.1 This excellent function of God [O. J. P. H. D'A.H. s. if you following the control of the of Solomon, is excellently wel expressed, (yet I will not lay, that chiefest Name and Title; might casily be shewed, and conChap. ii. firmed by mans reasons and authorities, if need were. But | ginal; of which see upon Psal. 86.2: For I am boly, &c. The ntmed by many reasons and suinotrities, it need were. But gland; of which fee upon Phil.86.1. For I om halp, Rec. The because it is a high poincy, which all men are not of capable of, most in this fineft, is taken from mera, no politice, but actives we final i content our fellews with fome plain passings, which may jun part, suffice us, to ground that interpretation of those merity. The fet therefore that delight in curely found at a many jun part, suffice us, to ground the interpretation of those merity. The fet therefore that delight in curely found at the processing may, in part, luttice us, to ground that interpretation of those words of Solomon upon, which we shall commend unto the Reader. First, St. Paul saith, we look not at the things which are seen, but at the things which are not seen; for the things which are feen, are temperal; ( mejskalpa; temperarie; but for a time, properly but the things which are not feen, are eternal. Secondly the fame Apostle (it is the opinion of many ancients, that he is the author of that Epiftle, though it is much opposed by some others) in his Epiftle to the Hebrews, chap. 10.34. doth mest elegantly oppole τὰ ὑπάρχοντα, (as commonly, but most improperly, even in the judgement of divers ancient Heathens, called) that is, worldly goods, wealth, or fubliance; to that wareful, so he calls it; which is the very word of Solomon. יש or, קושיה interpreted in Greek) or, fubftence, which is permanent and eternal. For ye had compassion of me in my is pointenent and took joyfully the floating of your costs, (like aparts, latth he, and took joyfully the floating of your costs, (like a parts) in latt under the cost of the parts) in latt under the cost of the latty, Solumon himself, of tiches and world-place. Then latty, Solumon himself, of tiches and worldly goods, faith directly, that they are not, Chap, 23.5. Wilt thou fet thine eyes upon that which is not ? for riches,&c. just as the ancient Greek Philosophers, and others, speak of them when they flyle them, a'vo napala; things that are not. All these things put together, I conclude, that by in this place, and by 299 in that other, Solomon doth intend fomeplace, and by By in that other, Solomon doth intend lone-what permanent and carral, that may truly be fail, to have reality of exidence, in opposition to transforey worldly goods. And what should that be, but certanal life Mod Rabbins, I know, by these words, understand the Law, which is in effect, as much a solomal widom; because found wisedom, is an effect of the knowledg of the Law: but that sents in not so proper the knowledg of the Law: out that tenie is not to proper here, neither to the place, nor to the word, taken in its pro-priety: neither is there want of Rabbins, that have embraced this fenfe, which I prefer before others. The author of Zobar, (a Book of great credit among the Jews: and of as great an siquity, if they may be believed; for which I will not passe my word) hath these words: what is yo? That world which is woods had the words when you is not their authority feetiles; that is, for teernal life. But it is not their authority that I truft too, or would have my Reader to ground upon: If there be not reason enough for this interpretation besides, shall nor presse him to imbrace it. But such passages as speak though but obscurely, of eternal life and rewards, I would make much of, because it is a subject in those days, among the Jews, but sparingly spoken of : whereof, see upon Pfal. 49. & 37. More concerning the word

fignifications, see upon Chap. 18. 1. Through defire, &c.
He layth up found wifedom for the rightcour! HEY, He tageth up; or hideth: I will not presse either, as an argument for what hath been said before of The it know the expreffion may be proper enough concerning worldly goods, or things (whether wildem or wealth) that are enjoyed in this world : yet it may be some confirmation to my interpretation of that word in this place, that it is a proper, if no more, of things invisible and eternal; and so applyed by Saint Paul, more then once; as where he faith, for the hope which is laid up for you, Col. 1. 5. and, there is laid up for me a crown of tighteout. nefs, 2 Tim. 4. 8.

he is a buckler to them that walk uprightly ] That under hi protection they may overcome, (Rev. 2.7, &c.) or be faithful unto death, and foreceive a crown of life, Revel. 2. 10. and

that walk uprightly I A godly life is the best means, as to of tain, so to preserve a found faith, of which depends eternal life. If any man will do bis will, he shall know of the destrine. life. If any man will do his will, he lists know of the doestine, &c. Joh. 7. 17. And, He that kreepeth the Law of the Lord, getteth the tradeoflanding thereof, Ecolef. 21. 11. That is preferves also, Saint Paul witnesseth; Holding faith and a good וווי אינה אור אינה אינה אור אור אינה אור אור אינה אור אור אינה אור אור אינה אור אור אינה אור (of which upon the former words) may these words be interpreted. But if any had rather understand this, buckler, here, protection from temporal evils, I am not againft it; neither will it be ftrange, that promifes belonging to this life, and that which is to come, (hould be put in one ver(e, or comprehended (as we deny not but both שי and הושירן may bear likewife) in the fame words. V. S. Me keepeth | Heb. To keep.

merciful. Those therefore that delight in cruelty should not, of all men, take that title upon themselves, as those murtherers, in St. Augustines time, (otherwise called circumcellionies) dida Optatus Milevit. in his third book against the Donarifts, defcribes them alfo, and their actions.

V. 9. Then shalt thou understand righteon ness and judgement. and equity; yea, every good path ] Chap. 1. 3. The same word pays in the original is there translated justice, here righteousnefs. I do not apprehend any great difference between juffice nds. I do not apprehend any great difference between judice and righteningles; to me, it is all one, which of the two is used. But men fomecomes, thus affect flubrilly, find great myfleries in their differences, or varieses, for which there is no ground are all in the original: which might be prevented, if the fame the company of the

likewise towards man, in this verse : For holy hearts are best fitted to understand holy things, Pfal.25. 12. Joh. 7.17.

V. 11, Diferetion shall preserve thee ] It shall teach thee how to govern thy felf, and to keep thee from finful wayes, and dangers thereupon enfuing.

V. 13. Who leave the paths of uprightness ] The right wayes prescribed in Gods word, which is the onely light, they leave to follow their own fantafies.

the wayes of darkness ] Joh.3.19,20. Eph.5.11.
V. 14. and delight in the forwardness of the wicked ] Perversly. wicked, walking crofs to God and good men, Levit. 26. 21. Pfal. 18.27

V. 16. To deliver thee ] As descretion will deliver us from evill men, verfe 13. fo likewife from evill women, in this

from the strange woman ] That is not thy wife, nor thou mayest not meddle with. So strange sire, Numb. 3. 4. And no firanger (to wit, none that is not a Levite, ) to meddle with wa firasger (to wit, none that is not a Levite, ) to meanic must the Tabernacle; Num.1.1. Or, from the firanger, that is, who is as bad as one of a firange nation, whom God had forbidden them to rough: Tkings 11. 1,2. Now, what is here, as allo Chap; And elfewhere; concerning an adulerous woman; is by Rabbi Solomon expounded of idolarty, fuperfitman; is by Rabin Solomon expounded of idolatry, superitt-tion, herefie, talfe opinions, and the like, by which a man is feduced from the true knowledg and worthip of God. Other Rabbins, as Ben Gerfon upon this place, and Rabbi Ben Mai-Rabbins, as Ben Gerfon upon this place, and Rabbi Ben Mai-men, this med famous, (and not without cately of all Reb-bins, in his excellent Mare Newskins; apply so the material part of man, that is, not be body, and fender or to the plant-taffe, or Imaginative faculty; by which for they all come to not luck Mind or tulned than discassing the New Social appointed to rule and to govern, (therefore called by the Greek Philosophers, 70 in yoursely, that is, vis, of seatless imperative?) his by fecret incifements in most men undennined, imperative?) in the configuration of the New Social Adams, fall) is the original caufe of all michief, and wick-anet. In all men. To this ancient Philosobhers all orgere. edness, in all men. To this ancient Philosophers also agree. who though they knew not of Adams fall, nor whence, originally, proceeded that weakneffe of reason, (his better part) in man, lo apt to be feduced, and to yield it telf to the fenfes ; yet they generally afcribed the ground of all diforder to the material part, which they called onny 2 and speak of the bairs and allurements of it, much to the fame purpole, as Solomon doth here in the person of a woman. This is also very excellently well profecured by an ancient Holyman and Martyr, called Maximus Monachus, in his Divine Meditations, which he inferibed, Kspdnaua. Now to say with some that Solomon in all this had no further aim, then to diffwade from fornication and adultery, taken literally and properly; truly I think were to do him some wrong. It cannot be that so wise a man, so well acquainted with ancient Parables and allegories, in fo many reiterated expressions, should have no thought at all of of a thing (to a Philosophical contemplative man.) so obvious: and in very deed, in an allegorical way, of all allegories I ever met with, most proper and natural. Yet that this was his primary aim or intention, confidering to whom and for whose use he wrote these Proverbs, I would not say : nor make it the literal nmediate sense, as some do. As for that objection in Rabby Sol. that this were no great commendation of the Law of God, if it did onely deliver from fornication and adultery; we answer; First, that it doth norfollow from the words here, or any other, where the same matter is spoken of. Why this is here more particularly mentioned, and infifted upon, hath already been showed in the Preface. Besides, that fornication and adultery, (especially if by a strange woman, we understand properly one that is of another country:) might, by conse-V. 8. He heepeth | Heb. Tokeep.

and preserveit the way of this Saints ] | 13007 in the Ori-

V. 6. In all thy wayes acknowledg bim, and he foull direct the omen (bis wives and concubines:) was drawn to idolatry in his old age: I Kings; II.4. &c. No wonder therefore if Solomon infift upon it often, both for the fowlness of the crime, paths ] 1 Chron. 28.9. In all the waves acknowledg him ] Use Gods counsel in all thy actions, and do nothing contrary to his will, lomon infift upon it often, bothfor the formation of the crimes, in it clf, along their incompatible with true divine wildom; and for the confequence of it, in these confiderations: In this Introduction especially, (these first eight or nine Chapters as we have fails before: ) which was more particularly income and the confiderations and the confiderations are not to the confideration of the confideration V. 7. Be not wife in thine own eyes ] Rom. 12.16.

fear the Lord, and depait from voil ] Chap. 16. 6. Job 1. 1. V. 8. 11 [hall be bealth to thy navel] Some think, because Infants, whileft in the womb, receive all their nourishment, from which depends the health and growth of the whole body. through the navel, which afterwards becomes, if not altogether

tended for them, who by reason of their youth were but strangers to the businesses of the world, and were yet to chuse ningers to the bulinciles of the world, and were yet to chule their way, (that of pleasure, or that of verture.) as their own good Genius, and Gods spirit should direct them. See also upon Chapp. 1.1; 3. facility woman, See. even from the spanger which stattereth with her words.] Chap. 5. ufelefie, yet not fo confiderable, as to be reckoned a principal part : that therefore the navel is here used allegorically, or part: trust tructions to the matter is not used surgeoficially, of metaphorically, of Infants, through floritual regeneration, in the womb of the Church - but this feems to me too remote. I rather agree with them, who think that the whole body is comprehended under the two, the matter, and the bases : the fofter parts, under the one; and the harder and more folid, 2.8.7.5. the gaid of her youth I That is, her husband, who carried her in her youth, whole effice is to guide her, and or whom the ought to be fibeled. Pets. 3.7. the convenue of her God I The promise made in marriage, whereof God is both the eunhor, and winness, Mal. 24. V. 18, he bough inclinate start actual J The course used in her V. 18, he was presented to the convenue of her course when the course when th under the other. The navel is as it were the Knot, in appearance at leaft, which hangs or fastens all the belly, the feat of rances tests, which hangs or sattens att the beily, he test of the fofted parts: and fois called by fome, ignomentum intelli-norum. It is likely, that it was a common fpeech among the Hebrews; as also that of the boars, which we find also Job 21. 44. Speaking of a man in full firength and vigour of body: His V. 19. None that go unto her, return again ] Those that at V. 19. Name that go unto per, yeurn again 1 those that are for entangled, feldom get fire again, Ecclef.7.46. ms. V. 20. That thou mouth walk in the yary of good ms. ] Chap. 13. 10. Differetion will keep thee from evil men, yerfi. 16. that thou mayeft walk in good wayers, in breasts are full of milk, (some translate multiralia; his milk-bowles, or vessels: but it is a sigurative expression, to express nowies, or veneis: but it is a ligurative exprellion, to exprels vigour of body, though not fo proper to men, and shis house are sufficient with marrow. It is possible allo, that these might be some allusion, in the expression, to arches in building; where one stone, that which is in the middle, called allo sometimes, ambilitum, seems to bind the whole arch. \*\*Onus lapis feets forming the state of the sta this veric,

V. 21. For the upright (hall dwell in the land, and the perfect

N. 21. For the upright (hall dwell in the land, and the perfect

Bull tenant in it) See upon Pfal. 37. 2. For they shall foon be

cut down, &c. and more generally concerning temporal recut down, &c. and more generally concerning temporal re-wards and promites, upon the first verse of that Palm, Free use the fell because of evid down, &c. the upright field down! is the land.] They shall prosper in the world, when wicked men, especially adulterers, waste their estate, and come to nothing, Chap. 6.26, So it did often fall out cem : ille qui latera inclinata cuneavit, & interventu suo vinxit. tem: we que tatre minusa a timeson, so interveniu 140 ouncil.
The fance a neiten author freeks of ein a nonther place; Damerius invenifie dicitus finnicess, set lepidam turvatura panlatin inclinaturum medio faro alligaretur. But he denyes it, and maintenium medio faro alligaretur. But he denyes it, and maintenium that long before Democritus such building was in father than the long before Democritus such building was in father than the contraction.

thion. However, among the Hebrews, (who might learn it of the Egyptians,) though not among the Grecians, or Roin those dayes; and doth yet : but fee the references upon

on payes jost romain in it.] Heb. first is left in it. To wit, when wited one come to untimely ends.

V. 2.. That the wides of first from the tearth, and the praying four first past the roweled out of it.] Job 18. 17. Pial. 104.

33.

rooted out ] Or, plucht up.

house, bring men to untimely ends. Chap. 7.27.

# CHAP. III.

Vers. 1. Forget not my law ] Forget not to do it, for God accounts those that do not his law, forgetters of

but let thine heart heep my commandments ] Deuter. 8, 1. and

30. 16. V. 2. length of of dayes ] Long life is the bleffing of God, which he giveth to his, so far forth, as it is expedient for them, Plal. 91. 16. See the references upon Chap. 2.21.

them, I'al. 91. 16: See the reterences upon Chap. 2.21.
long life ] Heb. years of life.
and peace [hall they add to thee ] P[el. 119. 165.
V. 3. Let not marcy and truth for fale thee ] Deal mercifully

and truly with all men. binde them about thy neck ] Exod. 13.9. Deut. 6.8. Chap. 2.9.
Keep those vertues as most precious jewels.

upon the table of thine beart ] Have them ever in temem-

V. 4. So Shall thou finde favour, and good understanding in the

V. 4. So yout twon single atout, and good unarifunating in the light of Ged and man ] Plal.111. 10.
good understanding ] Or, good success. The Hebrew word good understanding ] Or, good success. The Hebrew word good with success. many places of Scripture, good understanding; or, good succession And there is great reason for this communication of fignifiand uncre is great reason for this communication of figuila-cations, because of the neer dependency in the things them felres. That, good sanderslanding, (that is, prudence, and dif-cretion; ) doth often beger good success, no man makes any question; and that want of understanding, is the overthrow of many publick and private estates. But on the other fide, that queuson; ano max want or understanding, is the overshow of many publick and private elates. But on the other fide, that good incert, which forestimes by a fronger power is east upon it without any alteration of the letters, will afford elate the ready produced by the produced of the steer or, and fourgeth. The week year wicked accounts, doch intitle rathness and fully year wicked accounts, doch intitle rathness and fully year wicked accounts, doch on more maddelfe forestimes, to wish of moments; and therefore into one of the world, is the observation of many ancient fulled to the constant of the world, is the observation of many ancient fulled to the constant of the world, is the observation of many ancient fulled to the constant of the world, is the observation of many ancient fulled to the constant of the world, is the observation of many ancient fulled to the constant of the world, is the observation of many ancient fulled to the constant of the world, is the observation of the world. rians, and other approved judicious Writers. Among others, Demoffhenes, hath this observation : "Ar yap tumtafiar der प्यो कर्मार्ग देश हो कड्रावंत्रवा नवेड वयवहर्गावड नका वेंग्जिकंत्रकर. NATIONALISM OF A MARKEMENT TAS A MARKING TON A NATIONALISM, Sec. that is, Prospecting and good fuces is not great fine to hide and shadow the faults of men: but if once they begin to trip, then all fuch things are discovered and come to open light. V. 5. Truft in the Lord with all thine heart ] Pfal. 37.3.

lean not unto thine own under standing ] Nor to thy strength, nor riches, nor friends. But he means understanding, because moft men are deceived by trufting to their own wits,

neattus etco. meattine.
marvon Heb. watering or, mosslening, Job 21.24.
V. 9. Honour the Lord with the findsflance, and with the firstfruits of all thine increase [Exod.23.19.8:34.26. Deut.26.2, &c.

I mits of autome merce in exourage in No. 34-10. Location, special and with the fulf rints of all this intrafe, last was commanded in the law: and by this they acknowledged, that God was the giver of all things—and that they were ready to beflow all

at his commandment.

at his commandment.

V. 10. So flowth by barns be filled with planty ] Deut. 28. 8.

thy profes float burdt sat with new wine] To pay or give what
God appoints, is not the way to impoverish men, but to entich
them. The Hebrews have a very elegant proverb to that pur-

makes all the atterence.) Influers to pay spaces, and, to grow rich: which gave occasion to the proverb. V. II. My fow, despite not the challening of the Lord: neither be wrany of his corression.] Job 5. 17. Heb. 12. 5. Revel. 3.

despise not the chastening of the Lord Do not fet light by Gods rods, but make a good use of them: neither be too much cast down under them, for they come for thy good.

norm unser them, for they come for thy good.

V. 11. even as failer by le (m, in whom he digiptets) Deur.

S. The Apolle, Heb. 12.6. quoting this passage out of Proverby as appears by the connext, instead of these words, ever as father hes for in whom he delightets: he hashit, and fearas a future the form in woom of actionation in main is, and four-gels every for whom he received is according to the Translation of the Septuagint, then commonly received among the Jews. The Original Hebrew ENCL, as it may be differently points

there is not greater occasion; and there would be the drawn one and differences among breathern.

V. 13. and the mass that getteth understanding.] Heb. draweth it out. To wit, out of the Well of Gods Word.

the man that getteth understanding.] Heb. the man that draweth

out understanding.
V. 14. For the merchandise of it is better then the merchandise of filver, and the gain thereof then fine gold ] Job 28.15,&c. Pfal.

19.10. Chap. 8.11.19. & 16.16.

For the surrehandife of it is better them the merchandife of fiver I
The gain that men get by using it, as merchants do by traf-V. 16. Length

V. 16. Length of dayes is in her right hand He compareth V. 33. The curfe of the Lord is in the hange of the wicked Mal, wildome to a Queen, that holds long life in one hand, and 1, 2, widdome to Aucen, that hous long life in one hand, and 1, 2.

weath and house in the other, to give plentifully to her fervants. The ancients had a way of rectoning (whether years, He mill fixew by his plagues, that their feorms thall turn to er any thing elfe) by the fingers and hands. They began their own definition, 2 Chap. 1:26. See more upon Fil. 18. with the left hand; and when they were come to an hundred, then they passed to the right hand; whence is that expression of one of the Poers fpeaking of one that was very old; atque fuos jam dexird computat annos; that is, be resecuted bis years with bis right hand. Some think that Solomon in these words might allude to that custome; which is not impossible : for it feems to have been very general; and many ancients both Fathers and others, speak of it; or allude unto it. As for the thing it self that is here affirmed, see the references upon Ch a.

Chap, iii.

21, &c.
V. 17. Her wayes are wayes of plessionings. The man that
walks wisely, shall enjoy true pleasure, and felicity. And
walks world to come. (which must be this, not hereafter only, in the world to come, (which must be our chiefest end, and aym, to which this is but a passage;) but our chatest end, and sym, to which this is but a passage;) but in this life, also, in a good measure. For the Kingdome of God is not meat and drink, but righteoutraffe and peace, and joy of the Holy Ghosh, Rom.14.17. Neither is this contrary to what is elsewhere delivered by the same Apostle, that all that will live elsewhere delivered by the lame Apostte, trast at uses must respond to receive, good instruction, when it is ottered by good in the last five time when we tid at the treat further of wishing of the control of the con much tribulation we made enter into the Kingdom of God, A2. 14, 32, fince that fripirual joyes, and temporal advertices, are no wayes incompanible: and error where there is no present enter of joy as all, yet the fiftingness of turne joyes in another world, is a kind of anticipation of joy, though more yet feribly enjoyed. Again, the heathers themselves, though in their pristes of wisione and virue, they come nounth there of solomon; yet they could fay, and their writing are fully continued to the solomon; yet they could fay, that their writing are fully continued to the first own of solomon; yet they could fay, that the same Nec that fuch cautions, and admonitions) that Radices amare &c. that the roots, (or beginnings, and first applications) of wisdome, were bitter; but the fruits, sweet and pleasant. See also Ecclesiasticus 2.1.2,3,&c. My fon, if then come to ferve the Lord, prepare thy

V. 19. The Lard by widdome that founded the earth I it flews fourious.

Gods great widdome, that could found the earth fo furely, that it abides, Pfal.24.2.

established] Or, prepared. V. 20. By his knowledge the depths are broken up] Those deep places, into which the waters were driven at the beginning,

thalt sleep quietly in the night.
V. 24. Be not afraid] Or, Thou shalt not be afraid, Vers. 24.

Pfal. 121.3.

neither of the desolation of the wicked For when God de-

when it cometh ] Or, that it should come. To wir, upor

V. 27. them to whom it & due ] Heb, the owners thereof. V. 18. Go, and come again] Pay thy debts upon demand, if thou be able, and defer not payment.

and to morrow I will give ; when thou hall it by thee ] Lev. 19 12. Deut.24.15.

V. 29. Devile not evil ] Or, practice no evil.

feeing ] Or, when.
feeing he dwelleth fecuraly by thee ] Seeing he fears no ill from thee, and therefore cannot prevent it,

V. 30. Strive not with a man without caufe ] Out of pride,c

V. 31. Envy thou not the appresson Psal. 37.1. Desire not to be like unto him in oppression, that thou mayest be as rich

the oppressour] Heb. a man of violence. V. 32. but his secret is with the righteous] Plal. 25.14. That

lageth up, or hideth, there: and 1770, bis feeret, here. But should think no pains, no cost, Matth. 13.44 and felleth all that street by n. metry trees. - me 171D, on justing the control of the difference experience of the difference experience of the difference experience of the tend from the control of the tend of the tend from the control of the tend of tend of the tend of tend of the tend of tend of the tend of the tend of tend o

26. thou fhalt frew thy felf freward.

Surely Heb. If.

but ] Or; yet. be giveth grace unto the lowly ] He makes them to find favour

with men, as Exod. 3. 21. & 11.3. & 12.36.
V. 35. but [hame] See upon Pfal. 119.6. Then [hall I not be fhall be the promotion of fools ] Heb. exalteth the fools.

#### 6 .. . CHAP. IV.

The infruction of a father ] Of me, who take on me the person of a father , and love all you young men, as if ye were mine own children.

V. 2. good dottrine.] The Hebrew word comes from retei-

ving, to thew, that we are ignorant of our felves, and are bound to receive good instruction, when it is offered by

19. 1.

onely betweed in the light of my mather] Beloved, is well added, to then her fingular affection to Solomon, as if the had had no more children; yet had the three more, a Chr. 3, ...

In the light] Hebr. 1959. But over against is in the Mar-

Aff for temperion, &c.

V. 18. She is a tree of life! Which bringeth forth fuch fruit, that they do seem the chindren. But the she they the set thereof have life. He alludeth to the tree of that they that exthereof have life. Gen. 2.9. Rev. 2.7.

It is a Pradic, Gen. 2.9. Rev. 2.7.

It is Pradic, Gen. 2.9. Rev. 2.7.

The rest of the imbrace that reading; fince the Madicineth endelives that observe it, pulle their centitues upon it, that it is falle, or

V. 4. He taught me alfo, and faid unto me, Let thine heart retain my words: keep my commandments and live] I Chron.

He taught me also and said unto me! How far Solomon doth bere represent his Father David speaking; or, (to be plainer,) how far the words of David, which are here set down by So-

that Davia pease till vern. 7. # ijdames i ne principa; timg, &c. Others again, till verl. 10. Hata, O my fon, &c. I cannot give any reason, why any of these opinions may not be rure, or equally probable: but if any go further, the further they go, the more improbable to me their opinion will be. Porif some of these Chapters, one, or more, had been penned by David, it is likely they would have had Davids name prefixed in another manner. But that Solomon did learn many of these Sentences throughout the Book, from his Father David, as I make no question , so is it as little to the purpose

V. s. Get wifdome] In the fifth and fixth verfes, he requires that we should purchase wisdom, lay it up in the memory, as in a ftore-house, not go alide from it on either hand, but obey it conflantly, out of love.

V. 7. Wifdom is the principal thing] Heb. רשית חכמר, where no regimen is, that I can fee; and therefore they that would have it translated, Principium Sapientia, or the beginning would nave it translated, xymeipium fapienius, or the vigining of wifdome; and not principium, or pracipium fapienius, that is, wifdome is the first, or, principal bing: as if the one were more according to the Hebrew, then the other, are certainly mistaken. The Hebrew will bear either : and Mercerus hath both; Initio sapientia; and, principium sapientia: but prefer-eth this latter, which we have here also in our English. And

Exalt her, and she shall promote thee For them that honour me, I will honour : and they that despite me, shall be lightly essemed. I Sam. 2.30.

V. 9. an unament of grace] Chap.1.9. a crown of glory shall she deliver to thee] Or, she shall compasse the with a crown of glory. Nor, a corruptible crown, (though that too, sometimes) 1 Cor. 9.25. which because corruptible, and that 100, formetimes 1 Con-9.1, which because corrupble, and intermingfield with many thorness, many wife onen have shoughton worthy the taking up; but a cross that faster stone the same, 1 Very 1-4. See more of temporal rewards and promites, upon Pala-91. For son thy 16/2 see.

V. 11. I have taught the in the of both plan up in the true face of the stone taught that was formed in our the true face of 6-46 for this was Davids proteglation, which Solomon face a contract of the stone that was the same of 6-46 for this was Davids proteglation, which Solomon face of 6-46 for this was Davids proteglation, which Solomon face of 6-46 for this was Davids proteglation, which Solomon face of 6-46 for this was Davids proteglation, which Solomon face of 6-46 for this was Davids proteglation, which Solomon face of 6-46 for this was Davids proteglation, which Solomon face of the solution of the

now repeats.

I have led thee in right paths ] Heb. made thee to go; That is, affilted thee by calling upon thee.

V. 12: thy fleps shall not be strained ] Thou shale walk at li-

and when then runneft , thou [halt not flumble] Pfalm 91. V. 14. Enter not into the path of the micked ] Pfal. I.I. Chap.

and zo not in the way of evil men] Come not into it at all, or

if by force of temperation thou be brought into it, go not forward in it, but ger out of it quickly. V. 15. by it] Heb through it.

V. 16. For they fleep not except they have done mischief ] Mean-

V. 19. they know not at what they flumble Like men in the dark they can foresee no dangers, much lesse prevent them, Is. 59.10. Jeh 11.10. 1 Joh. 2.11.

19.10. 1911.1.1. 1901.2.1. L. V. 2.1. Let them not depart from thine eye! Chap.3.3.3.1. Or, E. et them not make them to depart : That is, let not the wicked (mentioned, verse 19.) make thee neglect obedience to

N. 2.3. and health to all their field). That is, they shall have health of body: under the which, all other bleflings of this life promited in the law are contained. See Chap. 3.8. health | Heb. medicine.

teatibly Heen, mediatorse.

V. 23. Keep they hear with all difference. As men keep the heart most of all from wounding, because the wound of it is moretal; so must they, in spiritual strikes, look principles to their thoughts, and afterwards to their tongues, eyes and

feet.

with all difference ] Heb, above all feeping.

out of it are the flust of the?] Thence comes life natural, friricus! and external. For out of the beart proceed coil thoughts,

natural, datherist, formications, thefirs, full postional;

neith, Marths.1-5). and, A good and not ride may be a

take [Marths.1-5]. and, A good and not ride may be a

take [Marths.1-5]. and, A good and not ride may be a

12-55. and the ride of the marths of the would not have us to judge

12-55. and the ride of the inchested of rivingers includences. any man, (which must be understood, of private judgment and centures; and when the fact is not notoriously bad and scandalous,) but to leave all judgment to God, who only doth fee the hearts of men, I Cor.4.5. Therefore, judge nothing before the time,&c.

V. 24. a fromard mouth, and perverfe lips] Heb. fromardneffe

v. a., a propera meuto, and precept ups 1 rate. Few manife of matth, and precept fields [15:5].
V. a.s. Let thine eyes took vigit out. Look to thy way, like a craveller, and look not afide: weigh thy actions beforehand by Gods Word: keep the mean, and avoid both ea-

erary, they make low account of mildome, and feek it laft, or | V. 26. Let all thy majet be eftablified | Or, all thy wojet fleak V. 27. Tun not to the right hand nor to the left ] Deut. 5.32.

CHAP. V.

Verf. 2. Diferetion] Heb. diferetions: that is, all manner of diferetion. that thy lips may keep knowledg] That thou mayest not only be wife thy felf, but also able to teach others wifedom, Mal.

2.7.
2. 7.
2. For the lips] I warn thee to hearken to my words, left thou be deceived by the words of the adultreffe.
a firange woman See Notes on Chap. 2.16.

For the lips of a frange woman, &c. ] Chap. 2.16. & 6, 24.

mouth Heb. Pater.
[mostler then of] By oyl and honey, he meaneth flattering
and crafty entiements, Pial. 55.21.

y. V. 4. he cal is bitter a weenwood] That which will
come upon thee lifthou meddle with the adulter effe.

end is bitter] 2 Sam. 2.26.

end it litters] 2 Saim. 2.6.

We have go down to starth] Chap. 7. 27. All her doin head to deflutation.

V. 6. Left have bendedly pender the path of life, her reges are
movestle, Re. ] The words, as Mercerus well obligavels, and
concentrations, Semisors with polytom for well-obligavels, and
concentrations, Semisors with polytom for triple says; the way
that leads to problem the polytom for the bender of the start of the says the words.

The same polytom for the bender of fixeth a way of the says

that leads to protect the bend of fixeth a way of them with all polytom. N. 16. For they they not except they have done mightief] Meaning, that to do evil, it more proper and antural to the witches to there, ext, of drinks, Ph. 13.6.4. Ph. 13.6.4. The state of the experiments of the companies of the extended o tente; i mati a masi ne onte mantuarea, ana inurea to 1894 courfes, though afterwards, when he begins to finde the incon-venience of it, he would fain get out, yet it is not in his power; welligia nulla retrassum; as one of the Latine Poets hath it; ording musa retwerium; as one or one Latine Poese man it; News that go sate ser, return again; satisfor take they hold of the path of life; Chap. 22. 19. The confideration whereof flouid be of great force, to make men wary, if not altogether fluid or of themselves, very desperance. Other Expositions there Aupil, or of hemselves, very despersace. Other Expositions there begant reducible to their, as not hemsing: Yet 1 do not finder in any, that which I should of my felf pitch upon, as not lives all and probable. It is observed by some other too, but by Comicke especially, who of all others thould be best sequenced with their customs and dispositions had only the desired with their customs and dispositions had been desired their customs and dispositions and the sequence desired their customs and dispositions are desired to the desired with their customs and their customs and their customs are desired to the desired their customs and the sequence of the desired their customs and their customs are desired to the desired their customs and their customs are set to the desired their customs are desired to the desired their customs and their customs are desired to the desired their customs and their customs are desired to the desired manners and their conditions) in their own natural thape manners and their conditions) in their own ansural finger and educts without any difficult; and to know which own unificient entires and schwious as home, when they are done more being the schwing, the sitch more avoid, the sitch which is form and known. It made one in the Connedy tout of his good will to his good friend and mafter, to applied himself extremely, that he had found our a way, (--quessed additionation Meterican ingrises of owner spills indice; Matter of at team surit, preptud admit) how he might make them though the spills of th known, ne would ever atterablor them: and atter a pretty large defeription of their domeflick naffliness and gluttony, to contrary to what they appear abroad; he concludes; (Nosse bat omnia, salue est addisserutis:) That to know these things nat omnia, jaune it annu (rainut ) inst to know their times in time is happineffe, and as it were deliverance from death to young men. I conceive therefore, that Solomons purpose in this verse was no other, then to see our the cunning of such this verte was no other, then to let out the cuming of luch creatures, who knowing well enough, that nothing can be more prejudicial to them then to be known, so what can be done by art to prevent it. It is a very hard, if not impossible thing, to difcern well those things, though we have them before our eyes, which are in perpetual motion: variety of shapes and

obiects hinders the intention of the mind, and keeps the eyes and fo in the verfe before, - 11 11 11 the company of of the body from faffning upon any thing. Therefore faith Solomon, to expresse how the avoids to be known, that her polices are moveable e which may also import frequent change of places (which the Hebrew 27] will bear very well, which alfo (ignifies to wander up and down) and habitation, a thing often practifed by them that would not be known. And this the doth, faith Solomon, left thou fhouldeft ponder the path of life that is, left by loathing of her person through some casual di-flaste first, thou shouldest come by degrees to a right ap-prehension of thy case, and so save thy self before it be too

Chap.v.

end and confequent of these courses he is in, that he should end and confiquent of these courses he is in, that he should continue in them to his apparent defruidion, both of body can be made to the property of the state o For Irechon, &c. Certainly, want of this fober, ferious confideration and ratiocination, (the proper work of a rational creature) is the greatest cause of most mens perdition.

V. 7. Oye children O Solomon, and the rest of my sons

our mercy : him therefore by the eruel here to be underftood : which is not improbable. Yet there will be more emphasis in ahe word, if it be understood of the adultresse her self, it being the propriety of fuch creatures, as they are described ordinarially by the Comicks, as to put off all sense of honesty, so of hu-

nal language.

V. 10. thy mealth] Heb. thy firength,
and thy labours be in the boufe of a firanger] Left the, her hufband and her children (pend those goods which thou hast gotcen with hard labour.

V. 11. And theu moun at the taft ] Roar like a Lion : as if he were going to hell; he hath more horrour now, then joy

when thy fiesh and thy body are consumed] By some foul dis-case, which follows loose persons in that kinde, Job 20.11. V. 12. How have I] How brutish was I to do so, Psal. 73.22.

in his health will confesse fo much.

spectacle of milery for all men to gaze at, and almost urrerly ruined. So mest, and most probably. Yet because here translated, the congregation and affembly : and by others, as by the vulgar Latin, Estlefia & Synagoga : are alfo ometines uled, or applyed to any ordinary company of men; yea of bad men allo, as Plal.26.5, the congregation of evil deers. (Hebr., בריעים) and Plal.126.18. a fire was kindled

Abram: ) there be who interpret thele words of the company of evil men, as if he intended to alcribe all the evil he did (as it often, nay commonly falls out; whereoffice more in the Preface, and upon verf. 10. of the first Chapter; ) to bad fel-

Pretace, and upon vert. to be the third company.

V. 15. Dink waters out of thine own eißern, and vanning waters, &c. J Of the meathing of particular words in this and the two near verfes, their is no doubt made: but of the lense and meaning of the whole paffage, there is. Some by ciffernes, &c. understand lands, and policifions, or worldly goods in general; as if the aim of the words were to perswade them late.

Life those [housded pointer] There is much weight in that word. It is not have possible pointer] There is much weight in that word. It is not have possible pointer and not appear and not appear after follow confinency affers and refollation. But by pondering, he comprehends their allo, as fuppoing that no man can be for mad or elentifies, the deficie of happinetic being natural unusual unes) as that after the hart ferioulty, again and again confidered (which is underflood by pondering; a thing not to be done, but with care and diligence) of the cafe, and of the dot and and configuration of the cafe, and of the dot and and configuration of the cafe, and of the dot and and configuration the care of the foreign the interface of the cafe, and of the dot and and configuration of the cafe, and of the dot and and configuration of the cafe of the cafe, and of the dot and and configuration of the cafe of the cafe, and of the dot and and configuration of the cafe of the cafe, and of the cafe of the cafe of the cafe, and of the cafe of the cafe of the cafe, and of the cafe of the cafe, and of the cafe of mediatly before, and prefently after two, fo that the whole Chapter may probably be thought to be of one argument a to number of Expolitors rather to interpret this pallage allo to number of Expositors rather to interpret time patage auto to the same purpole, making the fail prescribed remedy, an an-tidete against fornication and adultery, (to wit, lawful meti-age.) here to begin. Which is very plausible in opposition to that former interpretation: though in that also there is Not usery are Davids words. See Notes on Chap4-4,111.

V. 8. come not might be down of her bourf] As froman hold the former interpretation : though in the allo there is fonced with the pigue; come not night the down.

V. 9. Left theu give thine beause anto others, and thypars to the stunt. If By beause, he may understand his wealth and good name: by solvers, the fraumpets themselves, so filled in form; no opposition to a lariful mick, which by Gods constitution and ordinance, is one fulfo with her husband, Match 19, 45; 5. Of, the children and kinded. By bee read, from would have the husband of this adulterelli intended, of whom, Chap, 65; 5.6; to have the standing to the standing of the solvent of the standing to the standing of the solvent of the standing the standing to the standing to the standing the standing to the standing to the standing the standing to the of every water neer her, &c. Not to question therefore, the pro-priety or pertinency of the allegory, to this place; that which I slick at, is, how tomake these three verses in the prosecution of the faid allegory, or allegorical exposition, to hang together,
which I confesse is more then I can well do my self, or can say, that I have yet met in any other, what I thought fatisfactory. the propriety of una creature, as tony accentence domains, what is thought indisactory, by the Consider, as to put of all fenfect binnelly, to of hupoint waters and prime own eight, when they find their time. Tecence is noted to have full in a ciece well, and not individually, which their middone that which no man were before him did, that is, to have
preprietated most of that profession, doing from each of niget
anulty. But it was the Poets ingenuity, it is thought, to be the thing the propriet of the propriets are the propriets and the propriets are the propriets are the propriets are the propriets and the propriets are the prop as pure fountains, let a numerous iffus of well nurtured this pure fountains, let a numerous iffus of well nurtured this pure fountains, the numerous iffus of well nurtured this pure fountain the pure found in the firees about for the pure found in the firees about as for many clear riverers, to water and comfort by such allusions are very frequent in Scripture. There is also found in the service of the pure found in the pure foundaint in the fired in the pure foundaints of the fired in the pure foundaints, and as for five fired in the first fired in fired grid for in the Original Issuages.

It is not the fired in the fired fired in the pure fired I mean, as make a trade of their profitution; nor any port (ordinarily) of their intention, in their unlawful copulations. The fenfe therefore that they make of the words is good; but the expression seems to me rather enigmeticall, then allegorical : and though there is apparent reason why Solomon should expresse those things rather allegerically, then otherthould exprette thote times rather alter vically, the a other-wife, yet why to obleurely, and enignatically, I cannot im-agine. Neither is it the obleurity onely that I stick at, but the ambiguity. For what he faith in the fectord verie, in a more obvious construction, may feem to crosse the first; but v. 12. now next 4 1 row crucia was 1 to aclo [Fig.17,3.2.) more covenus constitution, may region to crucia the art 5, the Now he feeth his retrust, though the first.

Let the be sould this count, though the first.

Let the be sould this count, and not transmit to the count of t nesses intractions; in the therein the trums lie of constituting gets with these, to crolle the fectord : Let them be onthy thing in dullerty, cole, be arrived of infurcition, anticough no adulterer on, be, che, that is, given, get the for inverse of waters it fitting in the health will conside for much.

1. 4. in the middly of the congregation I was made a public the particular of the control of the control of the particular of the control of the particular one, which is the children, be thin enough, and undoubt-control one of the control of the particular of the control of the particular of the pa mayeft have the name, but the true father will be uncertain. mayet have the name, but me true tather will be uncertain, and others may challenge an interest in them, to thy shame & reproach: and some of them proving suppositious, strangers shall carry away part of thy wealth and substance. This is (Hebr, מריקה מריקה) and Pfal. 126-18. a fire was kindled good matter, if it can be made of these words : which, in or-in their company: (of Dathan and Abiram : Hebr, בין Hebr, מונים מונים או dinary construction, seem rather to contradict what was be-7 2 2

fore delivered. And hence it is, that fome of old apprehending a manifest contradiction in the words, to reconcile them, did (upply a negative in the fecend verfe, Let not thy fountains be diferfed abroad, &c. So the Roman edition of the Septuagint; and so Aquila his translation, which is also followed by ancient Origen, and by Clemens Alexandrinus; as is obby ancient Origen, and by Clemena Alexandrinus; axis ob-ferred by Cornelius a Lapide, upon this place. Their con-fidentions as they make me to have the better opinion of the first interpretation; is they give me the liberty to cent about and fearch, whether any thing elfe may be cent about and earch, whether any thing elfe may be cent about time exceptions; that we have been first own their highest and the complete the control of the control of the first exceptions; that cannot fay that I have found what I ambiguity of early in the control of I shall here insurer rewould : but what I have thought of, I shall here impart to the readen. Why might not all this passage be taken literally, the reader why might not all this panage of taken inetally, as well as allegorically? That this expression, for a man to drive of his own well, or ciftens: (for both come to one, and the difference in the words is but little in the original:) is an the difference in the words is but little in the original? I had expredition of temporal peccan di happinelle, may appear by 2. Kings 18.31. easy every man of his som wine, and every one of his figure, and drink per every next be waters of his own cilem: repeared [18.36.16. And what a confiderable thing a well, or a fountain, was in ancient times, as by many other evidences, fo particularly may appear by the word fractr, brother : which originally came from the Hebrew 783 : but more immediatly (as all learned Linguists acknowledg) from the Greek фрвар, (Фрватир, фратир) which fignifics a well; as if commuψραφ, (ορεατής, φηστής) which ignites a wei; as if commining of the fame well, or fountain, (pagent came thence allo, and divers other words;) had been the greatest bond of union among men. At such times therefore such advice could not bethought impertinent: That every man that was a house-keeper, and mafter of a confiderable family, should be careful keeper, and matter of a connectance manny, mound be castent to provide himself of conveniency of water, both for his own safe, and to pleasure his poor neighbours: which no man, (to prevent firites and contentions, which often did arise about wells, and common waters,) might challenge an interest in, but himfelf. That this doth very naturally arife from the words. I think there will be no question; and many such precepts I think there will be no quettion; and many tuen precepts, or admentions there be in this Book, Mercerus shoth often obferve, that are merely Oceonomical: which they that do not obferve, and would be wifer then Solomon, turn into impertinent allegories. All the objection will be, which was against the first interpretation, why Solomon should incerpose this here, which is of a different argument from the reft of the Chapter. This would be somewhar, if there were not more to be objected against the common interpretation. We may cherefore answer, that this is no more, then what is done throughout the whole book, there being scarce any Chapter, fome one or two at the most excepted, where promiscuousness of matter, through the whole Chapter; or some such heterogeneous infertions, where the chapter runs most upon some one subject may not be observed. Besides, these Proverbs, as most are of opinion, being for the most part but collections, it is possible that the common name of well or fountain, though literal, in the one ; and allegorical in the other, might occasion this conjunction of different precepts or inftructi occasion this conjunction of different precepts or instructions. And florest he allegory of militude is grounded upon fome refemblance in the nature of the things, (which is particularly institute) upon and theread by fome Expedience: but more discretify, and of purpole; as they profes thankieve, prefed when the profession of the prof acc, initi one: ) it was not attogener improper, or inconfe-quent, from precepts concerning literal wells and waters; to país, to allegorical; and to put both in one Chapter. But this I do but propose, in case it should fall out with any other, as it hath done with me, concerning this paffage, not to be farisfied with the common interpretation. If any can fatisfie

themselves with it, I shall advise them to feek no further. themicires with 1, 1 thall advice them to leck no turner.

V. B. Let the fountain be bieffed ] That is, love thy wife.

The proper bleffing of marriage is children; which they that
transfer their love from the proper fountain, and fettle it elfewhere, do not regard, or propose to themselves. I take the aim of the words to be the same, as I Cor. 7. 3. Let the hus-

reforce with the wife of thy youth ] Which thou didft marry in thy youth, and so mayest have lawful children by her to re-

jayce in, chap. 2.17. Mal 2.14.
V. 19. Let ber be as the loving binde ] Heb. as the binde of loves v. 19. Let we be as the found under I Hero, as not brace of loves: that is, as the most beloved or aminble hinde. So, a man of re-proofs: that is, oft reproved, chap. 29.1. Now because it hath been the fashion of some, at all times (and then was of more, percanace, in time countries: ) to bring up time occautes in the Jones and given upon the fours on reported by the hand, which being fo brought up, they become very lephons — and it feems that belote! Homes, (except he were dare forecimes (as in Nathanaparable 2 Sun. 1s. 3; we read of an one/lank, brought up by a poor man, which hay in his verbrooms, the Charlest on that purpok phosporting, that first before, (e. 2) to them that have brought them up; it is the diffirm that the character of basenetic and wreckedness, where

opinion of fome, that Solomon doth here allude to fuch. Others, that he alludes to their nature, being of themselves both in their innocent carriage, and seature, very lovely unto others, to look upon; and very loving among themselves. I think he might have a respect unto both.

let ber brefts fatufie thee ] Heb. make thee drunk. Let them give thee abundance of content. fatufie thee 1 Heb. water thee.

at all times ] Not by fits, as men take content in ftrum-

be thou ravisht alwaies with her love ] Heb. erre thou always her love. As the hart wanders up and down when he milleth his best beloved hinde. It requires abundance of affection from the husband to the wife.

the husband to the wife.

V. 20. And why wift thou ] Seeing there is fo many inconveniences in adultery, and conveniences in marriage, Why shouldest thou be taken so with the adulteresse.

a france woman 1 See Notes on chap.2.16.

V. 21. For ] Or, Seeing that,
For the ways of man ] If the former reasons will not draw thee from adultery, yet let the confideration of Gods judge-

before the eyes of the Lord ] Though men fee not thy adultery, yet God doth, and will punish thee for it, Heb.

For the ways of man are before the eyes of the Lord ] Job 31. 1. and 34. 21. Chap. 15. 3. Jer. 16. 17. and 32. 19. Heb.

4.15. V. 22. Nis own iniquities shall take the wicked himself ] Every gross wicked person; but especially the adulterers, with the ends of bis sins ] Chap.29.6.

fins ] Heb. fin. V. 23. He shall die without instruction ] Heb. because there is V. 3. He load the without injuration I less, because there is institution. God is 6 nagrey with him, that he will let no man instruct him, that he might escape. Or, it may be understood of correction: God will not correct him, but let him perith in his sins, Hol. 4. 14. Or, because he receives no in-

#### CHAP. VI.

Vetf. 1. \*\*Critist for the flerind, if thou help flerind to hand, Sec. ] Chap. 17. 18. 82 0. 16. 82 0. 16. 82 0. 16. 82 0. 16. 92 0. 16. rence of matter of lettle sections that,
last spoken of, in the former Chapter: to wit, rior, adultery,
and whoredome: of which having said among other things, that by it the wealth and substance of a man is exhausted, verf. 10. BC. from that on now patient to intretiting, as the likelieft, active thoring, and the like, (whereof again wreft 24. of this Chapter. For in means of a wherift woman, a mean is throught to a peter of bready) to overthrow a man in his temporal education. And as in the former Chapter, verf. 10. framers were mentioned. And as in the former Chapter, verf. 10. framger were mentioned in the regain. But fince this in the greatest part of the Book no fach coherence of matter is observed, and that there in no need of it here, more then ellewhere, I think with Meterena, that the softerwison is tether curious, then needings, the softerwison is the curious, then needings, and in the company of the softerwison is the curious, then needings, and in the company of the softerwison is the curious of the softerwison in the company of the softerwison is the curious factors of the softerwison in the curious needs not to dever men from doing offices of friendbip to their ways not to dever men from doing offices of friendbip to their curious factors. was not to deter men trom doing offices of friendhip to their friends; fuch as either giving, (all manner of liberality, and especially to the poor, being much commended in this book;) or lending, according to ability; commended by David, Pfalm or tending, according to ability; commended by David, Plalm 37, and 112, and no where spoken againship Solemon; but onely to warrn men against the danger, and abuse of pretend-ed friendship; of which nature this kind of fureriship, which ed friendfhip; of which nature this kind of turetilips, which Solomon fipscheth sgainft, Eerns to be; when a man is impor-tuned, or follicited by his friend, (if he may be called or ac-counted a friend, who to cafe himfelf, will put his friend upon fluch inconveniences;) to engage himfelf for him, beyond what he is able, either at prefent, out of his own ftore; or to which he is able, either at prefere, out of his own flore; or to bear hereafter, if high pet tots, as in common providence mudalways be pross, poled, that he may probably which each the belt, the the intentions to both face never loneer) is lead enough; and is befides fulpic? to much jugling and imposlure, whereby many plain bound for adjung, and imposlure, whereby many plain bound for adjung, Nei-ter is Saleston for the property of the pro-ter is the property of the pro-ter is the property of the prop was one of three famous precepts, or cautions, ascribed unto perchance, in those countries: ) to bring up such creatures the Godr, and graven upon the doors of Apollo's Temple as

as to give, or to lend, no man doubts, are rather of nobleneffe | us to learn from her Jahere be many things written by diverand generofity.
for the friend ] Or, to the neighbour, as ver. 3.

Chap. vi.

if thou haft stricken thy hand I Joyned hands with a stranger, as a surety, to pay thy triends debts, if he do not. with a stranger ] A man to whom thou owest nothing , nor knowest not how he will use thee, if thou fall into his hands. Some think that here by this word firenger, is particularly intended an where, who mult be a firanger indeed, taken in the propriety of the word; that is, some one of another Nation; no Jew, or I fraclite; to whom all kind of usury (among them-

V. 2. Thou art ] Or, And art. They art [naved] He forbiddeth us not to become fureties for our friends, according to the rule of charity; but wills, That

with the words of thy mouth | Many think words bring no hure, if they part with no prefent money; but Solomon tell us, Our promifes do enfnare us. thou avel Or and are.

V. 3. when] Or, feeing.
into the hand of thy friend] Hebrew, אבכף דעך. Which words are differently expounded. Some as Mercerus for one think that the fame is intended, as was before in the first verse the reason, faith Mercer, why he was called a stranger before, might be to diffinguish him (the credition) from the friend, flor whom the money is borrowed, and the debt contracted), there want reason, can for their own preservation, by mere instincts also mentioned. But others by friend, understand a creditor indeed, but not the fame as was before called a firanger; but one, who is a friend and acquaintance, properly. For they conceive, that two forts of creditors are here spoken of by Sosome ; 2110000, and a prompte. And to that end, lome tanface in the first vector, 7127 1921 1931 1930 1931

There is no question but the words may be for ranspared by the first of the f ftion, but that according to the more ordinary use of the particula, or prefixe , that is the more literal translation of the two. Now, fay they, what Solomon adviseth here, should be done by the furcty, if the creditor be a friend; that he should lofe no time, but speedily humble himself, intreat, get mediators, other friends,&c. much more neceffity is there, that the fame should be done, if the creditor be a stranger : whom no confideration of friendship, or acquaintance doth oblige to use him kindly, or mercifully; and therefore a minore ad majus; under the name of friend, the stranger also is included in this

word is used, Cant. 6.5 His meaning is, That if we be not able to pay, nor can find no favour with the creditour, we should be importunate with our friends to free us from him with all speed, as beast or fowl, pursued, sye for their lives,

Pfal.132.4.

Plai. 132.4.4

V. 6. Go to the ant. thou fluggard] Most observe a coherence and think it marcrial, which is, that having in the former words and passage given counses to him that is bound, to bestirt himself to get himself free with all possible speed; he further enfelt to get himself free with all possible speed; he further encourages him (that he might not pretend difability,) by the example of the industrious and provident ant; fothat this, Go the former verfes ; but yet fo nevertheleffe, that it was intendftand in need,) to all men, to be industrious and provi-

soulder bermoyes and be wife ] Concerning the ant, her in-

which, because I neither dare ablibitely reich, as faire, sheef being many things in this thind, on many others incedible, of the truth and certainty whereaf I make no question; nor yet can upon my certain knowledge and experience, wouch my ellifor true; I shall therefore, though here exhorted by Solomon, to subject her myets often printedlarly to fifth upon. A certain Bilhop, a learned man, or Italy, profifted to have force a shad of butter from (in length, tour foes; and once force a fairly that from (in length, tour foes; and once force a fairly that from (in length, tour foes; and once force is the control of the same than the converted tour in its and fleests of it with marvellous con-hole converted tour in its and fleests of it with marvellous conwhich, because I neither dare absolutely reject, as false, there no Jew, or Ifracine 310 wromas as a fixed provided to the control of the control

losophers onely, but even professed Christians, who grounding upon this, (not this paffage, or teftimony; but upon the thing it felf here spoken of and confirmed by Solemon.) and other to dutt the creditour may not be defrauded, nor our felves have faid.) as well as men: and others have further argued hence, that the fouls of men and beafts, were of one nature, tained) equally immortal; or, (as some others) equally mor-tal. But I will not digresse fo far; neither, I hope, are they many among us, that need consutation. Divers have written of it : yet not any that I should commend to the Reader more. then Origin in that incomparable piece of his (which is extant in Greek, and but meanly translated in Latine) against Celsus the Philosopher. All that I think necessary to say about it here, I shall contract into these sew Positions. First, that Soand the tame is included, at was secured in the interval and a distance of the field of the field and the field of the fie are naturally endowed with more wishome, then men are,
The argument is a minore all majus; rather to shame us, then of nature, do fome acts of reason; how much more unexculable are we, who by God and nature are endowed with reason. of purpole, to provide for the future . to forecast, and to fore-fee, both for those things that belong to the body; as for those lomon; a friend, and a stranger. And to that end, some tranchildren; not that we would have them thought wife; but contactes; not that we would nave them thought wife; but that they that are, or should be, may be assumed, if in any thing they come short of the widome of such. Secondly; we say, that such acts in brutes proceed not from reason, proper-ly, or any ratiocinative faculty; but are infinites of nature, ly, or any ratioentative faculty; but are infinites of nature, imprinted in the phanife; and that what we call their prodence, is not theirs, properly to speak, but his providence, who is their Creator, and of Nature: whose power and providence, when we see such things in dumb creatures, we should, as Origin well observes, so much the more admire, who can produce some effects of reason and wildome, even from them, that are advice. I like either of these better, then their interpreta-nor rational, nor by nature, capable of any wisione. So tion, who by friend, would have the parry, for whom this directy is in trouble, underflood, as if he intended to say; an analogically novely. It may be that may be it, this is intended, latery in a fromost, understood? as I me microscours, an anaegosiny onesy, tromy be trainty be it, that is mended, Shine it is 6,, that thou last convented, or contracted Chappa, 20, a. Ther be four things that are illust upon the early, with thy friend, or become his fluercy, &c. and make fare by friend? — Offshat thou provid with the Herris it, a jainting, inflight a jainting, in the primary, or, prevail with by friend.

The first of first and twife. For therein is the difference: All make faret by fistend Heb. 2000 corone thy friends. So the fame and faret by fistend Heb. 2000 corone thy fistends. are capable of wildom, by nature: but none become acqually wife, but by fludy, and practice, and experience: whereas brutes, what wisdome they have, it is born with them: (we speak of such instincts, or acts of wisdome, in beasts, as are above the ordinary nature or capacity of beafts: fuch as are V. 4. Give not fleep to thine eyes, nor flumber to thine eye lids there spoken of by Solomon; the providence of the ants, for one particularly, verf.24. The ants are a people not firong, &c.) they are mile, made mile, that is, their wildome is merely natural, or a pure inflinct of nature in them, no act or effect of reafon, or ratiocination. So I think the words may be underflood. Bur to return where we began: we fay laftly, from this and other like places of Scripture, we may learn, that the fludy and knowledge of nature, (if well used) is very profitta the ant, &c. is more particularly (poken to him, spoken of in able, and doth nor a little conduce to piety, and true wildom : not therefore to be neglected, as by most, through idlenesse, ed alfo as a general invitation and exhortation, (whereof all and want of industry, it is; nor to be condemned, as by some Supercitious ignorant men, who think it makes atheifts rather, then promotes piety: which the abuse of it indeed (as of the Seriptures, and all other good things may do , but not the dustry, providence, and wifdoms, (which Solomon would have right use, such as we commend and with. Having done withthe ant, before we proceed to other matter, I shall consider war to carriage; effectally it is be in company as good, or better the Reader, that in fonc Editions of the Septuagints, or Greek these our felves. But now it must be remembed, which was translations, after this of the ant, there followes immediately find to very mow, that the fourward figures probable, fe another like relaction to their from the example of the Bees; thing often inculeated by Arifotole in his Ethicks) not necessarily another the exhottation taken from the example of the Bee; for to the Bee, &c. There is not any full pittion at all, that ever it was in the Original Hebrew: neither do any Expositors, that I have seen, four Cernelius a Lapide; or Salagar,) propose is a suthentick, but as an addition of the said Greek Transfators merely; who have many other fuch, in other places; as is generally acknowledged. The onely reason that moveth me fo far to take notice of it, as to warn the Reader of it, is, because most ancient Greek, and some Latine Fathers also, because they found it in that ancient Translation (at least in some Copies of it) which to them for want of the Hebrew, was in some manner authentick, they take notice of it, as part of Proverbs, whose allegations might trouble a man, that should not know it before, and put him to an endlesse labour of seeking, or breed in him some suspicion of a defect.

V. 7. which having no guide] The ant, that hath none to go before her to thew her how to do it, nor none to over-fee whether the do it or no, nor no ruler to punish her for idlenesse,

there in a oil of no, nor no ruler to punish her for attentile, yet labours: much more should men, that have shost motives the hash not, Chap 30-25,27.

V. 8. Providate bir. mast its libe fummer? When the weather is fair, the way smooth, and food to be had, she provides against winter: foshould we, against sickness and old age.

winter: to inouto we, against tenente and old age.

V. 9. How lang witt the lang, &c.] Chap. 4.433. He chides
the fluggard for being fo long floatful.

V. 10. Tet a flittle fleet] The fluggard answers. That he had
need yet of more fleets and flumbors; for fluggards never have

fleep enough, but ever seek new occasions.

[seep] Heb. fleeps.

[sumber] Heb. flumbers. V. 11. So shall thy poverty come, &c.] Chap. 13.4. & 20.4. As if God fhould reply, Sleep on ; but thou shalt be poor enough

as one that travelletbl Suddenly, and unlooked for, yerfe

thy want as an armed man ] So as it cannot be relifted, Luk 11. 21.22.

11. 11. 22.

V. 12. A mayby pof m, a wicked mes, &c.] In this and the two next veries is feedown the character, or defeription of a nughty man, or, a man of Build, as it is in the original Hebrew. Most of the marks or evidences here expectled, are taken from the outward earriage, which therefore must not be taken as infallible, or necessary, a sid none were of that shape invariely, but these in whom the converted figure are application, or emphasize profession, or significant, or significant profession of the side of the marks of the side o figns or evidences do concur, are to be suspected, till better known. Such a description, from outward figns I mean, of a naughty man, we have in Martial, Crine ruber, niger we, &c, Rem magnam pialias Zoile, it bouts es, Some objects a coherence of of matter between the former paffage, and this: because it lewdnesse and wickednesse; which is true enough; but that Solomon, in this connexion of passages, aimed at it, I will not

walketh with a froward mouth] Some by a froward mouth here, understand one whose mouth or words, in his ordinary talkiand conversation, is divers from his heart: which in very deed, is a very essential mark of wickednesse: contrary to that

deed is a very elfential must of wickednelle; contrary to that ingennous, and founds commended finplicity in them that are really good and upright. Others, funcy, bold, impudent language; pokeno feberoe, Chap-A.4, which, as commonly, doth illue from a perverie evil mind, V. 13. He middle with bit is grid. To mind often, Chap. 10. 10. Icens to be a mark of folly; He that winked with bit is grid. a quittie from a to literative, and with even evil mind, and others; a prairing fail fluid fail; or, follid be beaters: ("Puniciary Meccent and accordingly filth ol fluids, subtumous playing where many arm are stall quadran quadre pulpine are failingling; as cited neer by Salazar. But it as so then and to bree, a mark of an evil mind, and of a dangerous man; as is more fully expressed by Ecclefiafticus, Chap. 27.22. 22. Me that winketh with the eres. ecceleraticus, Canp. 27.23, 23. me vous wingeto wisto see eyes, worketo evil; and be that knoweth bim, will depart from him. When thou are prefent he will speak sweetly, dec. But we must distinguish between a natural kind of winking, which may proceed from weaknesse of eyes, or some such inward bodily cause: (Pliny makes frequent winking, to be a sign of timerouinels; Plerifque naturale eft ut nictare oculis non ceffent, quos pavidiores (if accepimus, lib. 11. 37.) and hath no dependency from the heart or mind; and thet which is occasioned by the motions and suggestions of the mind, and inward thoughts. motions and luggetions or me ming, and innear trougents.

Certainly, when there is much winking in a company, there is expredion, is onely to make us fentible, that whipping, sec. is just cause to suppose that all is not right; and at the best, if no small since many think; but of hainous consequence, and there he no wickedness is the mind, yet there is incivility in by God himself extremely detected. It seems this way of amplication, per suppose the mind, yet there is incivility in the god himself extremely detected. It seems this way of amplication, and the suppose the mind.

ry. To speak roughly, and to be full of gesticulations in com-pany, are of themselves bad signs, and to be avoided; yet it is pany, are or themselves both gus, and to be avoided; yet it is possible, that both may be sometimes, where the heart is well affected. And on the contrary, none more dangerous and pernicious often, then those that are most filent, or most fmooth, both in tongue and carriage, when in company. So that Cato (that Cato, who is taught to children, but of whom old men, and learned men may learn, without any diparagement, his advice is not amis, when he saith, Demiss animo, ac tacitos vitare memento: Qua flumen glacidum eft fusan later

he fleaketh with the feet, he teacheth with bis fingers, &c.] Isidore doth bring a passage out of old Ennius, which doth very lively represent the many gesticulations, and buse deportment of a mischievous lewd weman in company ; fit to be portunent or a mischievous sewa waenau in company; it to be compared with this; Quass in choro pila ludens, &c. Alium tent, alii aduatat, alibi mauns est acupata, alii provellit piden, alii dat amnulum spettandum, &c. Cornelius á Lapide, hath the

whote patage.

V. 14. Frowardnesself: Heb. Frowardnesself:
be dewisch mischief continually Besides abundance of corruption in his heart, (Heb. frowardnesself) he adds more by devising mischief still, even in the night, when workmen sleep, Chap. 3, 16. Mic. 2.1. Hof. 7.6.

be foweth difcord] As there is an extraordinary reward prone poweth assers a sentere is an extraordinary reward pro-posed unto them that make peace, Jam. 3.18, and essewhere; so there is not a more divellish practife in the world, then the fowing of discord, and the love of strife and contention. But unto them that are contentious, Rom. 2.8. under which word all manner of wickednesse is comprehended, as appeareth by the opposite member. The wife man therefore, among other effects of wickednesse, reckons this particularly, that it causeth effects of wickcanners, recoons units parterularly, that it cannot differed: a thing not prejudicial to particular men onely, but to humane focieties in general, therefore of all things to be shunned and detested by all men, that have not abjured summanity, and common nature. See more upon the 16, verfe,

I find deferiptions must be understood, 海海市市地域, that it is or the part of a very wicked man, to fow difford. This to fee for the melt part; and that thefe in whom those outward out the more emphatically, and that it might make the greater fees not evidences for core understood to content are to be (infoedfac, till letter) imperfision, her rection diver suche things, which are commondimprention, ne recents divers other trings, which are common-ly known to be very wicked, and in great deteflation with God and man; after all which, he reckons that, as the laft, or worst of all: as if that were the utmost of wickednesse, beyond worst of all: as it that were the utmost of wickedselfe, beyond which nothing could go. Hercupon Expositers take great pains to firew why, and wherein sowing of discords, or whispering, or a flandering tongue (for all come to one) should be accounted the very worst of fins, and to God most abominable. counted the very worth of fins, and to God most abominable. There is no question, but a great calci any scalib conogli be found to that putpole; fort is a most gelevous fin, and the caule of greated michiefs in the world. See Ecclefiations, chaps. 38, 13, Copfe the whilpers, 26c and 5r. James speaks of the rongue with much biterroffic, as the occasion of ceils, Chaps. It is the fullyief almost of all that Chapter. However, and the contraction of the chapter of the contraction of the chapter of the chapter of the contraction of the chapter I do not conceive that this was it that Solomon aimed at, nor that his words should be taken and pressed op precisely, as it into a pressed open circles, as it is intended positively to maintain, that sowing of discord was a greater sin, then any other here mentioned. I take it rather, to be a rhetorical(as I faid before) amplification, or aggravation; whereof there might be the more necessity, because many that offend in that kind, by whifpering, carrying of tales; (fome, to ingratiate themfelves; others, out of an evil cuftom, and a pleafute they take in prating) and the like, do not apprehend what a fin they commit, nor to what judgements, be-cause out of the reach of humane laws and censures, they expose themselves and their families. Neither is it much material, whether we translate, feptem, feven; and so make all the vices, here recorded, equally hateful and abominable: or, feptiwhen, the feventh, (taking nummun enrainedm pro ordinal; as, use fabathorum, for, pinne fabathorum, and the like) and the like) and the like) and for fifth from the fifth and fin, an object of Gode harted, fimply; but the laft, or feventh, of his abomination, which is more : whereupon is tacitly implyed, that therefore it is the greater fin, because an object of greater harred: either way, as I conceive, is not much material, because the end of either

Chap. vi. pilification, by fix, and feren, on it is here was ordinary among whis to be the fenfe; been do not delipse a this," to wir, to bet the febrens, as appears by Job 5.19. He shall deliver ther in fix him escape unpunithed; though he be driven to it by some troubles, yes, in feven,&c.

V. 17. A proud look ] Heb. Haughty eyes. It is observed by most, that as in the former passage, the naughty man is described by feveral members; fo here also in this enumeration of ed by leveral memoers; so nere also in this enumeration of feveral vices, they are most of them, reckoned by the members of the body, beginning from the highest parts, and so down-wards in order; which doth the more confirm the relation (which hath been spoken of) of this passage to the former.
V. 18. feet that be (wift in running to mischief] Rom. 3. 15.

V. 19. Speaketh lies ] Chap,19.5,

difcord | Heb. difcords.

differed Heb. differeds.

V. 20. Aff to skeep thy fathers commendement, and for fake not the three of thy mother. Chap. 1.8. See there.

V. 21. neck] See Chap. 2. 9.

V. 22. is flad lead three The commandement mentioned,

ver. 20. That is, in effect, the Law of God ; as is fhewed upon Chap. 1.8. My fon, Hear the instruction of thy father, &c. and appears also by the words following, For the Commandement is a lamp, &c. compared with Psal, 19. 8, &c. See upon the next

heen thee ] Or, watch over thes. day as mafters in the morning appoint their fervants what to

N. 23. For the commandement is a lamp; and the law is

1.w. 23. "Go ; the commandment is a tamp; and the two 154 light] Plal. 1.98. & 159.160.

the commandment is a tamp] The commandment of thy father, and the lawof thy mother, interpreted as before, may guide thee, as candile by night, and the light by day; and their raproofs are means to fave you. tamp] Or, candie.

V. 24. To keep thee from the cuil woman ] Chap 2.16. & 5.3. & 7.5. The worfe before may be included in a parenthelis, and this verse depends on the end of the two and twentieth. of the tongue of a frange woman ] Or, of the frange tongue.

Luft not after ber beauty in thine beart | March. 4.28.

Latin as a give nor neuron name near! Matth-5,28, militar tel in take the wish her specified? Take heed of her fair looks, as mell as of her force words; for if the catch thee with her eyes, when the hath brought thee to extreme poverty, the will take away they life also.

V. 16. For ] Or, When. piece of bread] 1 Sam. 2.36.

yeares oreas.

and ] Or, then.

the adulteres ] Heb. the woman of a man, or a mans wife.

the adulteres will hunt ] Heb. the wife of another man: that

is, a whore. Or, A woman given to men.
for the precious life] Which should be precious to thee, Mat for the precious life; we much include be precious to thee, Mar. 16. 26. Or, after precious fouls; that is, properest perfore, and well qualified: well descended, well bred, wealthy, &c.

V. 27. Can a man take fire in his bofom] Meaning, that the will never cease, till the have brought thee to beggery, and then feck thy deftruction.

V. 28. Can one go upon hot coales ] A man cannot use familia-rity with such, ar dalliance, but it will turn to his ruine,

Judg. 16.
V. 29. So be that goth in to his mighbours wife] Most ancient Fathers take these words not of adultery committed; but of outward familiar conversation by way of ordinary friendship of ourward familiae senverbation by may so' ordinary friendthip and acquaintance, with another mans wife; a sift Solemon later, and in the fermer series, addetfied his fpeech to them, who (as doubteff many do) frequent and love the company of forme senten, no tour of any evil intention or purpole, either to the company of the company terpret this gotto in, here; then the sense or the former would must be, that as a man samot take fire into his bofome; nor go upon hot coals, but he shall be burne: fo it is as impossible that a man (such a one especially, as Solomon speaks to, young ents a man (litch a one especially, 28 30 000000 spears to, young and lufty, &c.) should long converte (by way of company keeping, must be understood,) with 2 woman, (especially, if wanton, and becuriful; 3nd cunning, withal,) but the fire of low, will knissed in himse 1st, for thet by degrees the shall be drawn to that which at first be would not have thought. This is the more probable, because it is very ordinary for all Writers, Poets especially, to compare beautiful women to fire: as he in that Comick, Accede ad ignem hunc &c. and divers others. However, I conceive that there is not leffe ground for the former interpretation, from the context, and other-

Wife. V. 20. Men do not defpife athief, &c. ] Some would have

kinde of necessity, against his will. And if nor a thief; how much leffe an adulterer? But the authours of this interpretation contrary to the current of interpreters, might have done well, to have howed, that the original word 27 is ever taken for contempt in this kind ; which, I take, is more then they could. The more fate therefore and more received interpre-tation is that Solomon doth hear aggravate the crime of adultery above ordinary their. The comparison is very proper, adultery it felf being a kinde of theft, and fo called ordinarily by Latines and Grecians (furtum, furtive nuptie, yauxonagπΘ; κοι but as a theft of a higher nature; fo, tubject (among the Hebrewes at left) to much more danger and ignominy, the recommendation of much more camper and agreement, then ordinary leaking. I model places, it was death: a mong the Athenians; though not death, yet was the punishment of it very thansitul and ignominious, (722/265, 2422418/2018, 262.) defectived by the Scholiaft upon Ariflophanes. But though thefe was not properly punished by reproach; yet it was a feproach doubtiels, and a great reproach too, to be convicted of it. This therfore must not be understood absolutely, but comit. This therfore must not be underflood ablolutely, but com-paratively oncly; as if a suna faid; a thief is 'an honest man, to you; or the like. Befides, it doth much qualifie the cafe (as point of reprosch a releft;) where repayment necessity, to fave ones life, is the ground. Solomons mind it very well expreffed (and it may be fome confirmation to this interpretaexperfied (and it enay be forme confirmation to this interpreta-tion we follow: ) by an ancient Peor, (though not fo ancient as the citle pretenday) commonly called Phocylides, and the words "Orystow achies, Sapic ship, ship, or distance, Orystow achies, Sapic ship, ship, or distance, Orystow achies, Sapic ship, ship, or distance, N. 31. But if the format, it plant refer formfall ] Of a foundful refloration, we read not any where in the Law is not of bothles, and foundful in forme calles; and in others

fivefold: Exod. 22.1.4.8c. As therfore feven is often taken tor many; so fevenfeld here, for manifold: by which word, tor many 3 to feeding after, for manitods 3 by Minter work, all those different refluctions appointed by the law, are comprehended. So most. Some by feeding, understand feedings or ferencimes: (as Plai, 1. c. purified feedings) the world here: ) that is, fay they, as often as he is convicted, though it be feventimes, or oftener; yet fill he can be but put to restitution: his life is not in danger. Seven-

can be but put to retutution: his lite is not in danger. Sever-ided may also be schen, for plentiful: reflictution with good ad-vantage, such as is prescribed by the law. V. 33. understanding I Heb. beer. V. 33.4. wound and diffusers such the get I That is, death, appointed by the law, or be slain by the strumpers husbands. See ver. 34. or, a wound in his fame, which thall never be done

N. 24. eberefore be will not spare in the day of vengeance] He theweth, that a man commonly seeketh his death that bath abused his wife; and so concludeth, That the husband will accept of no ranfome, to fave the adulterer. V. 35. He will not regard any ransome] Heb. He will not at-

cept the face of any ransome.

#### CHAP. VII.

Verf. 2. Esp my commandments, and live Chap.4.4.

and my law as the apple of thine eye By this diversity of words, he meaneth, Thur nothing ought to be fo dear unto us, as the Word of God; nor we look on any thing more, nor mind any thing fo much. apple of thine eye] Pfal. 17.8.
eye] Heb. eyes.
V. 3. Binde them upon the fine

1713 Them. 1723.
V. 3. Binds them upon thy fingers, write them upon the table of thine heart] Deut. 6.8. 21.1.18. Chap.3.3.
V. 4. [infwomm] Heb. [infunes.
V. 5. That they may keep thee from the strange woman] Chap.

.2. & 2.16.

V. 6. For at the window of my boufe I looked I fpeak not without reason, for I have seen the folly of those that have suffered themselves to be abused by harlots. V. 7. the yeaths] Heb. the fons.

V. 7. the yantos 1 letb. the loss.
V. 9. in the evening 1 Heb. in the evening of the day
in the black and day injuly 1 He themeth, that there was almost
none so impudent, but they were a fraid to be teen; and also
their own confciences did accute them, which caused them to
eleck then ight, so cover their sithinites, by 34 + 15. If Thest.

in the dark and black night] Not fo dark, liverally, but that he could fee him through the window, verf. 6,7. but he doth infift the more upon it, the more effectually to fet out to our apprehentions, the horrour of the thing : all fins, of that kind especially, being rightly deemed works of darkings, thought committed in the light; and those a rightly lad to walk is darkings, thought darkings, it looks to salk in darkings, (I John 5. If we say that we have likewiftin with him; the Sun he a witnefforo their lendneffe

with the attive of an barlot ] Whether a professed harlot, one that all men might at first sight know to be such, (as in some Countries they are bound to a certain attire, of purpole to diflinguish them,) or so attited (which may be said of many, who perchance, intend no surther hurr, though by their attite they give just occasion of suspicion.) as might become an harlot setter, then an honest vertuous woman , may be doubted. That the was (the woman here described) a very harlot by her deeds and actions, is no question ; but whether a professed one. fuch a one as made a trade of it, not fo much for her luft, as for her living a common publick harlot : that which follows afterwards, ver. 19,20. concerning her husband, though not doubted by any Expositors that I can find, makes it to me publick harlor: and that what the faith of her husband, as shough the had one; or he that the had, were a stranger to her lewdnesse; is to be understood, as cunningly and politickly Spoken by her, the more strongly and powerfully to incense and ingage the young fool, it being the manner of such (as Horace, and divers others observe) rather to desire to commit wickednesse with one that hath the reputation of an honest woman, then with a common professed strumpet. Somewhat the herfelf hath to that purpofe, afterwards, Stollen maters are fweet, and bread eaten in fecres, is pleafant, Chap. 9.17.
V. 10. fubrill Heb. referved, if yellow here from

"NI, cuffedivit &c. But if as Mercer, and most others, from 773, obfeffit,&c. then, cineta corde, that is , compaffed about with heart, or fublilty.

V. 11. She is loud and flubborn He fers down fome proprieties of an harlot, which agree very well with those descriptions we find of them in ancient Comicks; as that the is clamorous, we min or time in ancient Comices; as trast time is camorous, impudent, unruly, never at nome, and the like \* fome of which proprieties are repeated again, Chap. p. 13. but fome there allo, which may feem contrary; as that the is fullet and known bushing; contrary to what he faith here, in the verife before; that the is fabit! of heart. We might anilwer in general, as before, that all fuch marks and descriptions of manners must alwayes be read with a reservation, as com lo mode; that is, for the most part: which suppose th, that the contrary may be true somerimes. But whether the same be intended there alfo, as is here fooken of, and described, is a great question of which, see more there.

V. 11. Now the is without,&c.] He infifteth the more upor this. because in those times and countries, it was not the fathion for honest women to be much abroad, nor without great occasion: as by ancient Writers, Menander, and divers others, doth appear : And Sr. Paul, it feems, would have it the fa thion, everywhere; who among other things, requireth in wirtuous and godly women, that they should be orgouped, Keepers at home. Tit. 2 C

V. 13. with an impudent face faid ] Heb. the firengthened her

V. 14 I have peace-offerings with me] Heb. peace offerings are upon me. Some Interpreters would have these peace-offer ings, here mentioned, to have reference to the Young man, as concerning him. either for his good health, or her meeting with him, or both: and should now acknowledge, and congra-tulate her felt, that she hath obtained her wish: or to that effect. But certainly they are mistaken, that think fo. In ancient times, when facrifices were in ule, both among the Jews, and elfewhere, almost all the world over, they seldome did make any feaft, (not fober houfe-keepers, at leaft,) but when they did fact fice: whence it is, that as the word feast, with us. which properly doth fignifie a boly day, is taken for an invitati-on, and merry meeting; so facrifices in the Scripture is sometimes (as Prov. 17 1.) taken for good chear. Hence are those expressions in Comicks, Rem divinam facio; used as a preface to an invitation: and, Sacrificant: dant inde partem majarem mibi,&c. and the like, Now facrifices, among the Hebrews. were of feveral kinds. For in fome, (as in Holocaufts) nothing at all was referved; but all confumed to fmoke and ashes. In others, the Priest had all the flesh that was left : it was his due by the Law. In some others again, (of which kind were those, that were called prace-offerings, properly: of which we read Levit. 7. and elsewhere,) the greatest part went to the offerer himself, who was at the charge of the facrifice : and those were the sacrifices that caused invitations and good chear. Here therefore, I have peace offerings with me, is, in effect, I have good provision at home: this day I make a feast.

shis day have I payed my vows] Which declareth that harlots cutwardly will feem hely and religious, both because they may

&c.) that commit them, or make a practice of them, though | the better deceive others, and also flatter themselves; thinking. by observing of ceremonies and offerings, to make farisfa dio for their fins. V. 15. to meet thee] As if her affection were to him onely.

which was ready for the first comer.

V. 18. our fill of love ] Hob. be drangen with loves. Chap.c.

untill the morning ] Which thews her unfatiable luft. V. 20. He bath taken a bag of money] There is no fear of my husbands fudden return; for he hath taken money with him to supply the charge of a long journey. See before upon ver. 10, with the attire of an barlet. Certainly, if this woman had a husband really, and feared he should know what she did, the was (which neverthelette is most agreeable to the de-feription here made of her,) no common professed harlot; it doubted by any Expolutor that I am In in white I come light on the light on the light of the lig feription in the former verfes, a common harlor; and that what the pretends here of a husband, be but a mere pretence, as we fhew there; it must be understood likewise, that she was a franger, of another nation; and not a daughter of Ifrael; it being against the Law, Deut. 23. 17. that any such should be allowed to make profession of that infamous life, However, it must be added withal, that the word Deut.23.17. is which whether ir be the fame as [1] here, in thefe Proverbs, and in the next verfe there, there is fome question ; and in cafe the words (as is most probable) be the same : ver from I King. 3.16. and other places of Scripture, but especially in this book of Proverbs, it may as probably be conceived, that notwithstanding that Law, Deut. 23.17. by a kind of connivency, divers that were Ifraclitish women born, were permited: but separated though from the rest, not onely by the common imputation of prephaneneffe, but also by legal excommunications: fo that they were either firangers, really, and by birth; or held as firangers, in the common estimation of

with him] Heb. in his hand.

the day appointed Or, the new moon.

V. 21. with her much fair speech she cansed him to yeeld Pair words prevail more to draw men to loofneffe, then wanton se-

with the flattering of her lips fine forced him] When once they

begin to yeeld, they go on, as it wee, by force.
V. 22. He goeth after her first phromey] If he had taken time to confider of the fin, and punishment, he might have efca-

ftraightway] Heb. fuddenly. as an oxe goth to the flaughter] Which, thinking he goeth to the pafture, goeth to the shambles.

or as a fool to the currettion of the flatter] Who goeth cheer-fully, not knowing that he shall be punished. Or he may mean more generally, that the place whither this young man (though merrily and cheerfully, through his ignorance and folly,) is going, is in very deed no other, then as a place of flaughter. going, is in very acca no other, then as a place or insugarer, to the oxe; or publick flocks, to one that is condemned to them: who probably if he be not very desperate and shamelesse) goes but heavily to them, to become a publick spectacle, &c. and fo would this young man go to a harlots boufe, as heavily, and more, did he rightly know whither he go-

as a fuole to the correction of the flocks ] Heb. as the flocks are for the correction of the fuol.

V. 23. Till a dart firihe thorow bit liver He thews the blokifinefie of the young man, who never thinks of his danger, till he have undone himfelf.

[trike thorow his liver] Job 20 24,25.

V. 24. Hearken unto me now therefore] Being warned by this terrible example, hearken rather to my wholesom words, then to the alluring ones of harlots,

V. 26. For [be bath caft down many wounded] That is , the hath wounded many: Or, many have been cast down, by

yea, many firong men have been flain by ber \ Heb, and all that are flain by her strong men.

many firong men have been [lain by her] Many flour men have been overcome by harlors; yea, the most of them that she de-stroyes are flout men; so that the strength of a man is oft overcome by the fleight of a woman; none hath been fo ftrong,but, being careleffe, they have been overcome by luft, ludg. 16.

V. 27. Her house is the way to hell | Chap. 2.18. & c. c. Heb. the wayes to hell are in her house; that is, there are many wayes to hell in the harlots house.

way] Heb. mayas,

CHAP.

# CHAP. VIII.

Oth not wifdom cry, and understanding, &c.] So-lomon declareth, that man is cause of his own perdition; and that he can pretend no ignorance, for a fmuch as God calleth to all men aloud by his ministers in his Church, to walk in the wayes of piety. See more upon Chap, 1.20, Wifdome cryeth without &c.

V. 2. in the top of high places In the highest places, where the may best be heard. Teachers were wont to be placed higher then their auditors, Neh. 8.4. Act. 22.3.

by the way ] Where men commonly passe by, that she may be heard of all men. Thus Wildom speaks openly, in the light, not caring who hear her; whereas, the harlot spake in dark-

not caring who near ner; whereas, the harlot ipake in daik-nelle, and contest, Chap, 7,9,12, V. 3. She crystl) Heb. They cry, Chap, 1.20. She crysts at the gate! Where the people reformed for ju-flice, and which they passed thorow for commerce, Ruth 4-1. Pfal.127.5. Jer.17.19.

gates] Heb. hand, or fide of the gates. . entre | Heb. mouth.

Chap .viii.

at the coming in at the doores] Where they must needs go in. and out, upon all occasions. V. 4. O men ] That is, great men, and mean, as Pfal. 49.2.

Wildom cryes to all forts. V. 6. I will (peak of excellent chings ] Heb. princes : that is.

more upon Ciap.1.1. The croupes,
excellent bings! Chap.2.2.0. See there.
V.7. my mouth [hall fixed; truth] There is nothing but truth
in wildows foech; whereas, in the best mens fayings there
may be errours, as water mixt with wine, and droffe with gold, Pial.12.6. & 19.19.

Plai. 12.6. & 19.10.

mouth] Heb. palate, Chap. 5.3.

wickeduesse is an abomination to my lips] We must speak the truth, not for by-ends, but for love of it, which appears by our hatred of lying. an abomination to my lips] Heb. the abomination of my lips.
V. 8. froward] Heb. wreathed.

V. 9. They are all plain ] Heb, right before him; that is, obvious, and cafe to be found

to him that understandeth] If we erre, it is for want of fight not for want of light.

V. 10. and not filver ] That is, rather then filver, Hof

V. 11. For wisdome is better then rubies ] Job 28.15. Pfal.19 but that fometimes (as procreare, in Latine: ) it is used of generation also; as Psal, 102.18. And the people shall be created, 10. Chap.3.15. & 16.16.
V. 12. I wisdome dwell with pradence ] Except a man have

wildome, which is the true knowledge of Gods will, he can neither be prudent, and a good counfellour, prudented Or, fubrilly.

inventions to energy, restart.

V. 17. By me kings seign J Rolers cannot rule joilty, nor effablish their authority, without wildow 150r from Chrift they have their power, and wildom to use it aright. See more upon Chaps, to 17.16. A divine Sentente, &c. O., G. Chrift, the Eternal and uncreaced Wildom, as afterward, be here propely intended, it agreets with 6006 1.116. For his innew end wildow to the start of the star

V. 17. toby is hat feek me early shall finde me ] That is, they that seek me in my word diligently, with a defire to profit by it, as students do, that rise bettimes to get knowledg.

V. 18. Richet and however are with me ] Chap. 3.16.

durable riches and righteoufness ] Signifying, that he chiefly meaneth the spiritual treasures, and heavenly riches, Heb.

V. 19. My fruit is better then gold, yea, then fine gold ] Chap.

ftorier and Herefies, cannot be unknown. For what is here in the Hebrew 1377, well rendred possessed me : was by the Septhe Heorew 1317, well rendien psychem me: was on the sep-truginit translated extractions, that is, created me: which the Artisins, who denyed the Eternal Deity of Christ, took hold of, and made great bost of this authority: and the Fathers, most of them, for want of knowledg of the Hebrew tongue, were much put to it to answer them; yet many answers were devised; but among them all, not many, very folid and fatisfactory.

Since the Hebrew Text hath been better understood, most men have been of that opinion, that the Greek Translation was right enough, at first; but fince that, either of purpose, was right enough, at hit; but lince that, either of purpose, or cafually by reason of the affinity of the words, deprayed; that is, that whereas they had rendred it, extince us (with an ham and the state of the st that is, that whereas they had tendred it, extrust use (with an if tom xxio politios), that is, politifed me: it had been made afterward, know use (with an if tom xxio ); that is, created me. Certain it is, that Aquilla, and some other later Greek Interpreters had rendred it by krainary las, which is the fame, but more usual, as knowjes. This though it be, at first heart ing, very probable, and by most received; yet upon further fearch it will appear, as I conceive, not true. For first, the author of Ecclesisticus, who lived about that time when the suthor of Eccleshitica, who lived shout that sine when the sprungint did, and often, so was observed in the Preface) experience Solomon, he hash the word xxi\(\xi\) wo (sten, and varied by Ferral Intellig. Eccleshitica x489, \(\xi\) slips of sine sine sine xxxxx \(\xi\) show the xxi\(\xi\) wo (sten, sine xxxxx \(\xi\) show the xxi\(\xi\) show the xxi\(\xi\) show the xxi\(\xi\) show the xi\(\xi\) show the xi\( י. ל. 1 will per of execute tonget neto, proceed: that it, british as a senton region netocone it to that no query-words that do as much excell other, ap Prince so he people: or, words that all on ne made, but that he intended, and foundered were call the femence of budges in times pathy wilso eaflet. See more upon Chap. 1.1. The Proceeds.

The process of the people of the people is the people of the peo ly, but alfoGen. 14.19. & 22, where the word 1777 is found, of God , both the faid Chalde Paraphrafe, and the Septuagint Interpreters, use the same words; the one, their and the other, their slife. No question therefore can be made, but they intended areated: but whether rightly, is another thing. Born up part, I could be content to believe, and I think I see ground enough for it, that the Hebree word [12] think I tee grouns enough to a the the treater that had anciently both fignifications, to paying, and to rester induced though I make no queftion as all, but so paying, is the me proper fignification in this place, yet if it were granted that the word might be translated created also, it kink we should grant no more, but what might conveniently enough be in-terpreted according to St. Pauls expression of Christ, Coloss. 1.15. the image of the living God, the first born (Φςω]ότοκ Θπόσης κτίτεως) of every creature. Neither is the word

or born : according to most interpreters. 

fo proper to things that are made, or reduced of nothing;

V. 25. Before the Mountains were fetled ] Some translate merfi effent, or immers: that is , were funk: with reference to the waters, which are supposed lower then the earth : to express waters, which are luppored lower then the carth: to exprelle a deep foundation, which fuch a valle bulk (as if it were a building:) as mountains are, need to fland firm: Others fair effect; wree fixed; that is, in effect, fettled. Such an expression of Goods Exernity we have Pala, 90. 28 fort the mountains were brought furth, as that then badh formed the earth and N. 20. total 3 Or, make or, make tenally.

N. 20. total 3 Or, make or, make tenally in the many tenally in

Chap. ix.

as Mercer expresseth it : that is, the head, or principal parts of

V. 27. When he prepared the heavens ] Christ was with the Father in the creation of the world, when he made the heavens, girded in the Sea, fet the clouds fast above, and the foun-

in its bounds. V. 30. as one brought up with him ] As a childe with the

father.

inher.

I was daily his delight 1 Heb. delights: that in, his greated ledgher, for even when the world was in making. God the delight: for even when the world was in making. God the delight: for even when the world was in making. God the delight: for even when the world was in his works. A partie of his, is that voice that one down from heaven greatly to this, it that voice that one common glocific when he was uppliced, This is my with become config Christ when he was uppliced, This is my with the world San, in whom I am well felfold. Matthab.17.

Visit he world ship the world felfold in which the configuration on fights of true and faving knowledge. Note 15.1.

Visit he world ship to the with delight to the wide and the wide may be a supplied to the world in the world with the world and the world was in the world with the world and the wide and the w delight; for even when the world was in making, God the Bather took more pleasure in his Son, then in his works. Agreeable to this, is that voice that came down from heaven concerning Christ when he was baptized, This is my well beloved Son, in whom I am well pleased : Matth. 3.17.

rejojeing Or, forting. So verfigi. ones do before their parents.
V. 26. Refercing in the habitable part of his earth ] Heb. Sport-

ing greatly: lo that the work of creation was no pain or labour, but a pleasure to the Son of God.

but a pleature to the bon of God-my delights were with the found of men ] Though he delighted in all the creatures, yet most of all in men; and came after-wards to drell among then, ]oh. 1.4. V, 32. Now burden bearing unto me ] Seeing I am Eter-

nal, and fo dear unto God, and count you as my children, hearken to my counsel, and ye shall be happy. bleffed are they that keep my ways ] Plal, 119. 1, 2. & 128,2.

Luke 11.28.
V.34. Belfed is the man that bewelb me ] Chap. 3.13,18.
waiting daily at my gates ] No pains is too much to get wif-

watching at the posts of my dows ] Men must take instruction when God offers it; and, like scholars, attend their masters hours, verf. 17. V. 35. obtain ] Heb. bring forth.

V. 35. within 3 1200. wing forth.
V. 36. All they that hate me, love death ] Draw death on themfelves, as if they loved it, and gredily feek their own ruine.

#### CHAP. IX.

Visidom ] Heb. wifdoms. Secupon Chap. Wifdom hath builded ] Pleb. Wifdoms : that is, Chrift, the

prygam main pundata 1 120. pr. 1/gams: that is, Gillit, the fupreme Wildom, Chap. 8.1. ber boufe ] He hath prepared him a Church. fevts pileas ] Many chief states, and principal parts of his fevts pileas ] Church, as were the Partiarchs, Prophets, Apofiles, Paftours and Doctours. Some Rabbins by these seven pillars, underhold, and to adorn the building.

noid, and to such the variants.

V. a. bro tenfil; Heb. brev filing.

fise bath ministed her wisted Heb. ministed it: or, paured it out.

So they did, in those hose countereys, mix their wine with water,
to allay the hear of it. So doth Christ fit his heavenly instruction for our caarhly capacity.

etion tor our carriny capacity.

mingled Or, powed out.

fix bath also familised by rable] He compareth wildom to a
great queen, who keeps open house for all comers. So doth
the King of heaven, Match.2.2. This is opposed to the har-

V. 3. Shee hath fent forth] Salvation wrought by Christ will not profit us, except it be published to us. her maidens] The incorrupt teachers and ministers of

Christ, who are his fervants, 2 Cor. 4.2.

the highest places ] Heb. the wings of the high places. V. 4. Who fo & simple ] He that knoweth his own ignorance, and is void of malice.

V. 7. He that reproveth a fcorner ] The 7,8,9,10. verfes may be read included in a parenthesis; for in the 11. verse is a reason given of the exhortation given in the 1. & 6. verses.

getteth himfelf a blot] For the wicked will condemn the re-

V. 8. Reprove not a [corner] Meaning, them which are in-corrigible, which Christ calleth dogs and swine: or, he speakecompaje: J Ur, acute.

"Enrights, which Christ called dogs and from: or she fpeakeven grows and from the factor.

"The man then a fool;

"The fool of the fool of the factor of the field of the fool of the fo not that learners thould not be reduced uniply, we indieg but advisedly and discreetly, considering their malice, and the small hope of doing them good. So Chap, 22, 9 Speak not in the ears of a fool, for he will despite the wisdom of thy words. See

and if thou fooffar my inftruction, the hurt will be thine own.

and it thousen a minimum of the state of the a great question. Most and best Interpreters; (as Mercer, and others) because this woman here is opposed to wisdom, before described and set out at large in this very Chapter; some of wisdoms words being also ascribed to this woman, as vers. 16. Who fo is fimple, &c. compared with ver. 4: before ; and further who fo is limple, &c. compared with ver. 4: before: and further moved perchance, because the defeription, Chap. 7, doth not alrogenher agree, as is there shewed: for these, and what other reasons, k know not have their opinion is, that the sime are not intended; and that what is spoken of the woman here, must be understood allegorically, making this (the allegory) to be the literal and immediate meaning of the words. Of all these the literal and immediate meaning of the words. Or all their passages and descriptions concerning harlots and adulterseles, in general, it was said before, upon Chap. 2.16. from the strange moman, &c., that they might very well bear an allegorical sense moman, &c., that they might very well bear an allegorical sense. and application; and that it is very likely, that Solomon him-felf had a further aim, then the literal and immediate. Now there, as also Chap. 5. 3, &c. Mercerus is altogether for the literal sense; Litera sensus maxime placet (upon chap. 1. 16.) literal iente; Litere femiss maxime plates (upon cnap. 1.16-)
and, 7(s) alik relimquamus aligorias, 8c. (upon Chap. 7, 3-)
and Chap. 7, 11. no queftion at all it made of the literall
fenfe: all the queftion is, whether that electription be a hiftory, (to far he is from fulpefaing it an allegory) or a parableyet now the fame Mercer is to much for the allegorical ret now the lame mercer is so much for the allegorical fense, here, by this woman, understanding herefie, false do-drine, and whatsoever opposeth it self to found wildom, and the true Church and faith of Christ; that rather then the liteand Dectours. Some Rabbins by their feven pillars, underfland the feven liberal atts. Others, the feven gifts of the
flayd Ghoff, Efsy 11.2. Others, the feven fight of the
flayd Ghoff, Efsy 11.2. Others, the feven fight of the
flayd Ghoff, Efsy 11.2. Others, the feven fight of the
creation of the world. Many fuch allegories may be deviced
which may have fome ground of applications to the deviced
literal interpretation is, one professional professional to the form the Reserve where I think there is a liberal
which may have form the continue to the form the form time one professional to the
flat may be a support of the professional to the form the first may be a form the professional to the
flat may be a form the building to the form the first may be a form the form ral fense should be followed, he is content those former passadude not the algorical finely, which will be proper and true, as the other, of the proper and true, as the other, of the proper and true, as the other, of the proper and the proper and true, as the other, of the proper and the prop

and flefully lufts with all liberty; and make much of this life, whileft they live: and those that do not, they account sools wantet tuey live : and those time do not, they account rook and didots and upon this account, they daw many unto them. Which indeed, upon this ground, that the foul is mortal, nor any account to be given after this life, would not be without forme ground of reason? but if otherwise, that the foul (wherein hither] Or, offict, as ver. 15, 16.
V. 5, est of my bread? By mest and drink, in meant the office of my bread? By mest and drink, in meant the office of my bread? By mest and drink, in meant the office of the my bread of God, and the ministration of the facesphere, where the object of the most of God, and the ministration of the facesphere, where the facesphere is their wildom apparently meer bruithness; the bring he capacity, the six of the facesphere is the facesphere of the facesphere is the facesphere of the facesphere of

contrary to Chap. 5.15.

V. 18. dead are there] Prov. 2. 18. & 7. 26. ber guests are in the depths of hell They are as fure to go into the depth place of hell, as it they were there already. A meraphor from a dungeon.

#### CHAP. X.

Verf. 1. THe proverbs of Solomon ] Here indeed begin those that we may more properly call Proverbs ; or Sentences : most of that which hath gone before in the nine forc-going Chapters, containing rather matter of exhortation, in general, to wildom and virtue; and dehortation from vice, and the love of pleafu e, under the representation of a level woman; because women, and the love or bodily pleasures, that which draws away most men from the right way; fuch general matter I by, fit for an introduction, or and honelly might have thrived better. However this transfer the provents, or fentness, So that the amend \$600-18 faition we have here, it as good and warrantable, and more rather then provents, or fentness. So that the name of \$600-18 forestally embased. rather then provents, or tentences. So that the name of solo-mon may be fine prefixed a new, as to a fecond book, or dif-ferent head of collection, taking this word prawts, in a more proper fignification, then before. It is Anthotles observation in the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first of his Ethicks, that young men are not occapable of the first occapable occapable of the first occapable of the first occapable of the first occapable of the first occapable in the sit of his kithleks, that young men are not fo capable of moral Philofophy, becaute, my advanta deaton without, what he meanth by mattern deaton without when the from his 3. Book, where he makes it he propriety of young men. (nextesse Young i for him!-li well diltinguishes or young men, in the first; ) xare more Con disagrage didney with the didney didn that which is present onely. It is not therefore without great cause, that Solomon before he begin with particular instruction ons, did judge this large introduction needful, whom he doth To feriously exhort to the fludy of wildom, and as effectually to tenously export to the itudy of windom, and as effectually dedicated and compared to soft fully detected to the love of pleafure and fentuality. Somewhat to this purpois, fee before in the Prefere, and upon Chap. 1, verf. t. The Property.

A wife for maket in gital father? Chap. 15, 20, Parents look for comfort from their children; and their hearts are dead for comfort from their children; and their hearts are dead

within them, when they are disappointed of it.

V. 2. Treasures of wickednesse profit nothing It may be taken

of the windedy got, in general; or by unlawful means, which though enjoyed for a while, yet aftewards prove the defruction of many families. But competing with Chap. 11. 4. Riches profit net in the day of wrath, but rightcoufful; delivered From death : it may more particularly be expounded of capital causes and judgements; when a man is publikely and legally questioned for his life, or the like. Then integrity may do much, and more then any money, or bribes : but that must be much, and more then any money, or bribes; but that mult be underflood, under a juft government, or judge; whether King or other. For otherwise, that may be as true, that welled unitghtcost men may with mony and bribes breat' whough all lawes, as cobwebs, and pacific their judg; be their cause never to odieus, or hort id: when pooret men, for want of mony, and ranfome, perish for lettle erimes and occa-fions. And in Solomon himself in this very Chapter. The fions. And in Solomon himself in this very Chapter. The victo mass weath is his flowing size; (not as the Post,—hie mass us dentum ells, Pf. longing fis malls pall-frar cuths; which expected we the forence faying and observation) the defination of the powr is their powrsty. And Chap, 13, 8. The ran/long of mass life are in these years and pay man (these again the cafe is alrested; and it is true, according to variety of circumstances; is altered; and it is true, according to variety of circumstances; that many poor, whether guilty on run guilty, whether quelli-ened, or not for much as questioned; efcape on nomine, merely, because poor, and that they have nonhing to to feas; that many pertifi, or are cast, functions; justly, formetines unjustly, because of their powers, who might have cleaped, if they had had any thing to give; hearth not relate, Somemhar to this purpose, for all of in the Perciace, before, and upon Pilon 6-19. Me winderd, &c. Thus must every write and intelligent Reader, and was pilon and the proposed and according to the proposed and the proposed and according to the proposed and according to the proposed according to the proposed and according to the proposed according to the proposed and according to the proposed and according to the proposed and according to the proposed ac ponder and examine many (if not most) proverbs, according to variety of circumstances; and accordingly make application of them; for want of which confideration many are deecived, and by falle application, do themselves and others more hurt, then good. And this is rather to pervert, (as many illiterate, or factious, our of the pulpits daily) the Scriptures, then to use them to edification. But if we take the words with reference to God, and his just judgements, (which by meath alfo, Chap. 11.4. may be understood) then it is abfo lutely true, That riches cannot profit any man to fave either foul or body from the just hand of God, which onely righteoulnels and innocency (fuch as man is capable of, and God in

butters and informery from a norm in capacity on a South Sin mercy doth accept) can do.

18. The Lord will not fulfer the foul of the rightenus to favile plant of the found of the found of the found of the fulfer the just to want for a since, yet he will lead thim confort in due featon. Of this gaid othersities temporal promites, annexed to goldinelle and gold othersities temporal promites, annexed to goldinelle and

Chap, #. eaten in favet] Heb. of feereties: that is, eaten most fe-etly.

may also (and are by Mercerus) be translated, Pauper facit may also (and are by Mercettus) be translicted, Paiper facit linguidaes bilantim (\$\pi\) often about : functiones, the needle, or tougue of a balance) fraudatleatam; that is, A pow man make's a decetiful weight. Or, Linguida fraudatleata facit pasperem; that is, A decetiful weight meters a pow man. So there would be an elegant allusion between \$\pi\] in the first; and \$\pi\ in the first; and \$\pi\ in the first; and \$\pi\) in the first; and \$\pi\ in the first; and \$\pi\) in the first; and \$\pi\] in the first; and fecond member. And certain it is, that as poverty makes many a one fraudulent, (which made Agur, Chap. 30. 10. to pray against it) that otherwise would be honest; so fraudulency, or fraudulent dealing, is the undoing of many, who by truth

V. s. He that gathereth in fummer is a wife fon] He that takes his opportunity for his businesse, credits himself and his: he that neglects it, diferedits both.

V. 6. wislesce covereth the mouth of the wicked ] Verl. 11. When their wickednesse shall be discovered, they shall be as dumb, and not know what to fay : or, other mens violence shall stop their mouthes,

thall they treer mouthes,

V-7. The memory of the just is bieffed Pfal. 112.6. Men shall speak of a just man after his death with praise, and of the wicked with didital and disgrace. Or, the just shall leave a weet fent behinde him, and the wicked, atthicking favour.

ferect fun behinde him, and the wicked, a finking favour. V. 8. a praising food Heb. a fool of fipe. a praising full half pell of lipe. a praising full half pell He that flows a fee folly of his heart by irregular floeth, shall full, whough he look to tile by his talk. See allo upon Chapat. 5. A wife son, &c. [half fall] or, float is bettern. V. 9. He that walqteh prightly, walqteh fareb] Pial. 2.3.4. Hright ways bring peace, though wicked men think them exposed to danger: but crafty plots, to present danger, proved the ruities of the dealiers. See upon Pial. 2.3. 2 find fall made the ruities of the dealiers. See upon Pial. 2.3. 2 find fall made

but he that perverteth his waies fhall be known Heb. UTTS fhall be known] is by some Rabbins, both here and elsewhere, expounded, shall be broken. So Judg. 8, 16, and with them be taught, (1) 7177) the men of Succoth. He taught, (or, as in the margin there, he made to know) that is, (and fo translated by fome) contrivit, be bruifed.

V. 10. He that winketh with the eye, caufeth forrow] Chap.6. 13. He that mocks others with his eyes. See Notes on Chap.

13. He that winketh with his eyes, See,

4 painting lost [half 241] Verl. 2.

4 painting lost [half 241] Verl. 2.

5 painting lost [half 241] Verl. 3.

13.14. The mouth of a righteens man is a well of [ife] Chap.

13.14. Is always reflecthed to there, and cannot be flopt. V. 12. Hatred firreth up fixifes] By discovering and up-braiding mens faults to them, which love covereth, and so ex-

inguifheth ftrife.

tinguisheth strice.

love coverthe all sus] I Cor. 13. 4. I Pet. 4.8.

V. 13. In the sips of him that bath understanding, wisdom is found.] Whereby he knows how to speak without danger, which fools do nor a rod is for the back of him that is weld of under flanding ] Chap.

understanding ] Heb. heart. V. 15. The rich mans wealth is his frong city] A rich man

trusts in his riches: a poor man tears detituction, to want to wealth. See before upon ver.a. and Chap. 18.03, 11.73. V. 16. The labous of the rightens tendeth to life]. That which a righteous man gets, he ufeth to preferve his own life, and other mens; but wicked men use their wealth to undo themcives and others.

V. 17. erretb] Or, causeth to erre. V. 18. with Or, hath.

V. 19. In the multitude of words there wanteth not [in] Eccl. . 3. Jam. 3. 2. Not of pondered words, but of rain ones, which wildom teacheth men to forbear : or, men that are full of talk, cannot but talk amiffe fometimes.

V. 20. The tongue of the just is as choice silver ] Good mens words are of great price; wicked mens thoughts are of small

V. 21. The tips of the righteous feed many They are able to admonify, exhort, counfel and comfort others, when wicked men cannot preferve themselves. of wisdom ] Heb. of beart.

V. 22. The bleffing of the Lord, it maketh rich ] Gods bleffing

Chap, xi.

makes men rich, without these careful toils that covetous men | shall not only lead him in safe paths, but also free him out of are oppressed with al, Pfal. 127.2,3. See also Chap. 3. 32, 33. and Chap. 11. 24. and upon Piat. 25, 14. The fearet of the

Lord, &C.

V. 33. Lit a flort to a foot to do mifchief ] Chap. 14.9.

byt a man of underfinading hult wifdom ] Or, and fo is wifdom

(or, to do wifdoms) to a man of underflunding of underflunding

a man of underflunding bath wifdows? ] To avoid doing mif-

V. 24. but the defire of the righteous, it [hall be granted] See upon Pfal. 21.2. bis hearts defire.

be granted Or, yeeld fruit, as Chap.12.12. V. 25. As Or, When.

As the whirlmind passeth] Asson as a whirlwind passeth away: or, when the whirlwind of Gods wrath passeth over

[o] Or, then. the Or, to the.

V. 26. so is the suggered to them that send him] He is bur a trouble and grief to them that employ him, V. 27. The fear of the Lord prolongeth dayes ] Chap. 10. 11. Good men shall live long, when bad men dye foon. prolongeth] Heb. addeth.

yeeres of the wicked fhall be fhortened] Job 22, 16. Pfalm

53, 32.8. The bope of the righteeus final be gladassic, but the ex-pectation, &c.] This bope of the righteous; and this expecta-on of the wicked, here intended, though it may be extended to things temporal also, yet to relate chiefly to another world, and things eternal, appeareth firft by Chap. 14.32. the wiched and things exernal, appeareth litth by Chap. 14,32. the whiched is driven away in his wickedwelle, but the righteen hath hope in the dath: there is for the hope of the righteen. Now for the expelication of the wicked. When a wicked man dyeth, his expeliation follows in the wind of mind in my perihetin, Chap. 11.

— See also upon Pfal. 39.7. And now, Lord, what wait I for ?

the expectation of the wicked shall perift ] Job 8. 13. and 11. 20. Pfal. 12.10. They that fear not God are accounted wicked men, in Scripture-phrase, though they be not openly pro-

V. 30. The righteons shall never be removed] Plal. 37.12. and 125.1. Out of his habitation: his children shall dwell their after him, Pfal37.29. See upon Pfal. 37.2. For they fhall foom he cut down Sec.

V. 31. The mouth of the juft, &c.] Plentifully, as a fruitfull bringeth forth wifdome] To avoid croffe words , that bring

the froward tongue] Heb. tongue of frowarduffes; that is

accustomed to speak frowardly. thall be cut out ] Like a bad tree, that bringeth forth evil fruit

V. 32. The mouth of the wicked (peaketh frawardnesse) Things justly displeasing to others.
frowardnesses Heb, frowardnesses.

#### CHAP. XI.

Verf. 1. A Falfe balance] Heb, balances of deceit. Under this word, he condemneth all falfe weighte, meafures, and deceir. abomination to the Lord Though fome men make light of it,

yet God hates it. Afalfe balance is abomination to the Lord ] Lev. 19.36. Deut.

25.15. Chap.16.11. & 20.10,23.
a just weight] Heb. a perfett sone.

V. 2. When pride cometh, then cometh frame ] Chap. 15. 33-& 16.18. & 18.12. When man forgetteth himself, and exalteth himself above his vocation, then God, by some sudden accident, bringeth him to confusion.

but with the lowly is wifdome ] Chap. 3.34. Swely be fcorneth the scorners, (by St. James and St. Peter expressed, God resistent the proud, &c. Jam. 4.6, and 1 Pet. 5.5.) but he giveth grace eth the proud, &c. Jam. 4.6. and a Pet. 5.5. Dut he givele grace wate the lowly. I have idense therefore here intended, is Divine widome, fuch as makes one wife to falvation: and for throughout the book, the word must be taken of fuch widome ofpecially: though fome times taken also more generally, for worldly wifdome, or prudence.

worldly wistome, or prudence.
with the lowly is wistome! And, by consequence, honour,
from them that rightly weigh things.
V. 3. The integrity of the upright shall guide them! Chap.

V. 4. Riches profit not in the day of wrath ] Chap. 10.2. Ezek. 7.19. Zeph.1.18. Though well gotten, and not by fraud, as

V. S. direct] Heb, rectifie. V. 6. The righteonfueffe of the upright fhall deliver them] It

transgreffours fhall be taken in their own naughtim fe ] Chap.

in their own naughtineffe] His plots to ruine others, fhall ruine himfelf, Chap. 5.22.
V. 7. hope Or, expectation of strengths; that is, the most

V. 8. The righteous is delivered out of trouble ] Chap. 21.

the wicked cometh in his stead ] It shows the great love of God to his winest constant as nis stead 1 it in two time great to be of dot to his who brings them out of the finare, and their enemies into it; as in Mordeca's case, Esh. 7.9.

V. 9. An bypocitie with his month destroyeth his neighbour 1

Job 8. 13. A man that diffembles with his neighbour, by fair words, leads him to destruction, unlesse he be a wile man, words, leads num to destruction, united ne or a wise man, that by knowledge finds out his drifts, and prevents them: or, amen that diffembles with God, drawes others to do fo; but good men that know Gods Will, will not be drawn by

hypocrite] Or, professe man, P[al.35.16.
V. 10, the City rejeyceth] Because of the good they get by them: whereas, by wicked men exalted they get hurt,

verl.11.
V. 11. By the bleffing of the upright the city is exalted] By the prayers and good counfels of rightcous men, a city is exalted; as it is pulled down by the curfings and ill counfels of wicked

men.

V. 12. void of wildow! Heb. definites of beart.
deflifth his neighbear? Speaketh ill of him, or to hial, y but
he the is thorowly wife [Heb. a was of anterflanding!) will not
herefore [peak ill of others, nor to him that reproacheth him.
Or the meaning may be, that a felf-conceited fool (as none commonly more felf-conceited, then those that are most soolift) because he thinks no body wife but himself, will not hear others when they fpeak , either to deliver their opinions in a orners when they pleak, sither to deliver their opinions in a matter, or to give their advice; no body thall freak (by his good will) but himfelf; but a wifer man will be content to hear others, and to be filent himfelf. See upon Chap. 1.5. A fear others, and to be filent hinfelf. See upon Chap. 1.5, A upon may make you and inversify testing, Rec. Theorems, (e. whom, fee before upon Chap. 1.3, For the training amy of the figure, Rec.). But the very fame, and almost in the fame would, but more fully experted "Oest" (faith he) for shock in your level between the part of the control of the agai, as some there translate: but either family is or along-ther searn, as often: his meaning is, that there is on onan-beau with sometimes, and may speak to the purpose as well as another; by any artists musik, framedate; that is, if thereto third his mighbour to some until mig. Rec. I would with them that are able to read this author in his own language, for by termilations they will hardly understand him, I even for Sa-turalization they will hardly understand him, I even for Salomons fake to read him accurately, whose fayings will give more light often to divers of these Proverby, then large Com-

enderstanding] Heb. understandings.
V. 13. A tale-bearer] Heb. he that malketh, being a talehearer, Lev.19.16.

A tale-heaver revealeth feersts] Things committed to him concerning the speaker, or some other, upon condition of seg-

CTCCY.

V. 14. Interens counfel is, the people fall I King. 12. I. R.C.
Chap. 15.22. Heb. counfels. Such as thip-mafters use to guide
the ship well: for so the word signifies.

the timp well: tor to the word fighther.

V. 15. He that is fixet for a fixeter.

Whose condition he knowes not: or, for one whom he is no way obliged to, and therefore is not vyet to be bound for him. So a firinge woman's fine, that is not a mans own wife, Chap. 2. 16. and

6.1. [ball fmart for it] Heb. flash he fore broken. Heb. he broken by breaking: That is, broken to thivers, as an earthen pot with a fall; and we call it breaking, when wen himse and will not

he that haveth facetifipp, is fure Loveth it not, and will not do it without just caufe. The bated wife, Deut. 21. 15. that is,

furetifbip] Heb. thofe that frihe hands. V. 16. A gracious woman retaineth beneur , and firmg men retain riches] Some, because propy, is commonly raken in a bad fenfe, would have this the meaning, that as violence and bad ienie, would nave this the meaning, that as violents and oppreffion is the way for men to get wealth; so meckness and geatlenesse, for women to get honour, their chiefest wealth. This might do, it Solomon might not ferm so to approve violents. lence in men , as he doth meekneffe in women : or if there were no way, at leaft no futer way, (which Solomon himfelf elfewhere contradicts ) for men to get wealth, then by violence and oppression. More probable therefore it is, that your is here used in a good sense, for an industrious, active;

Althousances and this Solomon by their words intends to fet down the commendation and proprieties as well of the man, will pray God to bliefle him.

"V. 27. He that difficulty feeting to god, protects frowed in the family: of the rooman, that he multis of a house and in mily: of the rooman, that he multis be find, affekt, meet, gracious: this, her chiefed care, and credit: of the man, gracious: chat he muft be painful, laborious, refolute, undaunted , and 16. & 9.15,16. & 10.2. & 57.6. that the must be passing, anonomy, retolute, undanned, and the like; a sail or provide for the fake keeping of his goods againft any wicknee. There was a proverbial faying among the Hebrews, used Efny 49. 14. [7][7][7] 17. [2][7] 17. [2][7] 18. Shall the prop be taking from the mighty? or, from men? To which our Saviour alluding, ground, his parable upon it, Luk. which out Saviour alluding, grounds, his parable upon n.Lus. 11.1.1.2. When a from man armed, expets his place, bit goods are in peace. But when a fronger thou he, that form upon him, he taketh from him all his armour wherein he trulked, and advised his policy. I believe, it his had been thought of, this interpretation of Solomons words would have given all men good content; and that they had forborn to

V. 17. The merciful man doth good to his own foul He that is of a bountiful disposition affords himself things needful, which a cruel man doth nor: or, he that is good to others, shall receive a reward for it.

V. 18. The wicked worketh a decestful work That promifeth V. 18. 100 where worken a actest yet work; I nat promite a reward, but brings none, Roma. 5.1. Eyels, 11. His reward, or that crewed which he promifed himself, and aymed a reven in this world, foren faiteh. but in case he speed, or the unmost of his desires; yet is it no reward properly, but a hair ra-

ther, to lead him to exernal destruction.

to bim that fowerb] Pfal. 112.9, 10. It is like good feed: 

Secher, for gechar, areward. But because Elay 19.10. this word שבר Sether, is there alfo found, (פל עשה) there translated in our English, all that which fleets and point for file, or, of fixing things,) and by most; fleets and point for file, or, of fixing things,) and by most; (among others, by learned Mercen) conceived of necessity to fignific there objectionem, stanfaram, or somewhat (Junius renders it, exabinum,) to that purpose; which garned; it followes, that not in there for no no same stanfarament. upon this, fome Rabbines infer, that it is not without fome allufion to that word and fignification there, that The is here put for , the more emphatically , fay they , to fer here put for Joy, the more emphasizany, any they, to let out the certainty of the reward, as a fifter-man thinks himfelf fure, when he hath the fiftes inclosed in his net, or dragg. Many fuch fectet allusions there be in the Scripture, which makes me, after Mercerus, to take notice of this observation. Yet I will not bind any man to believe it: if it may go for a probable conjecture, it is the utmost that can be said of

As righteoufuisse tendeth to life be unfoldeth what he meant in the last verse, expounding the last part first. fo] Hcb. and.

[6] Heb. and.

V. 21. Though hand joyn in hand, the wicked shall not be un-punished Chap. 16.5,
the wicked shall not be unpunished. A wicked man cannot free himfelf from mischief; but a good man may free his posterity

V. 22. so is a fair woman which is without discretion] Heb. that bath departed from taffe; That is, that wants reason to guide her felf. Or, that hath toft her favour : That is, her credit, by light courfes.

light courfes, the expeditation, the expeditation, the expeditation of the expeditation. V. 23. The defire of Or, To the defire, The defire of the rightenus is onely good! The good shall have that happinelse they defire; but the wicked can exped for notice the California.

that applied they believe the transfer of the 14. The fecret of the Lord.
V. 25. The liberal foul shall be made fat ] 2 Cor. 8. 8, 7, 10.

from frigare, that is, to mater, as it is here. V. 26. Hethat withboldetb corn ] He that keeps corn till be dear, or faulty.

V. 28. He that trusteth in his riches, shall fall ] Like a dry leaf. or as one that trufts to an unfure flay, Elay 36.6. I Tim. 6.17. but the righteous that truft in God, shall flourish like a green

leaf or branch. the righteous shall flourish as a branch ] Plal. 1.3. & 92.11, &c.

Jer. 17.8. branch ] Or, a leaf: That is, a green leaf.

branch J. Or, a (tag): That is, a green lear, V. 29. He that troubleth his own hosfe, shall inherit the wind I Chap. 15, 27. By imposing teo much labour, sparsing too much, or raising quarrels; he shall not mend his cleare, but

impair it.

the food findl be fervant to the wife of bear?] He that hath not wit to keep what his friends left him, must in his old dayes ferve them, that are wifer then himfelf.

V. 30. and be that winneth] That they learn of fome, they

teach others. he that winneth feuls, is wife ] Subdueth them to the knowe ledge and will of God, 2 Cor. 10.4,5.

winneth] Heb, taketh. Or because the noun that comes from that verb (one of them.) fignifies, discipline, doctrine; fome make that to be the fignification of the verb also in this place; and translate, qui disciplina imbuit ; that is, he that deth instruct, or teach: which pointern at the ordinary way of wining of fouls, by teaching; whether by publick preaching, or by private admonitions and inftructions at home. But it is done often by a godly life, and good example, as effectually and more effectually too, foregimes.

V. 31. Behold, the righteous shall be recompensed in the earth 1 Pet. 4.18. Punished for his sins.

# CHAP. XII.

THo fo loveth instruction, loveth knowledg ] Racalled reproof afterwards. It is a fign he loves knowledg, that can bear his mafters reproof : but he that cannot bear it, loves it no more then a beaft,

V. 3. the reat of the righteens finall not be moved ] Chap. 10. s. The flate of the righteous, though it flake fometimes, yet is like a deep rooted tree, it will not be blown down, whereas the wicked, when they feen ftrongeft.

V. 4. vertuous ] Heb. Of vertue, Chap. 31.10. A vertueus woman is a crown to her husband ] 1 Cor. 11.7. Not onely an excellent helper, but alfo a chief ornament in

Not one-y an execution teaper, but all 0 a chief ornament in the eyes of others, Chap, 31.3.

V. 5. The thoughts of the rightens are right ] Heb. judgment, That is, righten judgements ought to be, the consider the wiseled are detail ] Not onely their rath thoughts, but also their deliberate ones.

V.6. The words of the wicked are to lie in wait for blood 1

P.6. The words of the whiched are to the in main for blend Inpp. 11,18 CO, words, for works and Alliens, an often, the wants of the spright fluid deliver them I Thole whole blood the whiched fleek to food. I Sam. 19.4 a.o., themselves. As Chap. 11.9. An injectic with his must delivered his might have; but though beamled fluid the juff be distincted.
P.7. The winced are overtowns, and are no I Flai 37.37. Chap, 11, 21,

V. 8. of a perver se heart ] Heb. perverse of heart.
V. 10. A righteon man regardate the life of his heast ] Is merciful even to the very beast that does him service. He doth not

over-work them, and affords them good keeping.

the tender mercies of the wicked are cruel ] If they be cruel, when they pretend to fisem mercy, what are they, when they come with a drawn fword to fied blood? tender ] Or, bowels.

V. 11. He that tilleth bis land, fall be fatisfied with bread ] Chap. 28.19.

he that followeth vain persons, is woid of understanding ] And

ne that jeuoweth vanh prijent, it word of unarthanding J And fo neglech his businesse, whereby he should live. V. 12. The wicked defirith the net of evil mea; but the rost of the righteomyield. Sec. ] Men who have no grounds in them That is, rich.

The librard [ad] Heb. The foul of heiging.

It is have the heart of the library for the heart of the library for the heart of the he extremely to be of their fociety, that they may thate with them; but the root of the rightcour, which hath its growth, under ground, not feen by fleshly eyes; by Gods constant and fecret bleffing yleldeth to abundance, without any fuen viothe prople font eurse birm Heb. frihe bim thorow. For curses lent indirect. means. So we may expound it of tempor. bleffings alfo. But it is more likely that the fruits here intended, are the myllical fruits of external life, to the righterous Is fine to him, being a food of truth, Revel. 22.175, himself 1; and the spiritual fruits of good instruction, and example, to the conversion, and spiritual improvement of marking the conversion, and spiritual improvement of the spiritual in the spiritual interval of the spiritual in a tree of spiritual in a spiritual in word; first I answer, that those diftinctions of words do not alwaies hold as for example, in the first Pfalm, first verfe, three forts of evilmen by way (as many are of opinion,) of gradatinotes of evilmen by way (as many are of opinion,) of gradation being mentioned. בין ארום ארום אינה אור בין אינה ארום אינה אור בין אינה ארום אינה אור בין אינה אינה אור בין אי Secondly, as there is great affinity of letters, fo frequent permutation of fignifications also between to be coul | to bave fellowship and my 10 braile in peces; or to defire; (as the word is translated Chap. 13, 20,) it is not improbable that Solomon might make choyce of that word in this place with allufion (as there is a manifest ellufion in the very words, Chap. 13.20.) to some of those other fignifications. Lastly, the Hebrew word there transfated the net ; fignifies bunting alfo, and (if the 2) be radical) a cafile or fortrefs : which fignifications are here followed by fome. But for the first, whether neations are necessioned by some, Ductor the next, whether next, or basting, there will be no great difference of leftle. But if we translate, furtref, 32 lunius doth. Difdatat improbus prasidi-um malovumfed radix justorum det illud: ) then the best lense (whether malerum, be taken for a Neuter, or a Masculin: either ef whichthe Hebrew may be: ) will be, that wicked men are very careful to provide for their fecurity; but in vain; because it is the prerogative, and as it were, the natural fruit and effect of integrity, and godliness which is often inculcated in these Proverbs : and how to be understood, see upon Pfalm 91.5. Thou fhalt not be afraid for the terrour by night, &c. the net ] Or, the fortrefs.

the goot of the righteous yieldeth fruit ] Meaning, their heart within, which is upright, and doth good to all.

V. 13. The wicked is suared by the transgression of his lips Heb. The fnare of the wicked is in the tranfgreffien of lips, Chap.

18.7. An evil mans tongue brings himselt into trouble, and a good man helps himfelf out, I Sam. 25.

P. 13. Aman [halt be fatisfied with good by the fruit of bi.

mouth ] Chap. 13.2.

and the recompense of a mans hands shall be rendred unto him ] A good man shall be rewarded both for his good words and

V. 15. The way of a fool is right in his own eyes ] Chap. 3. 7. His own device: for he thinketh himself wifest, and hearkneth to no mans counsel. See upon Chap. 1. 5. A wife man

he that hearkneth unto counfel is wife ] No man is naturally wife: every one therefore must get wildom by hearkning to others, Job 11.12.

etters, Job 11.12.
W. 16. A foot weath is prefently known ] Or, A foot is known in the day of his wrath. For then he vents his folly, prefently ] Heb. in that day.

a prudent man covered floams ] Bridleth his affections, that

he may not speak, or do any thing that may shame him a or, hideth the shame of another, by taking no notice of an inju-

V. 17. He that fpeaketh truth, fleweth forth righteoufnefs ]

Chap 145.

a falfewinness ] Heb. of lies.

v. 13. There is that peaketh like the piercings of a sword ]

v. 15. There is that peaketh like the piercings of a sword ] Pfal. 57.4. & 59.7. It is not every man that doth fo, but there

are some so bad, that their tongues wound like words.

P. 19. The lip of truth shall be established for ever A true speaker can stand it out to the end; but a liar can shift but a while. Or it may be understood as properly with reference to another world, that eternal life shall be the reward of truth; whereas all that is got by lying, and cheating, and fuch indirect

whereas art that is got by syning and the same, and that con vanish away.

Courses is but for a moment, and shall soon vanish away.

V. 20. Deceit is in the beart of them that imagine evil ] Or, Deceit returns into the beart. That is, they that seek to deceive others, hurt themselves : but they that give good counsel, fare the better for it themselves.

V. 21. There [hall no evil happen to the juft : ] Because al things that happen unto them in this world, whether in the numgs casa inspect unto them in one worth, whether it the nume of croffe, or profperous events, work together for their, good: Rom, 8, 28. So the former reference upon Pfal. 9. 7. Thou shalt me to a fried, Re. And of temporal promities in ge-neral, fee upon Pfal. 37. z. Freinet thy suff; &c. and after ver-

they that deal truly are bis delight ] That do as they fpeak,

which liars do not V 23. A prudent man concealeth knowledg ] Chap. 13. 16. 82 15.3. He that is wife reveals his knowledge, onely when he may do good with it: but fools by prating thew their folly. Some of the ancients have excellent fayings to that purpose, that we should not conceal knowledge, but treely and ingenuoully impart it unto others. Their meaning is, that we should not conceal it our of envy; nor that we should make brags of it, or profiture it to the contempt of them, who are not likely to be benefited by it: which is to conceal it, in Solomons

V. 24. The hand of the diligent [hall bear rule ] Chapter

The flothful [ball be under tribute ] Or, deceitful : For fuch

men live by their wits, not by their hands. V. 25. Heavingle in the heart of man maketh it floop ] Chap. 15.13. As a heavy burthen weighs down the body.

a good word maleth it glad ] A word of comfort from a

word ] Or, matter, Chap.15.20.
V. 26. The righteom is more excellent then his neighbour, but the way of the wicked seduceth them ] To more excellent, beres is by some, (as Mercer and others; and so by our margin here.) rendred abundant : and fome thatfollow this translation, make this fense of the whole, (which is agreeable enough to divers other places of Scripture, ) that the just and godly shall abound in all good things, when the wicked, through their may, or wickednelle, shall erre, or wander for want ; that is in way, or wickednelle, final leve, or wander for want; that is in cited final log. I do not fee, but his may do well enough: certain it is, that the felterew \_\_jpinj here, and by medic represers, expectedled feltents them, may as well be transfared, coajets them to vere; or to wander. Yet failured him once generally exceeded, for all fixed a the winder of warmenable fenis; to windien a continue where the first of the first own the winder of the continue was of the decision of the continue was of the decision for the thirt wicked life, leads the continue and feducies have from the truth set, teans mem to destruction; or that that where life; leads them to wicked opinions, and feducers them from the truth, though right before in their faith. And this may be the fend of this latter part, whether we translate execution; or abundant in the first. But if excellent, Rabbi Kimki makes the fende of the whole (and this too, not improbable :) this: That righteoufnesse is of it felf, a more noble thing then unrighteoufness, and more commendable, few or none make any question: and by consequent, that a righteous man is more excellent on: and by contequent, that a fighteous man is more excellent then his neighbour, or any other that is not righteous. What then is the cause, that so few apply themselves that way, to follow his example? Because they see, that (Virtus laudator by alget? as one of the Poets.) though justice be commender aigst: as one of the Poets; ) mough juttice be commend-ed and commendable, the most men thrive in the world by in-justice. To this purpose see more upon Chap. 1:32. For the turning away of the simple,—and the professing of fasts that de-troy them. The Vulgar Latin (which some take upon them to justific as the most genuine sense: profunde & germane, saith Cornelius a Lapide, which I wonder at : ) expressent it : Qui negligit damnum propter amicum, jufius eft. It doth afford them that follow it, sufficient matter of discourse (and so their vonat rollow it, lumicent matter or officourie (and to trief vo-lumes come to swell;) how a man is bound to neglech his own profit, or advantage for his friend, or neighbours sake. There may be good use enough of that speculation; but as to Solomons words, I conceive it altogether impertinent.

V. 24. The flothful man rofteth not that which he took in hunt-ing As if a man should say; I am not the richer for any thing you ever gave me; the meaning may be, either not the richer because it did not thrive with me; or, because you never gave me any thing: (o here, rogeth not; either when he heh hit; lets it spoil, or be lost through negled and lazinesse: or, rogeth not, because through lazinesse he will not sake the pains to hunt, or to hunt diligently, and fo gets nothing : which, of the two, is the most probable interpretation. In ancient times, before men were incorporated into towns and cities, hunting was a principal object of mans industry; and it is very likely that the Latin word fludium, came originally from the Hebrew 7773 which fignifieth to bunt. Moft likely neverthelde, (as moß are of opinion) that the words are to be taken proverbielly, to this effect, that as it often fells out, that they that have taken great pains in hunting, and have got fomewhar, yet through foune either fuddain chance happing to their own person, as either death or sicknesses, or some other calualty, through which they are bereaved of their prey, they eat not of it : fo it is with the wicked mans wealth, which though he scrapeth and heapeth together with much labour, yet he doth not at all, or, not long, enjoy. This to be the right meaning of the words, most Interpreters agree; but for the truth of the fentence, it must be remembred, (as hath been 16: or that resum.

V. 21. Ling lips are abstinuation to the Lord ] Chap. 6. 17

Though God hare all manner of evil; yet lying is most hater
there be now and then, in every sge, some notorious extent there be now and then, in every sge, some notorious ex-

amples soit: which if there were not, it is not likely it would to leave their fins. So some. But the most obvious, and more amples afix: which if there were not, it is not likely it would be a become the common an other vision among the wife, he then too, who also have divers fayings and fenences: on the purpose. If it is objected, that it is falls out with the righter out too fometimes, (or fay, as often, or oftner, if ye will; though I to believe it not) and therefore, not the proper cafe of the wided 3 I instruction which is the chief common the wide of the common that the chief common that the chi the righteous and the wicked, upon which the observation is | sing that it will be bitternesse in the end) in the accomplish-

Annotations on the Book of Proverbs.

6. 9.

but the substance of a diligent man is precious] Heb, but the Subflance is precious of a diligent man. Such trajections (as they call them) are frequent in Screipture. Yet the words

Chap, xiii.

Verl. 1. [Nitruttion] Or, reproof.

V. 2. A man [hall eat good by the fruit of his mouth] Chap, 12. 14. He that useth his tongue aright, shall get good by it : he that doth otherwife, fhall get hurt,

V. 3. He that keepeth his mouth, keepeth his life] Chap. 21. 22. From rath and hafty speeches.

V. 4. The foul of the [luggard, defireth, and hath nothing] He ever defireth, but taketh no pains to get any thing: and therefore must lose his longing.

V. 5. A righteous man hateth lying ] A man is not righteous that abstains from lying, unlesse he do it out of the hatred of lying ] Heb. a word of a lye.

and cometh to [hame] By his lying.

V. 6. Righteousnesse keepeth him shat is upright in the way]

Chap.11.3,5.6. the finner] Heb. fia.

rejoycetis] Oc, (ball rejoyce. but the lamp of the wicked flall be put out] Job 18. 6. and

lamp] Or, candle-

V. 10. Onely by pride cometh contention] Angry men are prowoked by wrongs ; but proud men contend for preeminence or, the main cause of contention generally is pride. See Jam 3.13 &c. Who is a wife man, &c.

with the will-advised is wisdom] Proud men quarrel, be-easile they hearken not to counsel: they that hearken to it, are too wife to quarrel.

V. 11. Wealth gotten by vanity, [hall be diminished] Chap. 10.

2. &c 20. 21.
by [abour] Hob. with the hand.

V. 12. when the defire cometh it is a tree of life] Chapter

V. 13. Who fo despifeth the word fhall be destroyed ] Meaning, v. 13. Now to copylics the word spate to editive del Meaning, the word of God, which by he is admonthed of his duty. finall be rewarded ] Or, shall be in peace.

V. 14. The law of the wife is a fountain of life, to depart from the snares of death] Chap. 14.17.

V. 15. the way of transgreffours is bard ] Or, barlb. And therefore displeasing to others,

hard ] Or, rough V. 16. Every prudent man dealeth with knowledg ] Chap. 12,

23. & 15. 2. layeth] Heb. Spreadeth.

V.17. A wicked meffenger falleth into mischief ] An unfaith-ful messenger shall be punished, because he hath wounded his mafters eftate by neglect of his bufineffe : but a faithful one, which hath healed it, shall be rewarded.

the rightrous and the wicked, upon which the observation is a given to the right of the result of the result of the result of the right of the right

V. 20. He that walketh with wife men, shall be wife] And so preserved, whereas a companion of fools learning folly of them shall perish.

Shall be defroyed] Heb. Shall be broken. Ot, Shall be worfe; they can them are trequent in sortentials, act the mount might be charterfor ordered oo, her to the fame effect; and this is the most probable construction.

CHAP. XIII. exchange fignifications. See upon Chap. 12. 12. The wished defiretb,&c.

dijutto, Sc. V. 21. pursuith ] Heb. eagerly pursuith.
V. 22. A good man leaveth an inheritance to his childrens children. He leaves it to his children, and they to theirs, (as if dress He leaves it to his children, and they to theirs, (as if you should say De ben's questits leature tertius here: according to the Poets expression; De male questits vix gaudet tertius hereit, which comes to the same effect:) whereas the wealth of of wicked men many times comes not to their own children, but to good men, that have no relation to them, Pfalm. 37.

the wealth of the sinner is laid up for the just ] Job 27. 17. laid ] Neb. hidden.

V. 23. Much food is in the tillage of the poor ] Ch. 12.11. If he follow his bufinels with judgment, without which, rich men may want. This interpretation is much confirmed by a paffage in Ifay, where this very word DBUD (16. 28.26.) is used concerning the mysteries of husbandry: there translated discretion: For his God dath instruct him to alforetion, (or, judgethe justing tree, just.

1. % but they or hearth not rebule.] A rich man questioned different : Fe this God dath inputs him to allocation, or, judge and troubled, may make his peace by his riches: but a poor min) and dath teach him. However, the roots may be entered. and troubled, may make his peace by his riches; but a poor; menty and are near nom. However, the words may be other-man is feldom questioned; or questicled with, having nothing to loofs. See upon Chap. 10-15. The rich mans wealth &c.

1. 9. 17 to legical the righteness rejected; Chap. 4-18, 19,

1. The professive of good men is like the light of the Sun, which is the contract of the contract of the professive of good men is like the light of the Sun, which is the contract of the contract o nereresting bings more joy till; but the prosperity of the man fit ei jus: or, citra judicium: (both Merceus lus expedii wicked is like a candle, that lessens till it go out.

only that is, through univolvendually. Which may also be conons) that is, through unrighteousaesse. Which may also be confirmed by otherlike passages. This interpretation Mercer doth prefer before any other : but fince the Original words doth preter before any other; but fince the Original words will afford either, let the Reader the list chies. Junius is fomewhat different; stedig qui conjunit; fauntit i, cand in his margin, in more official that i, but there is who defines in implicit through his flatifulatific; which fenfois, offic left, as we remarked by the comparing with other like praiges; as any other; but not of proper, as I conceive, to the Original words of this other.

V. 24. He that fareth his rod, bateth his fon Chap. 23.13.
Doth as one that hates him; lets him be corrupted, and fo undone.

he that leveth him chafteneth him betimes ] Ere his fin grow to

V. 25. The righteom eateth to the fatisfying of his foul Pial. 34.10. & 37.3. Hath food to fill his belly,

#### CHAP. XIV.

Verf. 1. E Very wife woman buildetb ber houfe] Encreafeth and fervants: but foolifh women ruine the family. Pride and tervants: Dut roblin women ruine the samily. Prince then must not make a min despite the counted to a prudent wife, nor affection force him to give way to a foolish. There may be a further meaning also (if nor the literal and imme-diate) in these words. God is said to have made the godly midwives houfes, Exod. 1.21. but thele words are otherwife both translated, and interpreted by some; as Junius, particularly.
But there is no question of Ruth 4.11. where we find a folemn form of bleffing women, when married, then in use among which fignifies to build. Why then fhould not a wife, that is, white trians repost, journe to motions a sum, is the state of the first of the firs

ed, or at least mentioned, as a curfe. So that as the godly woman may be faid to build her house in both those respects: fo alfo the foolish or ungodly, to pluck it down, not onely by her flerility, but also by her bad carriage and administra-

v. z. He that walketh in his uprightnesse, feareth the Lord ]
Mens courses show, whether they fear God, or despite

but be that is perverse in his wayes, defissed him ] Job 12.4.
V. 3. In the mouth of the social is avad of pride ] Some by a
rad of pride, would have that rod undersood wherewith the
sool himself is punished, often mentioned, as Chap. 10.13. & fool huntelt is punutned, otten mentioned, as Chap. 10.33. & 26.3 A staff in the foolet back, &c. and this red, here called, a dwd of pride, because many fools by proud talk (asmuch pas any thing), expose themselves to the siah. Others more probably, by a red of pride, understand proud foornful words, words of proposed and contumely, very frequent in the mouth of fools, reproacu and consumery, very requests in the mount of tools, whereby shelp this as other men, as it were with a fath. The Latines safe to fay, wingula Cenfaria, of rigid and overfevere judgments and cenfares. Solomon might sym as both, that whileth proud Fooles firste at others with their consumelious. tongues, they expose themselves to the stroake, which haply they might have avoided: according to that of the Poet, Ca. they might have avoiced: according to that of the rock; be-dimus, inque victure problemus oran faciliti. There he allo, who think that fooler salk might be called here, avad of prick, because fooler oftentimes (as children) flock more frequel, great mens faults, then wifer men date do, Which istrucenough: the more is the pity. Even a wife man shall be accounted a fool, if he speak freely, though it lye upon him as a dury. However, I do not think this to have been Solomons

meaning.
V. 4. Where no ozen are, the crib is clean] By the exe, is meant labour; and by the crib, the barn: meaning, without labour, there is no food for exteel, much left for men.
V. 4. A faithful winnife will not [ve] Exod. 20.16. & 23.1. Ch.6.

v.5. A janoju winnige with not tye jaxon. 20.16. of 3.1. U.h. of 20.11. Which make little or no confeience of lying; especially if it be upon an extraordinary occasion, or for a friend, or in a good cause, or the like. But as he is a faithful wintess in very deed, who will the like of the confeience of the like. the like. But as he is a faithful wintelle in very deed, who will not by a fine that reliefth lyes, the in perence be what it will, he is a falle wintelle. So many upon a perferation grounded upon form courard performance and appearances, (a long payers, diligent hearing of the word, and the like, that they are godly and religious, flick at no manner of unrighteoutifies in their daily practice, and dealings, and never think the worf of themselves for it: or othors St. John faith, Latte children; Let so man deciror you 3 lee but don't glossy fully in perfect themselves for it: or othors St. John faith, Latte children; Let so man deciror you 3 lee but don't glossy fully in platon. Commander the strength of the neffe, who not for his credit only, or any other worldly con-ederation is faithful; but because he maketh a conscience (betore God) to tell a lye; and not onely in bearing of witnesse, but even in his ordinary life and conversation doth avoid to tell a lye: whereas others, who upon ordinary occasions make no conference of lying, through cultome of lying, may be drawn in time to bear falle witness also. So some Rabbines,

Jawa in time to beir fille winefe tife. So some Rubbines, who are followed by some other Esposfers. Both good j but think the former the more genuine interpretation: A fairful 1960. Of fairful angle. A fairful 1960. Of fairful angle. And the time 17 That is, when a foomer feeketh. For it is not the propriety of a footnet to feek after wildome: but when he doth, it is for his own ambition, van in groy, (as Simon Magus ald, Ads. 3, 18, 19, 19, or some other worldly end; not in simplicity, and sincerity of heart, to glorific God with it, or out of love of godlineste: in which case, no wonder it the feet, and find not. For he form the footness, it has been the footness; that he viewly eare and the though, Chap. eth the fcorners; but be giveth grace unto the lowly , Chap.

hunwledge is eafie unto him that underftandeth] Chap.8.9. [nuvledge is ease unto him that understandeth] Crup.8.9.
The wisdome of the prudent, is to understand his way: but the fully of fooles, is decit! Heb. [] PADIT, translated by Mercerus, Sapientia callidi: by Junius, Sapientia assui. The Metercus, Sapratae callidi: by Junius, Sapratiae flatt. The matter of this laying, is excellent 3, and the expertient appropriate of the matter of the laying, is excellent 3, and the expertient out of, and most heartily (from feeredly, one-penty,) applied themselves in, then to be flabile, and orifly: or as set renslites, prader, and worldly wide. Now Solomon tells subtered what that crist, or predence is, and wherein it, following the confident, and the same are set of the confident, and the same are set of the same are set. and what again is the proper craft of fools. A wife mans craft, and what again is the proper craft of fools. A wife man craft, faith he, is to fools into his own actions, and to observe him-felt; and the craft of fools, (or wouldly wife men,) swhere her band and glory as great wifelones; his their folly; or, is mere folly. Or, Their folly, is their craft; which comes all to one. Such idultiful fall he soums fieldens, fee. as Mercerus here: that is, Fooles through their folly mind nothing

elfe, but how they may cheat, or over-reach, and overplot others: this is their wildom, and that wildom, (as they deem others: this is their wildom, and that wifdome, as they deem in, is their folly. By the antithefis it clearly appears, that the words must thus be supplyed and interpreted. And so junius coo, Sapientia alfaut, est adverter a dwam fundir ities auten solutionmen, and dolum. words, that by ancient heathen Philosophers, and others, so words, that by ancient neather remojophers, and others, to much admired wifdome, by them confectated in some of their most holy Temples, expressed in those words, Know thy self-a and by Socrates afterwards (whose ordinary speech, and motto, and by occrate atternates whose ordinary speech, and motto, which became very famous in after ages, included in one verse, "Orlinus is usyspeors, &c. to this purpose, was, That he that is wife, should be wife at home, to observe his own actions, what jult, what unjult; what right, what wrong, &c.) further advanced, for which he was himself among the learned Gentiles; vanced, for which he was himlest among the searned Gentiles; both Romans and Grecians, little leffe then adored: in thefe words, I (ay, most elegantly and pithily comprehended. It is a common subject in the writings of ancient Philosophers, and they have done so excellently well upon it, that Christians (as many as are able) may be sent to them to learn, and edite. But especially to what they have written concerning Anacharfis the Scythian Philosopher, his long fearch for wisdem among the Grecians, and his determination upon the matter, and their large Commentations upon it. There be other paffages (see ver.14. The backflider,&c.) in this Chapter, that would (see ver.14. The basequare, Sec.) in this Chapter, that would make a man fulpfied; that Solomon was not unsequainted with ancient Philosophy; or rather, that ancient Philosophy hath been beholding to Solomon. Some expound the large part of the verific otherwise too, which is as agreeable to the Hebrew, and not leffe agreeable to ancient Philosophy : But Hebren, and not left agreeable to ancient Philolophy: But the filly of flowist is detti; he has, by they, the wickedness of wicked men proceeds from the error of their judgment. For all men, doubtless, propose to their fillers they do course, but the state of the property of the property of the but they are true happinelle: fo that what they do course, to that end, proceeds from want of judgment and all the which is differentiable they are the state of the property of the it ruly evil. Or to expertise it with in the state of an ancient Phil-is truly evil. Or to expertise it which is that the thirds are his to make the property of losopher; Whosever simuth, doth in that decline from his pur-posed end, and is certainly deceived. And this is rational Aripojec ema, ana is cervanny accervan. And this is rational Art-flotle's doctrine allo, who disputes at large and maintains, that he is a good man, who exact repres op due, judgeth aright of all things: and to whom (ev exacts T danches quely las:) the inngr: and to whom fer evacus: I danger equiples: I the truth of all things delta appear: and again, that dayee and successfully and appear with a temperature y that every naughly man is ignorant. Ethick, Nicom. 1.3. c. 4.8c. Upon this ground they make excellent inferences against anger: but we will not digresse so far. Diodat is the man, who commends this sense unto

V. 9. Fooles make a most at fin; but among the righteous, there is favour.] This paliage is very differently expressed by Interpreters. What we have here, Fooles make a mock; is answered. able to the most usual fignification of the Hebrew word ane to one most until aguncation of the testeew word [YPs]; confirmed also by Chap. To. 32. It is flort to a fail, to do mij-chief. And as for the fectord member, there will be found in it a very plaufible (observable in not for these tenences) an-tithesis, if with some we expound the whole verse to this pur-pose. That as fooles, being path all sense of goodnesse, fand more, there are a feature (tube as it; s) in fine 5, on a much more, there are likely and a more and a feature of the intermediate of the simulations o more, piece aviette [187], an inward complacency, peace, and a leasture on the join from righteous stiens, and a virtusus life, but he could the fame word fignifies allo is freight, (properly, the gir as a mediator, or interprete, ) fome following that feath, transfer, Statis injuntus deliction, or interreties the inserved-ride; (fo Merce), and expound. That as the test is of fooder to the contract of the contract of the first piece of the contract of the first piece of the contract of the liate offences; fo the discourse of the just, to maintain good will and friendship. Rabbin Ezra, cited by Mercerus, hath a very different interpretation of the word WHR, and thereupon grounds a very different sense of the whole verse: but I fee fo little probability in ir, that I paffe by it as imperiment, I dare not fay fo of Junius his translation, and exposition, which s not leffe different, but more justifiable, if any shall like of it. It is this ; Stultes conciliat reatus,&c. Guiltineffe joyns fools, (or,

it tuns; o nutes enstitute restance. Guttimife (pms foot, for, wicked men) tegether: but among the just, that which is acceptable, is the means of their conjunction.]

V. to. The heart favourth bit own bitterness[s]. Great is the liberty (and for which, as a neitnet philosophers teach, we ome great thanks to our Creator) wherewith God hath endowed great thanks to our Greator, wherewith God hard embedded every man, the meaneft of men, as well as the greateft, in lea-ving the motions of his heart (in things civil, at leaft,) not onely free, but feerer also: so that it is in our power, so which good ufe may be made often : as against our enemies , when we are foiled, and the like,) as to conceal our joy, fo our forrow too. But all men have not equal power in that kind. They are accounted wifeft, who leaft bewray themselves: but moft dangerous withal. For they are moft capable to do mifAnnotations on the Book of Proverbs.

countenance; till he know him very well: and even to remember, that the face of a man is one thing, and his heart another; and that at the same time when the sace is composed to forrow, the heart (though unvisibly) may be full of joy; and fo on the contrary. It is not unlikely, that Solomon by these words, might aym at some such caution; that men might be

his own bitternesse] Heb. the bitternesse of his soul.

V. 12. There is a way which feemeth right unto a man ] Chap. V. 13. Even inlaughter the heart is forceroful, and the end of that mirth is heaviness Ipfa voluptates in tormenta vertuntur. And again, Sed non isa bilaritas longa. Videbis cosedem intra exiguam tempus acerrime ridere, & acerrime rabere. And again, Issa votemplus actrime riatere, es acerime rabere. And again, 1919 volluptates comme repide, es variis terroribus inquieta: subique cam maxime exultantes sollicita cogitatio; Hac quam din? They are Seneca's words, an ancient Latine Philosopher: the words otherwife might as well be taken for fome Expositors glosse : otherwise might as well be taken to some expansors gione: for none can be more to the purpole. Their very pleafarer, laith he, are mixed with fear, and disquieted with many terrers: and even when they are at the height of their mirth and jovially, and even worn noty are as the neighbory cour musto and promise, this fudden anxiety princets them through; date, how long will this left? All this of worldly mens; joyes, of which we think Solo-mons words properly to be incended. But if extended the ther; to all worldly joyes and pleasures in general, as divers.

Expositors apprehend it; see upon Pfal. 126.5. They that few

in tears, shall reap in joy,&c.
V.14. The backslider in beart ] Heb. 27 270 by most cranslated, querfus corde: by Junius, vir averfo animo; that is, He that it averse in his heart: or, that turns his heart back, or away: that is a very to us neart; or, that three his heart week, or, away: to wit, from wildom, and her fummon or invitations; as Chap. 1.24. &c, is more fully expressed. See there also, upon verf. 32. For the threining away of the simple, &c. It is the more veri, 3., For the training arms of the finely, Re. It is the more likely that this here, that he tainon to those experients where she cause there also, (as here, final he filled with his non-makes) veri, 3.1. (ollower, Therefore filled they are of the finite of their norm way, and he filled with their own dexite. Here that is every fit them; that is, who she that it is write fit to one good counsel, kee, that is, who she that it is write fit to one good counsel, kee, that is in effect, 40 oct by which expertion in activity in the case of the fit of the fi plied, that no man is naturally so foolish, or wickedly bent, but plica, that no than is naturally to tooling, or wickedly bent, our might bemade wife enough to falvation, would be but apply himself to good counsel, and abide reproof according to that of the Poet, Nemo addo ferus cs. qui non mansue creeposite, Si modò culture patientem prabeat aucem. But the fame may be called a backflider too, in another respect; to wit, in reference to those first principles and notions of nature; of which see upon first principles and notions of nature; of which see upon Chap. 1.20. Wifeom crieth without, &c. And so ancient Philosophers expound the word fugitive too, of one who doth not in all things conform himself to the will of God. and a good man shall be satisfied from himself ] Heb. 1

ex fefe, as Mercerus expresserhit: that is, from himfelf, as we have it here ; in effect the fame, as before pomite his own mayes; in fum, that whether good, or bad, every one shall reap the fruit of his own doings; as both in this book, and elsewhere often. This I take to be the clear meaning, though there be funding other expositions of these words. There be that make this to be the sense of the whole verse: That sinners indeed that to be the lenie of the whole verle: I hat inners indeed thall be punished proportionably to their demerits, according to the rule of justice: but the just, through the superabounding goodness of God, shall be rewarded beyond measure. ing goodnels of God. Insil de remarcace deponde understanding of the state with a purpose the Appelle may feem of so, Rom.

6. laft werf. For the wages of sin is datal, &c. But this interpresention is chiefly grounded upon the ptype we have
the way whereas falle without feeling where is also with the state of the way.

V. 15. A true withaugh entirely activated for the security with the state of the stat spoken of; which they would have to figurifie, more then he; or, above him; which I think is more nice, then folid. What or, 300 venum; which I tunks is more nice, then lolid. What is (as I apprehend it) the most genuine meaning of the words, I have thewed: which may content ordinary readers. For their fakes that are fehollars, I shall further observe, the consonancy of ancient Philosophy if not in the matter altogether, yet with the expressions of the Divine Scriptures. For that is a main point of ancient Philosophy, that a ordonn n apern : that virtue, or the practice of virtue is fufficient to happineffe : and that he onely is to be termed wife and happy, esti ex scipso (Solomons word here and napa and napa py, esti ex scipso (Solomons word here and napa and na ex fefe,or ex feipfo, (ef sauri, in the Greek :) is the word by them all used upon this subject. The matter is thus briefly expreffed by Epidetus; Id idlu stine, il yananin dullitore el aullou oposodonan delajan il Bazelin, &c. The flate and charafter of an idiot (that is, of one that is a mere worldling; ) is never to expell either good or evil from himfelf; but from things external only The flate and charafter of a Philosopher is, to expect all good or

evil from him felf onely. Epid. Ench. Cap. 71.

V. 17, a man of wicked devices is bated 1 Men can bear with

chief, if they be so minded. But it is the part of a wife man, himt hat is rashly angry, but they hate him that deviseth mis never to truft (in matters of concernment) any other mans chief to others in cool blood; or, a man that conceas the mif-

V. 20. The poor is based even of his own neighbour ] Chap.

neighbour ] Or, friend. the rich hath many friends ] Heb, many are the lovers of the

V. at. He that despiseth his neighbour, sinneth ] He that will not give to the poor, shall be punished as a sinner, aithough he take nothing from them. Or because it is the propriety and priviledg of charity, to cover a multitude of fins, Jan. 5. laft verse; and 1 Pet. 4. 3. he that despite bis neighbour simeth, may be also (and is by some) interpreted, shall be sound a siner: all his fins fhall be reckoned to him, and he shall be punished without any mitigation. So I Kings, 1.21. I and my fours, shall be proceeded against as offenders : fin will be imputed unto us &c.

but he that hath mercy on the poor, happy is be ] Pfalm 112.

V. 22. Do they not erre that devife evil ] They that feek to hurr others, go our of the way of fafety themselves, and perish

mercy and truth shall be to them that devise good ] Gods mer-

mercy and truth field be to then that devife good ] Gods mer-citud promise field be made good to them.

V. 33, the talk of the tended ones to penury ] Idle prating, to which they that are addicted, are feldom good for any thing elfe, and bring themfelves (before so ther inconveniences) to much contemps. But of fetious difcourse, it was faid before, much contempt. But of tenous ancourie, it was taid detect, The lips of the rightous feed may, and there is not any thing more beneficial then speech, if rightly used.

V. 24. The execut of the wife is their riches ] Rather, A

v. 4. 1 ne stown of the wife it sum traces! kainer, A crown to be wife, (that is, an ornament, because of the opportunity they have by them to make themselves known, and to do good:) then, their cowns, absolutely; which may be midtaken, as though riches were the thing, wherein their excellency, and chiefest commendation lies: which is not the meaning. In this fense, wildom it felf is the true crown of men, (Chap.4.9.) whether rich or poor: but as riches, fo a good,

(Chap.4.9.) whether rien or poor: but sarienes, to a good, wife, actions: Chap.12.4, and fo many other things, that are outward, and accellory, but the foolignifes of fools in folly] So Solomon faith; A fool is a fool, though he be never to rich. Riches of themselves, can never cure, nor cover his folly; but rather increase, and reveal it. It ftands with reason it should be fo ; fince d'vonfor ο πλοῦτός ἐπ; (as Aristorle observes in his Rhetoricks) wealth of it self, is more apt to impare wit, then to increase it; weamn or trent, is more apreoumpare wit, men to increase in and, Bane smits fear papertas; prudence and poverty, are reputed of a kind. However, through vulgar mens bafenefs, whose hearts and affections are fer wholly to the world, and think nothing worthy to be looked after, but wealth and rickes; let a man be never fo foolish, or fo wicked, he shall be told that he is wife and religious. The world is full of fuch dunghil worshippers: which made the Poet say, and in his dungmi wonimpress; which made the Poet 18y, and in me fenfecture cough; sulfitting patimize oper; that it is a rich mans priviledg to be a fool, and yet to be reputed wife. Yet Solomon here in the right, nevertheleffe, that however men alter the names, they cannot alter the nature of things: a fool alter the names, they cannot after the nature of things: a tool will be found a fool, and a wicked man, a wicked man; when that time shall come, prophested of by the Prophet Edy, that the vite profos should be as more called libral, nor the churl said to be bountiful, Edy 32. 5.

V. 25. A true winnight activates fout, but a deceifful winniss.

V. 26. and his children [hall have a place of refuge] Gods children, or the children of him that fears God, Plal. 115.

13, 14.

V. 27. The fear of the Lord is a fountain of life, to depart from the snares of death] Chap. 13, 14.

V. 28. In the multitude of people is the kings bosons That is,

V. 25. In the mutuate of people is the gings nonour | incin, the fitength; as appears by the opposition; for a king without fitength hat neither honour nor lafety.

It the definition of a Prince | Hebr. [11] which which

(because 7737 in the fingular, is not found elsewhere, to fignifie a prince; but leannefs only, as Pf. 106.15.2nd elfewhere? inginie a prime; out teame; sons, as 11, 100, 15, and elternore; is by fome, (as by Mercer, for one) translated attritio maciei; that is, consumption of teamis[e; by others, timor tensitatis; or to that purpose. It is most likely that Solomon intended by that word a Prince; (according to the expolition of most Rabbins) word a Prince; (according to the capation on two, recommendade for the roles; file there of the roles; file there of the roles; file there of the roles; for principes, is ordinary of purpole, to allude; to roles; file the roles; file the

Chap, xvi.

To overcome wrath and paffion, with the spirit of meeknesse and patience, is true wildom indeed, and a great conquest: whereof fee more upon Chap. 16. 32. But to be able to re-presse wrath, or rather the effects of wrath for a while, and to neute wratt, or tatter the effects of wratt for a white, since to lay it up against an opportunity, as it gives eme great advan-tage to do michief, to it argues a most Divelish temper and disposition. Such anger the Grecians call 267@ properly, and they make it the world kind of anger. Whereas cholerisk angry men, though they thew more weakness, and expose chemselves to more danger; yet they are commonly the best natures, that are fo; who, as foon angry, fo foon pacified. Bofarther; alta animi mala ad pessimos quosque pertinere; iracundiam cruditis hominibus, & in alia sans, irrepere : adeo ut qui-diam simplicitatis (of an ingenuous mind, void of dissimulation or hypocrific) indicium tracundiam dicant; & vulgo credatur

or hypocific) indicium riscandiam ditant; & oudgo creatur-facilhaus quilqua buic donoria. be that is bully of finit teatleth [bil]. Shews it to all, even as things fet on high are feen far; helly of finit! Heb. flour of finit. V. 30. A fauch hear it the life of the fall.] A heart free from pattions, prefervesh the health of the body. errory there are entirely of yits benefit [Fall. 12].

V. 31. He that oppreffeth the poor, reproacheth bis maker]

Chap. 17.5. Matth. 25.40.

representeth his mater] His own maker, or the maker of the poor: for God made him, and in that state, not to be despited, but to be relieved. but he that hanoweth him, hath ] Or but he benoweth him that

V. 22. driven away in ] Or, for. See upon Plal.1.4. like the

bath hope in his death] Job 13. 15. & 19. 26. Pial. 23. 4 2 Cor. 1 9. See upon Chap. 10. 28. The hope of the rightesm, &c. V. 33. Wildem refleth in the heart of him that hath underflanding; but that which is in the midst, &c.] Laying aside other interpretations, that which both Mercer, and Buxtorse, from Some learned Rabbins commend unto us, (and the onely that I can think probable,) is this; One that is truly wife and learned, can conceal his wifdom, but where he feeth occasion to use it : he is not ambitious to make flew of it. Whereonto the fig. he is not ambitious to make thew of it. Where, as food that hanh a finact of Learning and knowledge, in all places, and upon all occasions, our with it he must, or he is ready to burth. See before upon Chapt. 13.2, a plantate men essentiable houseledge, the and upon Chapt. 13.4 a plantate men essentiable houseledge, the and upon Chapt. 13.4 a flower it felt, despite missed instantants, as and upon Chapt. 13.4 a flower it felt. Again, Widear rejuth, &c. h. wife man will well considerable that the constant of the deliver his opinion; and rather than the constant of the same arms in performers. hold his peace in company, though among many inferiour to him in learning and wildom, then to utter any thing rashly:
But a fools bolt is foon shot. The more ignorant every man is, the more bold commonly and confident. 'Aua Fia Spa-The heart of the righteous studieth to answer ; but the mouth of the

The heart of the righteous students to anywer, but the mouth of the midded pouncib out coil things, Chap. 15, 28.

1, 34. Righteous field: exalteth a nation.] A mean people grows great and honourable by suffice, whereas a great nation. is ruined by injustice, and suffering fin to be unpunished.

to any people] Heb. to nations. V. 35, bu wrath is against him that causeth shame] By doing the kings business foolishly, whereas he that doth it wisely, gets the king credit, Ifai.22.18.

# CHAP. XV.

Vers. 1. A Soft auswer turneth away wrath Chap. 25.
V. 2. but the mouth of fools poureth out foolssmeffe] vers. 28.

Chap 12-32, & 13.16.

Chap 12-32, & 13.16.

powretb] Heb, beliebth, or bubleth.

V. 3. The gree of the Levê dre in every place, behelding the evil able time.

and the good of Job 34-21. Chap. 5.21. Jet. 16:17. & 32. 19. Heb.

4.13. V. 4. A wholefome tongue] Heb. the healing of the

V. s. A foot despifeth his fathers instruction ] Chap. 10.1. instruction] Or rebule.

but he that regardeth reproof, is prudent ] Chap. 13.18. V. 6. In the house of the righteous is much treasure ] Godlins

create, as husband-men do time feeth relatively data met fol Or, is not right.

V. 8. The facilities of the wicked it as abomination to the Lord!
Chap. 21. 27. Ilai. 1. 11. and 66.3. Jer. 6. 20. and 7. 22.
Amos 5.22. That thing is abominable before Ged, which the wicked think to be most excellent, and whereby they think to be most accepted: For they pray solemnly with facrifice,
God hates it: but he accepts the bare prayers of the godly.

without sactice.
V. 9. that felloweth after rightenfins [it] That followeth eagetly after it, Chap. 21.21. 1 Tim. 6.11, Heb. 12.14.
V. 10. Correltion) Or, Instruction.

Correction is grievous unto him] Ot. A grievous correction [hall

Correction is grievous unto him that for saketh the way ] He that swaveth in his whole course from Gods Word, cannot endure to be reproved.

be that hateth reproof shall dye Chap. 5.12, &c. & 10. 17.

V. 11. Hell and destruction are before the Lord ] Job 26. 6. Pfal. 139.8. There is nothing so deep, or secret, that can be hid from the eyes of God: he knowes the souls in hell, and the bodies in the grave, and much more mens thoughts

V. 12. one that reproveth him ] Or, that one [hould reprove

V. 13. Amery heart maketh a cherful countenance] Chap.

but by forrow of the beart, the fpirit is broken] Chap. 12.25. the fpirit is broken | So much, that a mans grief appears ir his

V. 14. the mouth of feeles fueleth on feeliftnesse] Their heart receives foolishnesse, as their month receives mean; for all things are nourified by their like.
V. 16. Better is little with the fear of the Lord, then great trea-

and trouble therewith ] Pfal. 37. 16. Chap. 16.8. 1 Tim. Better is little with the fear of the Lord] Which usually is with-

out trouble, as on the contrary great troubles attend the treafures of them that fear not God.

V. 17. Better is a dinner of berbs where love is, then a stalled ox, and hatred therewith Chap. 17.1. ox, and batted therewise J. Chap.17-1.

a dinar of herbi The word fignifics, a travellers dinner, a
floor and fudden one without preparation.

V. 18. A wrathful mas firsts up first [Chap.26.31. and

V. 19. The way of the flothful man is as an bedge of thornes] He ever findeth some let or flay , and dares not go forward.

There is a Lyon in his way, Chap. 26.13. bedge of thornes ] Hol.2.6.

beigt of fewrard Holis. 6.

sait the way of the rightensu. Then a flothful man is not rightens, nor a rightensu man flothful.

1 made plain Helb. is valid by as a cassly.

V. 10. A wife for majeth a glad faited [Junp 10.1. a footh mas despited in master had been a footh master help to be made; a faited [Junp 10.1. a footh master help to be made]. The holis of the contrary, the table is the said of the footh master had been a footh mas

23. As fools rejoyeing in evil live wickedly: fo wife men rejoyeing in goodneff live uprightly.

defitute of wifdem] Heb. wide beart.

acquinte of rois aoms reco. wheat need the rois the v. 22. Without countel, purpoles are disappointed: but in the runtitude of countellers they are established. Or, Break purpoles without counsel : for in the multitude of counsellers them shall be a distinct.

without counsel, purposes are disappointed ] Ch. 1 1.14. Things rashly undertaken, are blown away like chasse.

rainty undertaken, are blown away like challe, counfellers they are efablifibed] Chap. 10.18, V. 23. by the adjoor of bis measth] Aniwer is put for speech, though no man speak before, as it is often in the old and new

a word spoken in due feafon, bow good is it?] Chap. 25.11. If we will that our talk be comfortable, we must wait for a feafon-

in due [eafon] Heb. in his feafon.

in one jeagon] Here. In sit jeagon.

14. The roas of life is above to the wife, that he may depart from hell hereal? Phill, 3-0.0cll, 3, 1, 2. Those fentences, and fayings are accounted most witry and elegans, (which Quincillian calleth & Aprox bulloy), that are grounded upon forecommon speech, but raken in a contrary sense; or contraitly when the contract of the applyed to vulgar apprehension : as, Shut thine eyes, that thou mayelf fee; (the Arabs have a Proverb to that purpose,) to wit, the eyes of thy body, that thou mayelf see with the eyes of with consenuent is great gain, 1 1 min. 6.5.

but is the reconst of the wicked is transled. A wicked man may

we, the eyes of tuly bondy, that thou mayet tee mint need spon

but in the reconst of the wicked is transled. A wicked man may

be cause Gods bleffing goes not withit, P[4]. 127.3. whereas a

contrary to ordinary fends.

And therefore the Grectang of

coft ill bestowed, and as good as lost, (as when a man is boun- title expression the more emphatical and ought not thereco fill bettored, and at good as totl. (as ment a man is countitied continuity and output the expression at the continuity of the state of the stat feems to firive with the excellency of the matter. The Gre-cians, of one that did not look to his way in going, were wont ciain, of one that did not look to his way in going, were wont to fay, that he did dw Bhendy: that is, dow in a si indeed, if a man be in his way, alone; and keep his eyes upwards, he will hardly avoid to fall into fome ditch, or flumble dangeroufly at some block, or the like. And there is a common frory,by Plato, and divers others recorded at large, of one Thales, a Philosopher, who being in his way, and keeping his eyes fixed a Philotopher, who being a good Aftronomer/upon the heaven, for observation, being a good Aftronomer/upon the heaven, as he went along, sell into a Well; for which he was pretty handsomely tiowed by a malapart bondslave of his own, which handfourly lionied by a malapare bondflave of his own which lan exemble came to draw him our. The way of life, faith Schomen; that is, The way that leads unto life, or happinelle; is, abreat or he herety julij mije; while the doth no concly life up his eyes often to heaven, but also and chiefly, whileth hefasts his thoughts and him be challed heart there: by which he may be thought fo much the more to expose his body to danger that are from below. There may be an a "para" should be more a first that are from below. There was a supplemental than the more if he should fin the literal immediates faither fay, that the best hand for the should fin the literal immediates faither fay, that the best may be an array of most time moves in amount respect too; if the chould for the literal immediate finels lay, that the bett had not sold precipiet, a too go loft; which it contrary to burdens on other mens shoulders, when they cannot bear contrary to the chould be contrary. The chould be contrary to the chould be cho common tentetic uttert way to avoid a tait, whereby out tives may be in danger, being to keep the lowest way: according to that of the Poet, — telluniar in altum, tet lapin graviore reant; and, Qui jacet in terra non habet unde cadat. Now for the myflical, or allegorical fense, we are referred to Phil.3.20. Col.3. nicit, or aregorica iccin, we are reterred to runis, 1.0, 1.0,1.1

1.3, which crainfly was 50 shown sym. I make no quellison but that by the way of life, he intended as prefent, to fature happinede too: but whether by \( \frac{1}{2} \) \( \frac{1 fignifies a pir, or the grave, or the inferiour parts of the earth, he intended that which we now call bell; or onely, destruction in general; may be doubted. It is more likely that he intended destruction, in general. Learned Grotius his paraphrase upon the words, is; Homo fapiens in omnibus attionibus fui Deum refficit, ut a periculo servetur.
V. 25. The Lord will defiroy the boufe of the groud ] Chap. 12.

7. & 14.11. he will establish the border of the midow] Who hath no cause

to be proud V.26. The thoughts of the wicked are an abomination to the Lord]
Chap.6.18. Wicked mens thoughts and words displease God; good mens please him.

good mens please hun.
pleasent words Heb. words of pleasentwelfe.
V. 27. He that is greedy of gain, troubleth his own bouse.] Hinders the comfort of himself and his: whereas, he that hates bribes, fo that he will not receive them offered, much leffe ask them, he and his shall live comfortably,

them, ne and ni inal live comportably, troubleth his own houses [Chap.11.29. V. 28. the moute of the wicked poweth out evil things] Rashly and abundantly, for lack of premeditation. See upon Chap. 14.13. Wifdome refleth,&c.

V. 29. The Lord is far from the wicked Pfal. 34 16. God is far off from wicked men, and will not hear their prayers: but he is nigh to good men, and hears them quickly: Therefore the former must not presume, nor the latter despair of the good

the lotther must not presume, not the latter acipan of the good functifie of their prayers. See up on Pfal. 1s.1., he hearth the major of the rightrous! Pfal.145.18 V. 30. The light of the eyes reforced the heart]. As light delights the eyes; so good meret, or a good name joyes the

heatt.
report] Heb. hearing Chap. 12.24.
V. 31. The ear that beweeth the reproof of life, abideth among the mife] Verf. 5. That fuffereth himself to be admonished by Gods word, that bringeth life, and so amendeth.

V. 32. miliketion ] Or, correction. beareth] Or, obeyeth, getteth understanding] Heb. possission beart. V. 33. The sear of the Lord is the instruction of wisdome] Jo

before bonour is humility] Chap. 18.12. Meaning, that God ufeth to exalt them that are truly humble.

### CHAP. XVI.

Verf. I. THe preparations of the heart in man, and the an Record of the tongue; is from the Lord Chap. 19.21.

& 20.24. Jer. 10.23. He deridesh the prefumption of man, who date attribute to him felf any thing, and yet can neither prepare his hears to fpeak , nor fpeak what he hath prepared prepare (in their to place). And possessate to main, prepared, similar size are in security. Deproperty, in used name without Gold either etc., of the prepared himself; yet without Gold hecannot surer his configuration, and the security of the security o

feed, or breast) as comen; that thou mayer receive it back; "ratine of feture, and (or, put) a premit myen pan the Lord, from God, who be find he to report, the Social feture in this. The timentation to, to deary that tributes oune from God, which divine fentence, wherein the acutencile of the expression is elsewhere often allowed by usefully to the our a good write. as a special providence and gift of God, more considerable to man then riches are. See also upon Pfal. 10.17. thou wilt preman enen tiches are. See ano upon pare their heart, See, preparations y Or, disposings. in man, and Or, are of man, but.

V. 2. All the wayes of a man are clean in his own eyes ] Chap. 1.2. He sheweth hereby, that man flattereth himselfig his doings, calling that vertue which God calleth vice, Pfal. 36.

2. Hisy 5.20, the bard sweights the spirits] God weights mens thoughts in an even balance, and finds them too light, and their actions also, Dan. 5. 27. For I know nathing by myself, yet an I nat hereby justified, in the telast justified; must be that, and thy thoughts found.

V. 2. Commit thy more smell onto the Lard, and thy thoughts foul. be eftablised] Plal.37.5. & 55.22. Matth.6.25. Luk. 12, 22.

Commit thy works unto the Lord ] Those things that are too

V. 4. The Lord hath made all things for himfelf ] For his own glory.

yea even the wicked for the day of evil In whole condemnation hand of God. See also upon Pall. 80.17. Let the hand be apost the man of the right hand a upon the fine of man, whom the upon the fine of man, whom theu madelf fiven for the felf- out of Easy and Habb. pallages there to this purpole. See also upon Pall. 105.28. He turned, &c. the fame Author being as earnest upon this place also, to vindicate God from being the author of fin, or true cause of any evil; which some ignorantly from such places would infer. V. S. Every one that is proud in heart, is an abomination to the

Lord] Chap.6.17. & 8.13. unpunished | Heb. beld innocent.

unpumpina] trees nearmneem.
V. 6. If mercy and trust iniquity is purged, &c. 1 Or, Where
mercy and trust iniquity is purged; and where the fear of God
flown is felf, by departing from wil: that is, piety is a fure
token of remittion of fine, and not facrifices, without it. See alfo Matth. 23.23. — the weightier matters of the Law, judge-ment, mercy, and faith, &c. The meaning may be also, that by charity and bounty, (often called truth in Scripture) a multicuarty and oblawly, (otten cauca trato in Scripture) a matty-tude of first float be covered; whereof see upon Chap-Lai. He that despites his neighbour, &c. and Dan, a.y. break off thy fins by righteous finds, and thine iniquities by shoroing merey to the poor, &c. and Luke 11. 41. But rather give almest of all fluch as you bave.&c.

V. 7. When a mans wayes please the Lord He that will en-joy the savour of men for good, must get God's first, Job

V. 8. Better is a little with righteoufnesse. Plaim 37. 16. Chap. 15. 16. A little well gotten, is better then a great deal ill gotten. Pfal. 27.16. V. o. A mans heart deviseth his way] vers. 1.

but the Lord directeth bis steps ] See Notes on ver. 1.
V. 10. A divine sentence ] Heb. divination.

A divine sentence is in the lips of the King Divine sentences and sayings become them both that are in greatest authority. and laying occurrence them see that are in greatest authority. See before in the Prefere, and upon Chap. 1.1. The Proverbs, Or, divination; at the word doth properly import: of which lenfe, how divination may be afcribed to Kings and Princes mare particularly then to other men; fee learned Gotius his Notes upon John-1,4- And this Haje le most jimife! but mig high Field that year, he prophigida, Co. of it we underthand it rather, of a certain differning power and faculty, wherewith God doth endow many King sand Princes, in matters of judgement, and the like, above other men ; we have an example of it in King Solomon, himfelf, I King. 3.24, &c. and other like examples of other Kings also, are there produced by the famo Grotius in his Annosations upon that place: to which diverse others might be added out of ancient and later Histories. So of David, 2 Sam 14.17. for us an Angel of God, fo is my Lord the King, to diftern good and bad and again, vert. 20. and my Lord is wife, according to the wifdome of an Angel of God, to know all things that are in the earth. part ferveth onely to ufher in the fecond, and to make vination, or aftrology, which is unlawful and forbidden. Sees Chap.gvi.

all the weights ] Heb. all the flones.

all the weights of the bag are his work I If they be true and just, they are Gods work, and he delighted therein: but if they be falle, they are the work of the devil, and ferve to their

condemnation that ufe them. V. 12. It is an abomination to Kings to commit wichednesse] Wife Kings hate injustice, knowing it will overthrow their

Thrones.

for ] Or, but.
V. 13. Righteous lips are the delight of Kings ] Chap. 14. 35.
& 22.11. Many things are absolutely delivered in the Scriprure, which must be understood, rather, of what should be, or usually happens, then what is actually, or necessarily must be. Soc 1 Cor.6.19. Knowye not, that your body is the Temple of the Holy Ghoft: and 7. 32,8cc. He that is unmarried careth far the things that belong to the Lord, how he may pleafe the Lord;

V. 14. The wrath of a King is as meffengers of death] Chap. 20, 2. That is , he findeth out many means to execute his

a wife man will pacific it.] For there is no refifting it.
V. 15. In the light of the Kings countenance is life.] The kings

cheeful sounceance rejoyeeth the subjects, like sun-shine; and enricheth them, like the later rain.

bis favour is as a cloud of the later rain. Chap. 19.12-

V. 16. How much better is it to get wifdome, then gold ] Chap.

V. 18. Pride goeth before destruction ] Chap. 11.2. & 18. 12. Mens eftates are like earthen ware, the higher they are lifted, the greater is their fall and breaking. Pride makes many break

in our dayes, Chap.17-19.
V. 19. Better it is to be of an humble fpirit with the lowly] Humility, the best of gifts ; as pride, the worst of vices, and most mility, the best of gifts; as pride, the worst of vices, and most incompatible with true religion. For God giveth grate to the bumble, &c. Jam. 4. 6. and every one that exalteth himself, &c. Luke 18.14. and God dwelleth with the humble, Esay 57.

then to divide the spoyl with the proud] A proverbial expression of highest worldly joy and exultation. I rejoyce at thy word, as one that findeth great spoyl, Plal. 119.162. See upon Pfal.76.4, then the mountains of prey.
V. 20. He that handleth a matter Or, He that underflandeth

a matter. He that handleth a matter wifely, [hall find good] He means, He that handleth a matter wifely, [hall find good] He means, That he that will being his affairs to a good end, must have understanding in his businesse, and trust in Good. Or thus; It is good and commendable for a man, when he goes about any bufineffe, to use deliberation, and to make use of his best discretion concerning the carriage of it: there is the better hopes of a good iffue, when that is done. But neverthelesse, let no mantrult to his own wildome and diferetion, but put his truft in God, and depend of him for the event: which for a man to do in all things, is chiefest happinesse.

trufteth in the Lord, happy is be] Pfal. 2.12. & 34.8. & 125.

Ifa.20, 18. Jer.17.7.

V. 21. foall be called prudent ] Shall attain to the reputati v. 11. pman we cance p waters 3 owth accum to the reputation of a prudent while man; and by the effects, the full approximatel (i.o. Shall be called, may be also interpreted, shall be, or become: as often, in the Scripture. He that affects wildom in his heart, and applyes himself to the study of it, shall in time attain to it : as before, often.

attain to it: as before, often.

the sweetness of the lips increaseth learning ] Wildom joyned
with eloquence, doth much good.

V. 22. Understanding is a well-spring of life anto him that hath

it1 Chap.13.14.

him that bath it] Heb, the owners of it.
the instruction of fools is folly] Either that which the wicked

the mitrations of jost as justy | Luther that which the wicked teach others, or elle, it is folly reach wiful food.

V. 32, reacheth | Heb, makete wife. A wife man will confect of his words: nothing falls (one out of his mouth, but what hash first been weighted in his heart. See before, 3.

8. Eupon 14. 32. Wifther reflect, See. The hours of foots is in their meants to tat the manth of the wife is in their heart, Ecclefinfticus 21.26.

and addeth learning to his tips ] To himself, or others.

to] Ot, by. V. 24. Pleasant words are as an boney-comb] Chap. 12.25. [weet to the [out] Pleafant and profitable.

V. 25. There is a way that feemeth right unto a man] Chap

V. 26, He that laboureth] Heb. the foul of him that labour

upon P(al. 58.5. to the voyce of thermore, charming notes of 6.7. Yet there be, who make a far different fense of this whole wish. So, it to the voyce of thermore, charming notes of 6.7. Yet there be, who make a far different fense of this whole was file. So, which was file in the variety of the vary too; that I wonder he should follow them, I see

no ground for it. V. 27. An ungedly man ] Heb. A man of Belial, 2 Sam.

20. 1.
in his tips there is a burning fire] For he consumeth himself and others. See Jam 3,6. And the tangue is a fire, &c.
V. 28. A froward man forseth strife] Chap, 6.14, 19. & 15. 18.

& 16.21. & 19.22,

M. 26.21. 02.29.22, Growth] Heb., Endeth forth. a whilperer separateth chief friends] Heb., a guide. One that is of our untimate countel, Pial. 55.13. Mic. 7.5. V. 29. Isadeh him into the way that, is not good Either to un-

doe him, or to make him joyn with him in undoing others. See

Chap.1.10,11,80e.
V. 20. He shutteth bis eyes to devise froward things ] The Hebrew word may be translated also, He winketh: as by Junius and Buxtorfius. But how ever translated, that winking, and such like gesticulations are intended, is very probable of and such like gesticulations are intended, is very probable of which see before upon Chap. 6. 13. He winketh with his eyes. Some would have this shutting of the eyes to be referred to the intention of the mind, which then is most itself, when not difracted by external objects; to which the flutting of the eyes doth not a little conduce; as if he hould say, with his whole endeavour he laboureth to bring his wickednesse ro pass-

endestour he labourett to bring us wickennette to pair.
V.31. if he faul hit the way of righteenfielf Old men
that fear God ought to be reverenced, Levit. 19, 32. Or; itis
found: that is, God, for the most part, gives old age to righteeas men, as a reward, Pall. 91. 16.
V.32. He that is flow to anger, is better then the mighty: I is
tshe opinion of many that are not very wife, that anger, is

is one opinion or many that are not very wife, that anger, is an effect of a great spirit, and of magnanimity; whereas there is no anger (we speak not of moderate anger, upon a just pro-vocation; an effect of nature:) but proceeds from weakness; vocation; an effect of nature: ) but proceeds from weaknefi; and to inadlage to poffion, is a sharies an argument of a bafe and cowardly disposition to which therefore, as children, for the meaker fex, are naturally more fusiped them onen. The Latina therefore very properly, and naturally, expets all puffions, (anget especially, by the word impressatis; and Solomon here utest these familiandes, to be us know how much more true generofity there is in meeknefs, and clemency, then in passion and revenge. Seneca also in one of his Epistles, useth the same similarude; Multi invenione of his Epithes, uten the tame immittude; Mutts inven-natur qui ignem inferent urbibus;qui inexpagnabilia profermant.co-muros in miram altitudinem addutos, arietibus ac musbinis quaf-fent, &c. Nemo illis venientibus restitis, sed nec ipsi ambitioni, rudelitatique refliterant.

V. 23. The lot is cast into the lap : out the whole disposing thereof is of the Lord ] Men can but put the lots into the lap; afterwards God disposeth it, as he will.

whole diffosing ] Or, every judgment (or, fentence.)

# CHAP. XVII.

Vers.1. A Prie morfel, and quietness therewith, then a house full of sacrifices with first ] Chap.15.17.
then a house sull of sacrifices with strife ] For where were many facilities, there were many portions given to the people, wherewith they feafted. Or, the word may fignific cartel flain to eat, not to facilities. See before upon Chap. 7. 14. I have

to ea, not to section. See broth upon cases, 7.14. I nove peate-offerings, &c. facrifices ] Or, good cher. J. A wife fervant [hall base rule over a for that easieth [base ] Sometimes a wife and faithful fervant is by the father fer over florkful children, and hath part of the inheritance

with them.
V. 3. The fining pot is for filter, and the formace for gold ] Pfal.
26.2. Chap. 27.21. Jer. 17.10. Mal. 3.3.
126.2. Chap. 27.21. description of the confinder out other things,

but the Lord trieth the hearts ] Men can finde out other things. but not other mens thoughts. V. 4. aliar eiveth car to a naughty tongue ] No congue fo bad,

but a liar will hearken to it. naughty tongue ] Heb. of naughtineffes; that is, most naugh-

V . 5. Whofo macheth the poor, reproacheth bis Maker ] Chap.

unpunished ] Heb. held innocents.

V. 6. (hildrens children are the crown of old men ] Plal.127.

3. & r. 18.3.
V. 7. Excellent speech ] Heb. a lip of excellency.

Excellent speech becometh use a fool ] As eloquent speech shows a fool s speaks not like himself; so a prince speaks much leffe like himfelf, if he fpeak falfly.

eth. ... craveth is of him] Heb, himself wate him. All the labour of a man is for him water, and past the openite is not filled, Ecclef, it ] Chap. 18.16. Heb, of the matters of it. Rich men think

Chap .xvii.

they can do any thing with gifts,
a precion flow ] Heb. a flow of grace.
P. 9. He into covereth a transfer flow, feshetblove ] Chap. to.
12. Centealing injuries done us, breeds peace; ripping them
up, breeds distord among necestification.

fecheth ] Or, procureth. V. 10. A repress entrets more into a mise man, &c.] A wise man is more affected with, and mends sooner after a reproof, then a

foolish person after many stripes. A regroof entreth more into a wife man, then an hundred fir pes into a fool ] Or, a reproof aweth more a wife man, then to firite

a fool an hundred times. a joo an nunarea times.

V. 11. Cherofor a cruel messenge shall be sent against him ] An hangman or executioner. The mouth of a King is as messengers of death, Chap. 16. 14. The Hebrew word 7,872 may

likewise be translated angelus; an Angel; and so some Rabbins understand it here; and think the same to be intended both here, and Pfal. 78.49. Of which fee more there.

V. 12. Let a bear robbed of her whelps meet a man 1 It is better to meet a flie-bear, that falls on every one flie meets, as if

he had follen her whelps, then to meet a wicked man in a violent paffion. V. 13. rewardeth evil for good, evil shall not depart from his boufe I Rom. 12.17. I Thest. 5.17. I Per. 3.9.

boufe | Rom.12.17. I fielt. 5:15. I PCT.3.9.

V. 14. The bregimning of Brife's as when one letteth out water]

He that raifeth fittle, known not how to flay it, no more then
he that opens a breach to let out waters to drown a countrey; sherefore begin not to contend at any time.

V. 13. He that juffifieth the wicked, and be that condemneth the P. 13. He that judijeth the worked, and he that condemnets the fulfisher. ] Exod-23.7. Chap. 24.24, 11s.5.23.

count they both are abomination to the Lord ] Men think it mercy to favour a wicked man in judgment, but God accounts it

as bad as condemning an innocent

V. 16. Wherefore is there a price in the hand of a feel to get wifdom ] If a man have never fo much opportunity and means, yet he will not use them, unlesse he have an heart desirous to

No. 17. A friend loveth at all times, and a brother is born for adversify] Chap. 18.14. A brother is born for adversity] They are true friends, and kindred that for fake us nor in adversity.

V. 18. A man void of understanding striketh bands ] Chap. 6.

1. & 11.15; midesfanding] Heb. beert, in the presence of the the professe of his friend] Openly, in the presence of the creditour, Chap. 6.3.

fiend ) Or, neighbour. Yes, be that exaltely his gate, feeleth definedien] He that makes him fairer gates then his neighbour, feeking to earle himfelf above his degree, gives others occasion to feek his ruine. Broad gates break men many times. By high gates, we may allo (with fome Rubbins) understand sumptuous houses and edifices, the very cost whereof undoeth many, before they be up and finished; and the envy, more, when fipounded (as Mie,7,5,) of the mouth; He that maketh wide his mouth: or, He that fleeketh bigg. See Pla1.1.3. to fleek proud things. The Lard fleek cut off—and the toque that fleeketh proud things. And so athong the Latines, Verba fuperba ; uled for an argument of great and dangerous pride :

V. 21. He that begetteth a foel, doth it to his forrene] Chap. V. 22. A merry beart doth good like a medicine ] Chap. 15.12

& 12. 15. A cheerful heart belps well to recover health loft : but a fad one breeds deadly difeafes.

But a lad one occess creapy curcues:
Med absdrive! Or, to a mediants. Which fenfe feemeth to
be most literal, betaule without any supplement. A cheerful
heart helps the operation of Physics, have it may do good to the
body, which heaviness! (6 the Rubbins, and Mercer out of
them) doth hinder. But it contestall to one.

V. 23. A winked muntaketh saift out of the bofom That is, fecretly, asit were out of the bofom of the rich.

I think the first interpretation is the most genuine. See upon

but the eyes of a fool are in the ends of the earth] As one that hath loft his way, (faith one here) and is besides himself, nor hath lott his way, (lauro one nere, and is octace immitte, nor knows where he is, nor which way to turn, &c. I am very confident 'though I find it not observed by others, which I wender at that Solomen by these words, deta allude to the words of Mose, Deut30.11, &c. For the mormandent; which command thee this day, it is not hidden from thee, neither is it far off. .. It is not in heaven, that thou shoulds fay, Who shall go up for us to heaven, and bring it unto us, that we may bear it, and up for us to nearen, and arring it unto us, total we may been it, and dois? Agither is it beyond the feat, that then Bouldh fay, that then the possible feat for us, and bring it unto us, that we may been it, and dois? But the words very high min thee, in thy mouth, and in thy bears, that thou may fit dois?

Wisdome is before him that hath understanding ] Easie to be

Widoms is bifure him that hath sinderfinalling! Esslic to be getting, or ready to guide him, or, appears in his face by his modell carriage: in fools, aftir contrary.

1.2. If shall fine it as girl is his father, and his through it is him that have him] Chappton. R. 17.20. R. 11.30.

1.2. Despite the plan are good! Some refer this allowed the property of the property of the plan. R. Church, fand so Mercer) interpret, To parish the plan. R. Church, fand for Mercery.

1.2. Despite the plan are good to the precedent of the plan. The property of parish the plan. be follicitous about the coherence, in fuch Collections;

nor to frike Princes for equity 1 Or , that Princes (hould strike for equity : which is the part of a right Tyrant, to punish them Jet equity: which is the pare of a light 1 yrant, to punish them that do well jo not of a King. See before, Chap. 16.13, and the Note there. According to the first translation, (which is ours here) by Printers, must be understood inferious Magistraces, who are often punished by professed Tyrants, for doing their wno are often punimen by proceed duties; that is, for being just.

V. 27. He that hath knowledge spareth his words] Jam. 1.19.

It is a fign of excellent wildome, for a man to moderate his speech at any time, but especially in his anger.

an excellent spirit] Or, a cool spirit. V. 28. Even a sool when he holdeth his peace, is counted wife] Job 13.5. The fense of this fentence hath been many wayes Job 13,5. and tenie of this tentence hart been many wayse expertiled by the Grecians, a by Dion. Lacrius, Plutarch, and others may appear, and divers spophthegmes made of it; but by all to one purpole: yet by an ancient Poet, a man would think (though he did not think of him perchance) in Solomon's very words; Ilas in dmidwig spoundal of the production of the production

#### CHAP. XVIII.

Vers. 1. Through defire a man having separated himself, selects and intermediath with all wisdome. Oc. He that separateth himself feeheth according to his defire, and intermedieth in every businesse. The sense of this, and the next verfe, is generally thought very obscure; and there is great variety of Expositions. The main question is whether this se-paration here mentioned, be spoken by way of commendation, or discommendation. Of one side it is objected, that the fore they be up and hommed; and the carry, more, when no mitted. Which made the Poet 159, A drama quidquis meditori or diffeonmendation. Of one fide it is objected, that the status Diligis, tatus care objects Sedibus tells, care ministend word YNDIN, is never found in a good feel is but on the Sobrius and. But the Hebrer word NNIN may also be expected, the transfer of the status care objects of the fide, that the transfer of the status care objects of the fide, that the fide, that the fide of the fide, that the status of the fide, that the fide of the interpret the words of a laudible feparation, when a man, through an earnest defire of wisdome, or any good literature, doth feparate and fequester himself from the world, and all other impediments, that he may apply himfelf to his businesse of which kind of separation, Philosophers treat at large, (Plato perba ; uter for an argument. O green and arrigation prior of which kind or reparation, emitting the control of the desired perba, among the Greeness. Solomon, by using this effectively and show the necessity of it to all that will speed in and \$i \tilde{\pi} VulgarLatine, would have contentious men here intended, who out of private ends and defires feparate themfelves, that is, make quarrels, and break off friendship, and are apr to meddle in every matter; upon a pretence of reason, whatsoever they do, though, really, they will hear no reason. Others again will have the words to be meant of such a sour of a humour at fift, feparate themselves from the Church, and atterwards proceed to fuch a contempt of God, and his word, as that they openly, seen and deride both. Laftly, some think phantaffick fooles, and such as affect fingularity, and to be cross to sail the world, and yet to meddle V. 3. A winked mus taketh digit out of the bofom ] This is, in the creekly are were out of the bofom of the rich.

P. 3. Winked mus taketh digit out of the bofom ] This is, in all things, to be the men here incended.

P. 3. Winked is the few in the state hardfulledding, but the syst of a fool are in the ends of the tenth ] He feents to intend to man by this verifical before Comp. 14.6. A forms feelth winked in the state of the tenth ] He feen to intend the man by this verifical which he has the whole which a before Comp. 14.6. A forms feelth verify this verifical in a proposed in the construction of the coherence of fenile between this and the new years of the coherence of fenile between this and the new thinks when the state of the thinks with the state of the state of the thinks with the state of the st Yet lone, by lefter man, uncertained by min, since companies to their defendance of it; who does not study to contain containing the first first order of the first containing the first study to make a first, and that he may, as 14, & 5, 1, where the face is apparently spoken of. But make himself known, and get some expertision abroad. And

Chap. xviii.

1D. NUIL

by the obfervation of two words; of yhlph in the fift veries; [for great men] Chap. 17.8.

A mans gift maketo von few him] Geneth him liberty to the which, (opposite in fense, apposite in founds, on make an allufon which, (opposite in fense, apposite in formation of the first of prilion, and exalts him to honour.

[peak, and two prilion, and exalts him to honour.] The confer fermion of the prilion of the prilion of the prilion of the prilion of the prilion. to which, (opposite in fense, apposite in found, to make an allufion,) indoth answer in the next. But let the Reader

make his choye.

V. 1. hat that his beart may dislover its full. I Mis cam rev.

Let of sum; as some in Mercer; that is, but that he may dis
ever in heart; or, wisson; such as he hath. See before up
on Chap-14-3; Wisson with the See before up
V. 2. that comets his contempt. Either; contempt of God,

and shame from him lights upon wicked men; or elle, he

mean; they contemn all others.

V. A. The words of a mans mouth are as deep waters, and the

V. 4. The words of a mans mouto are as acep waters, and the well firing of wisdom as a flowing brook ] Chap. 20.5.

as deep waters ] Which can never be drawn empty, but ever

as deep water, Chap. 10.11.

brings profit, Chap. 10.11.

brings profit, Chap. 10.11.

brings profit, Chap. 10.11.

brings profit, Chap. 10.11.

believeth on me, as the Scripture bath faid, out of his belly shall believeth on me, as the Scripture bath faid, out of his perfect what believeth at me, at its Scripture buts fast, and of his belly fleat flow views of living mater. both, 7.8, l. its not extern what place of Scripture Charle del expecially intendict is conceived, that he alluded untenderes; of which this allowing the one. This very final read of without compared to a spring, to found in the writings of an action PhiloSophera sallo, who place have found in the writings of a society the place of the

V. S. It is not good to accept the perfon of the wicked, to overthrow the right out in judgment ] Levit. 19.15. Deut. 1.17. & 16

9. Chap. 14.23.

It is not good to accept the person of the wicked ] To favour and support him, to the injury of him that hath the right on

V. 6. his mouth calleth for strokes ] Encourageth others to fight, or, causeth himself to be beaten, verse. 7. V. 7. A fools mouth is his destruction, and his lips are the fnace

V. 7. A jools mouth is ms destruction, and his logs are the just of his foul ] Chap. 10. 14. 22. 13. 28. 13.3.

V. 8. The words of a title bearer are as wounds, and they go down into the innermost parts of the brilly ] Chap. 12. 18. 28. 26.

nale-bearer Or, whilever, are as wound: They are firmly believed by some, and wound mean reputation irrecoverably. The Hebrew word woundmen reputation irrecoverably. The Hebrew word woundmen is not found elsewhere, but here and Chap.26. 22, where the fame verse is repeated. It is by some Rabbins interpreted, blanda; that is, foft: as Pfal. 55. 21. The words of his mouth were smoother, &c. and by others, hidden, or close. 

as wounds ] Or, like as when men are wounded. innermost parts ] Heb. chambers.

V. 9. is brother to him that is a great mafter ] Will be as poor

v. 9. is orange to immeast is a great washer.] Will be a poor as he; for one gets nothing, and theother spends all.
v. 10. The mean of the Lord is a strong tower.] P(al. 18. 2. & 27.1. & 144. 2. God rightly known, and speedily called upon, keep his side against trouble.
its safe ] Heb. is stated.

11 fee 1 Hec. 15 fee aloft. V. 1. The tich man wealth is his fireng city, and as an high wall in his own emeti 1 Chap. 10. 15. See upon Chap. 10. 2. Tres fures of wish chaffe, &c. V. 12. Before defination the heart of man is haughty, and

before honour is humility ] Chap. 11. 2. and 15. 32. and 16.

V. 13. He that aufwereth a matter ] He that answers one word, before he hear the whole matter, that he may under fland it throughly, shews his own folly, and brings difference

answereth a matter ] Heb. retweeth a word. V. 14. The spirit of a man will sustain his insimilies ] That V. 1. The fishis of a man wild fulfam his informities? I That is, he that is of a cheerful temper naturally, and enjoyee pace of conficience, he may bear much; though his body be call down, yet the may hold up (and his body will be the better for it too) in his foul and finit. Some ancient Philolophers have gone very far that way, maintaining alast the pains of the body were nothing to the foul of man, because of a different nature from the body; and it cannot be denyed but their doctrine and discipline did bring forth some marvellous exdoctrine and discipline did bring forth 10me marvellous ex-amples of paience, and reflection, in greatfi bo dily pairs and coments. But generally, their arguments have more of fubility, then folidity a not failed them, when they came to the trial. As for the torments of a wounded fpirit, they have been acknowledged by all men, and both pithily and patheti-cally fet out by divers Poets and Orators: those of a bad conscience, especially: but by none better, or more fully,

bad contenence preclairs in the by some then by Arithorte, Ethic Nithem 1, 9. c. 4.

V. 15. and the ear of the wife levels humsday ] A man must use both heart and ear to get wildom; that is, both meditation of his own, and infruction from others.

V. 16. A mans gift maketh room for bim, and bringeth him be-

V. 17. He that is first in his own cause ] The accuser seems obe in the right, till the defendant show the weaknesse of his.

V. 18. The lot caufeth contentions to ceafe ] A lot is a good V. 18. The lot cause the contentions to cease 3 A lot is a good way to end contentions, for the avoiding of part-takings.

V. 19. A brother offended it harder to be won then a Brong city Because he finds hurt where he had reason to look for

help. Fratrum contentiones : an ancient Proverb, mentioned by Ariftotle, and divers others. Yet fome of the Rabbins make a quite different fense of the words, that a brother, though offended, will nevertheleffe upon occasion be as a strong city,

The Greek and vulgar Latine go further from the Hebrew; but their fense is more warrantable; to wit : that the orew; out their tenne is more warrantee; to the content to conjunction of brothers, is as a fenced city, &c. Thefe I men-tion enely: but the Hebrew words are clear, and the fenfe of them unquestionable.

their contentions are like the barrs of a castle ] Which being

ftrong, will neither bow nor yield.

F. 20. A mans belle flall be fatisfied with she fruit of his mouth ] Chap. 12. 14. & 12. 2.

Chap. 12. 14. & 13. 2.

V. 21. Death and life are in the power of the tongue A mans tongue well used, brings life: ill used, brings death.

V 22. Whoso findeth a wife, findeth a good thing, and obtaineth

I 2.3. Whofe finds to a wife, finds to a good thing, and extenses feave of the Lord Chap. 19-14.

Whofe finds to a wife, finds to good thing. Marriage is good in it in the time in an helper. However by what follows, and obtained feaves of the Lord, (which words upon another occasion we before, Chap. 2.3); compared with Chap. 19.

14. a practice wife is from the Lord; it is very probable, that good or pradent, multiple to the pulpyed. And fo most Expositors which.

V. 23. roughly ] James 2. 3.
V. 24. and there is a friend that flicketh clofer them a brother ] Chap. 17. 17. Oft-times friends are found, that are more Chap. 17. 17. Ofte-times friends are found, that are more ready to do us pleafure, then they that are meer to us in the flesh, and for more obliged to us. And in trouble, a friend flicks close to us fometimes, when a byother for fakes us.

## CHAP. XIX.

Verl. 1. BEtter is the poor that walketh in his integrity, then
be that is perver[e in his lips, and is a fool] Though
he be rich, a, must be supplyed from Chap, 28, 6. Better is the poor that malheth in bis uprightness, then he that is perverse in his maies, though he be vich. But it seems also to be implyed in his moist, though se be rich. But it teems allo to be implyed in thefe words, perurfe in it if pire because it is the property of many rich man, (and fome affect it, as well becoming, they thinks, their greatmelly to Speak roughly; (which is a kinde of perverfe [peaking] as was observed before by Solomon himfelf, Chap. 18.23. The poor nfeth intreaties ; but the rich answa-

cturoughty.

V. 2. beat haster with his feet, simuth] He that doth things rashly without premeditation, or forecast: someth; that is, sat the word is often used hill suffer, or function it; according to the ancient Greek Proveth, Howking annothing that across the first nature.

It naturally to the sufficient of the precipitancy) is to many the cause of

coits.

2, and his hear fretteth against the Lord] Though mans foolish carriage make his business on cucceed well, yet he layes the fault upon God, Gen, 3: 1s. Homer in his fast Odysse, sinh the ever some, that Solomon doch here; to wir, That mon, max evil they incurre through their own folly and preventioness, they lay the fault of them upon the gods? \*Q Torot. Gior d'i vo Brous, &c.

V. 4. Wealth maketh many friends; but the poor is feparated

from his neighbour] Chap. 14. 20.

V. S. A fulle witnesse shall not be unpunished, and he that speaketh lyes shall not escape] Exod. 23. 1. Deut. 19.16. Chap. 6. 19.

of 21. 20.

Afaife witteffe flaß not be unpunified] Heb. a witteffe of failboods: That is, a most falle witteffe. Let him be as cuning as he can to invent lies, all his tricks cannot keep him

unpunished] Heb, held innocent. V. 6. Many will intreat the favour of the prince ] Heb. the face. Because they that sue for favour to a great man, fasten their eyes on his face, Pfal. 123.2.

their eyes on his face, Pfal, 133,4.

a friend to his thest givide gifts] Chap, 13, 6.

him that givide gifts] Heb. a man of gifts.

No that givide gifts] Heb. a man of gifts.

No glock him, as if they haved him, Marth. 6. 14.

how much mered his friends g for from him]. Are far off in affection, and help him no more, then if they were far off in

Chap, xix.

or help.

net they are wanting to bim] Heb. 1211-17, that is, therefor that they had to refuse man, So in the Text: but in the ration of his death, may make him live wifely, though they margin inflead of my it is noted by a the more correct reading. In this English, both the one and the other, (the reading of the Text; another of the margin/feem to be expressed; as in many other places besides. What sense some Rabbins make of the salalone, may be feen in Mercer : he likes it nor, neither can 1. The pay alone, may ferve to make this fenfe we have here; but they not : that is, they are wanting to him. Such expressions are ordinary in the Hebrew.

V. 8. He that getteth wifdom, loveth his own foul ] Shall pre-ferve his life, and thrive, though all men fail him. wildom? Heb. an heart.

be that heepeth under flanding, [hall finde good] Heb, he keepeth

we can receive materializing, journment good 1 reco. He repetes
with flaming to Ginde good.
W. 9. A falfe mitting bluk not be unpunifised, and he that speaketh lyes shall priss by Vecs. 5.
V. 10. Delight is not seemly for a fool. The free wie of

things is not to be permitted to him that cannot use them aright. Or, delight may be taken here for dainties and plea-fures; the usual effects and evidences of wealth and greatneffe. As if he faid, Wealth and abundance doth not become a fool. See Chap.30.22. For a fervant, &c.
for a fervant to have Tule over princes Chap. 30. 22. Ecclef.

V. 11. The discretion of a man deferreth his anger, and it is his

glory to pafe over a transgression | Chap, 14. 29. diforetion] Or prudence.

it is bis glory to paffe over a transgression] To take no notice the in signify in page over a transprisional of case in notice of it, or rolorgive, and forget it, Levin, 2,18. The Heathens themselves could by, and they have many fayings to that purpose that in nothing man came neter to the glory and perfection of 604, himself, when in goodnetic and elementy see allo upon Chap. 16,23. He that it flow on age, 8c.

V. 12. The hings wrath is as the roaring of a Lion; but his fa-

V. 13. A faolish son is the calamity of his father Chap. 10. 1. &t 15. 20. \$ 17. 11. 25. Heb. calamities. That is, the greatest and the contentions of a wife are a continual dropping I Chap 21. 9. & 27. 15: As rain that droppeth in, and rotteth the

W. 14. House and riches are the inberitance of fathers] Pa-

house a length.

\*\*Let.\*\* Healf and riches are the inheritance of fathers] Pa.\*

\*\*reas can leave their children wealth, but not good wives. So efforce upon Chap-1-6.1. The gregations of the heart, &c. a pudent wife as from the Lard [Chap-1-8.2.2...]. Men that do ill our of ignorance, will amend by the parlott being the large place in the large place.

\*\*J. 5. arise fewers, and reprodo of feorest, though they themselves.

\*J. 5. Or, deterifunds file. For luch perions live idly.

\*P. 16. He total testepts the commandations, feetenth his own foul] That is, shall live, as appears by the annihelis, finds they, as a superson by the annihelis, finds they in the new words. Offerental like and death; as Link to 1.5, &c. this do not thought purishments, robbertof fone was explically which the breakers of it did incut. And in testence to this, once training traiplists of fictions that is, be fashed fully to one to be produced to the same training training training to the same training traini were expersely minen the negators of it did incur. And in re-ference to this, some translate supplies afficietur: that is, he fleets of the mit, by judgement of Law. V. 17. He that hate pity upon the paor, lendeth unto the Lord]

March. 10.43. & 25.40. 2 Cor. 9.6,7.

1bat which he hath given] Or, bit deed.

V. 18. Chaften thy son while there is hope] Chap. 13. 24. and

23,13.

for his crying] Or, to his distruction: or, to cause him to dye.

So Mercer. See upon Chap. 22,13.

V. 19: yet thou must do it again] Though he he brought out of danger, yet his passion will bring him in again. Some make him he former, translating; Magnus tho this verie to cohere with the former, translating; Magnus efto excandescentia, condonans multiam: dicens te, si evipias, deexamonateraties, commonant muccam: altern te, perspia, de-indea amplies muldiaturum: Thai, Though thou pergive him, per make thy felf very angry to him, faying, If he efcape now, that his panishment shall be the greater hereafter: So lumius; but he opely: neither to I fee any reason, why anyman should follow him.

do] Heb. add.

F. 20. Hear counfel and receive instruction, that thou maiest be mife in thy latter end ] Some (as Junius) of this thy letter end, make but a tandem of it: as if he meant, that theu maiest be wife at the laft, (tandem aliquande) and no more. But I rather take it, that Solomon had a further aim then for That thou take is, that Solomon had a lustlike aim then 10: I hat thou maieft be wife in thy latter, end; that is, Provide wissome against the time of death, when most needful, that thou maiest not dye a fool. Much to this purpose is the prayer of the Plahint; Soletach us to number our dayes, that we may apply our hoursy write wissom, Plal, 20.12. He char hath wissom enough to dye well, need to care for no more. But it is a great chance,

the purfacts them with words] To have comfore from them, if they that have been firingers to it all their lives, finde it at their death. If a wicked life, beger a godly death. So that he they are wanting to bins] Heb. 127 No, that is, that prayes for wildom at his death; and he, that the confidence

faction or ms deach, may make mm nee where, though they feem to differ in their words, in effect pray but the fame.

V. 21. There are many devices in a mans heart, &c. ] Job 23.

V. 21. There are many acroses in a mans heart, &c.] Job 23.

13. Pial. 3.10, 11. Chap. 16. 1, 9. [Isy 46.10.]

nevertheless the council of the Lord, that shall stand] Mans device shall not have success, except God govern it, whose purpose is unchangeable, Psal. 33.10,11. 1sa.14,26,27.
V. 22. The distreof a man is his] Or, That which is to be de-

fired of a man is his.

ired of a man is us.

The differ of a man is his hindnessed A mans will is to be accepted for the deed, if he have nothing to give, 2 Cor. 8, 12,

This is a good sense; but much different from that which is This is a good lenfe; but much different trom that which is made of this words by other Expositors. The truth is, the words are ambiguous; and admit of more fenfes then one. The differ of amm, Sec thesi, faith Mercer, with the most Rabbins; I is the greatest and choifest ornament of a man, to be kinde and bountiful; if fo really. But many, because they cover the praise and reputation of it, are very forward in promifes, butfail in performance. Better a poor man, that really performes what he is able, then fuch gaudy undertakers. Such men are very lively described by the Comick; id est genus bomen are very lively deficitived by the Comite's jd th gome iso-minum pollman, in Drangeado mendo queit pudre pulsulum adolf, &c. he fers thein our a large. Others make this fenfe; The kingdaffe of many (of the richer for elpically) in meet rove-toulneffe; they give, but 'ti, that they may receive more, A poor man, that that little or nothing to give, it a better then fuch benefactors. Such men there be, there is no quefti-on; too many; Comites and Description experience, will tell us. The different exportion of the word [-7]NR], is the chief ground of all this difference.

V. 23. and he that bath it fhall abide fatisfied ; he fhall ] Or. and he that is filled with it [hall abide: he [hall.

V. 24. A flothful man bideth his band in his bofom] Chap. 14. 19. & 26. 13, 17. It grieveth him to bring it again to his mouth: which doth somewhat abate of the hyperboly. Yet St. Chrysoftom tells us of some in his time, who for mere Sr. Chrylottom tells us or tome in ms taue, mno to mea-wantenancile and destiniciple, would fay, that it was a labour to them to ear, and could have found in their hearts, to have thoir meat cheed aunto them, to plate their pains. There is forms controverse about the word [17] by which some tranflate, lebetem; others, manticam; nor bosom, as here. But finee it makes no difference of fense, (as they expound it) we need not trouble our selves with it.

it well.

V. 13. An ungady witnefs] Heb. A witnufs of Beliat.
the mouth of the wicked devoweth iniquity] Taketh as much
pleafure in fpeaking falfly, as gluttons and drunkards in fwallowing down abundance of delicate mears and drinks, ]ob 15. 16. Eph.4.19.

CHAP. XX.

Vine is a mother | Wine, immoderately taken, makes men scoffers and furious : r overtakes men before they are aware, Gen.9.21. V. 2. The fear of a King is as the roaring of a Lyon ] Chap. 10. 14. & 19.12.

finneth neatiff his own foul] Putteth his life in danger.
V. 4. The fluegard will not plow by reason of the cold Chap.

cold] Or, winter. V. 5. Counfel in the heart of a man it like deep water It is hard to find for it is as deep waters, whole bottom cannot be found. yet a wife man will fetch it out of him, by observing his words ters, Chap. 18.4. as most think; then the meaning will be, that though wisdome be very profound, and as it were concealed in a wife mans breaft 3: yet a studious understanding man will find a way to draw out of it, for his need, and for his imita-

V. 6. Moft men will proclaim every one his own bounty] Some

tranflate, not, bis own goodneffe : but, uniuscujufque mifericortranslate, not, bis com goodnije: out, unisacijulque mijerico-diam; that is, the bounty, or liberality of another. The fenfe; Many are prone enough; lay they, to proclaim, or publickly to acknowledge their benefactors: but few to be found, that are really thankfull, in point of requital, if occasion

be, but a faithful man who canfind? ] Heb. a man of faithful;
meller: that is, a man faithful in every thing.
V. 7. his children are bidfed after him) Pfal, 112.2.

V. 8. feattereth away all evil with bis eyes] Where righteous

judgment is executed, there fin ceafeth, and vice dates not appear, ver.26.
all evil Or, every evil man, as ver.26.

V. 9. who can fay, I have made my heart clean, &c.] 1 King. 8. 46. 2 Chron. 6.36. Job 14. 4. Plal. 51. 5. Ecclel. 7. 20.

I John I.S.
V. 10. Divers weights] Heb. a finne and a finne. An heavy one to buy withal, and a light one to fell withal. Divers meights, and divers meafures, both of them, &c.] Deut. 25.13,&c. Chap.11.1. & 16.11.

divers measures] Heb. an ephab and an ephab.

V. 11. Even a child is known by his doings | Children thew betimes, whether they be enclined to good wayes or bad; and

betimes, whether they be entertiated good may be dealy with a decordingly.

V. 12. The bearing ear, and the feeing eye, the Lord bath made ever both of them; besod, 11. It is not possible then, that he from whom we have received these faculties, should want about from whom we have received these feachies, should want when himself. Which it had no not, and in privy to the addona, even the most fector, of more, as little doubet is to be made, but he will in due times the all little aloubet is to be made, but he will to due times the all little according to their deads. This sub the dirth of these words, may be collected from Pala, 94, 10. Tet laby 1/9, 77 to Laby Bell mass (s. See, See, there, V. 13. Learn ass (larg, last labue come to powers) Chap. 11. 11.

open thine eyes, &c. ] That is, Be vigilant, watchful; take pains, and shake off drousinesses.

V. 14. It is naught] He often difpraiseth it, that he may V. 1.4. It is saught.] He often differaltelit it, that he may buy is the cheeper. But what the perincipal year is, is not certainly known. Whether Solomon, by these words, intended onely to rever the coversonfield of many buyers, who care now that they for younged never so much against their own entitled they compate their defices. Or whether the inominancy or partiality, of mens judgments, who now commend, became their own, what they but now dipastiled and flighted, while it was anothers. Or whether he would intiflighted, while it was anothers. Or whether he would not a flighted their three here he has we should not regard how model, and nighted, whitelit was anothers. Or whether he would inti-mate thereby, that we should not regard bare words and shews, because most men can, and will diffemble for their own ends and advantage. Many fuch things may be thought off; but we cannot be very consident of any thing, more then what the bare letter doth offer.

V. 15. but the lips of knowledge are a precious jewel] He is richer that can speak wisely, then he that hath much trea-

V. 16. Take his germent that is furety for a (tranger] Chap V. 1.6. Take his genmut that is farety for a firanger] Chap-7.4.3. Truth inn on without a pawn, that cares now shoon he be farety for. But this must not be precidely underflood ac-cording on the factor: (for for, it would be a significant the Law, Exod 1.2.6.2.7.) but rather proverbially, importing no more, then if the field, Truth him not by no means: make no account of him, as of a fober man, or of credit, Rec. Of furetility in age-netal, fee upon Chap 6.1. Surely for hip finad. V. 1.7. Bread of factor! Heb. bread of ping, or fullpood. Read of the field is from to a man O Chap 2.7.

Bread of deceit is [weet to a man] Chap 9.17.

his mouth shall be filled with gravel ] Fabine Verrucofus, ar that is, with harfhnesse of language, and some shew of reluctan etal 13, with naranness of language, and some since of selection (2, p. prime shooff, since 1, since some since of a careful prime since accept need fariam sit, ssignated without much as things man must need accept, but cannot eat without much slighted see. V. 18. Every purpose is stabilisted by earstel Chap. 15.22. &c.

with good advice make war] Heb. advices: that is, by fton of good counsel.

V. 19. He that goeth about as tale-beaver, revealeth fecrets Chap. 11.13. The meaning of this fentence is well'expressed by an ancient Poet : Percentatorem fugito, nam garrulus idem eft ; that is, in effect : Take heed of a man, that cunningly infinustes himfelf, with queftions, and queres, where he is not concerned : for fuch a one, if not a traytor, is a pratler, and will do you mischief with his tongue.

flatteretb | Or, enticeth.

V. 20. Whoso curseth his father by his mother, &c.] Exod.21.

17. Levit. 20.9. Matth. 15.4.
his lamp shall be put out ] Or, candle. See upon Plat. 132.17.
a lamp for mine anointed. and Chap. 24, 20. the candle of the wicked (hall be out out.

V. 22. Say not thou, I will recompense evil ] Deut, 32.35 Chap. V. 47.13. & 24.29. Rom. 12.17. 1 Thest. 5.15. 1 Pet. 3.9. See 16.2.

nore upon Pfal.35.4. Let them be confounded, &c. V. 23. Divers weights are an abomination unto the LORD ]

a falle ballance] Heb. ballances of deceit.
V. 24. Mans coines are of the Lord] P[al.37,23. Chap.16.9.

Ter. 10.22. er.10.13. how can a man then under fland his own way? ] To understand bis own way, in this place, feems to imply; to forefee the event of things, in the course of ones life; what is expedient; and what not: and the like. It was taken in another sense, Chap. what not: and the like. It was taken in another tene, chap-lat. The wijdome of the prudent is, to underflowed his way, &c. But fome translate there; jet doth not be underflowed his way; that is, as they expound it, Though Gods providence thew it (elf towards every man in the courie of his life, many wayes; yet who is it, that takes notice of it, as he should? Or to that purpofe. The Hebrew will bear this too; neither is there want purpose. The Hebrew will bear this too; neither is there want of paralel places, to make this sense plausible. See upon Pial. 28.

Braufe they regard not the works of the Lord, &c.

P. 25. It is a fuare to the man who devoureth that which is bo-

y 25. 2618 a jnare to the man wan devourtel that which is bely That is, to apply it or take it to his own use, which was appointed to Godsyyea, to go about to do it, by enquiring how the vow might be made void.

V. 26. A wife hing feattereth the micked ] Pfal. 101. 5. &c.

and bringeth the wheel over them ] Which was a kind of pun-

when then in use; and in many places is yet.

V. 27. The spirit of man is the candle of the Lord, searching all the immore parts of the belly | There be fundry kinds of knowledg, (as Philosophers are wont to diffinguish) in man shough proceeding all from one single and simple sountain; but of all proceeding all from one fingle and fimple fountain: but of all all conveled, that which they call refeatm organisms, whereby man doth reflect upon himfell; and is able to resion contenting himfell; both of his nature, and addions; whether natural, or moral; is the most admirable, and a great evidence of the fouls immorably, list salled here the castle, or day of the Lord, because of the divine origine of the foul, 'whereof this a principal teating,' which is as it were a fapile of the Divine Nature; and because of the does not have the castle of the Divine Nature; and because of the does not have the castle of the divine weep, in part of the property of the castle of the does not have the castle of the does not have the castle of the does not have the does n it were, in man; to fix and overfee the whole man; to fearth into the anofi innoth and fector thoughts and stillow; it to guid and govern: and in man to be alight, both in matters of practice, and fpeculated. If a man might infept, that success the anomalies and the still and the s

word 2. Advs amounts, with the manner and parts of the belly ] Mans foul can fearthing all the immard parts of the belly ] Mans foul can be into those things, which his eyes cannot.

V. 18. Advs; and truly preferre the king ] Pfal.101.1.Chap.

19:14.

F. 29. the beauty of old men is the gray head ] Chap. 16:31.

F. 20. The blowney's of a meand cleanful the may sent is 6 &c. ]

Others with more probability. Intalities: The beauty field of a wound, it a medicine (or cleanfur) to an action (or cleanfur) to the sum of the beauty. On the three is no similar to the fame thing (as often in this Book) twice expertifed. The sim in, that fonce be of then nature, that without perspecul batting, and stripes, they will not be good, or do their cutte.

fo do ftripes the inward parts of the belly ] Sharp punishments make wicked men to bewail their fecret fins.

#### CHAP. XXI.

Verf. 1. He kings beart is in the band of the Lord ] Though do what they will; yet are not their very wills altogether of their own disposing, no further then God is pleased to leave them to themselves: who, if he see good, can over-rule their very thoughts and wills, that themfelves (against their own wills, in a manner) shall defire and endeavour, not what is most surable to their own proper temper and disposition; but what God will to their own proper temper and dispositions but what God will have. Noticher are the hearts of higgs only, in the hand of God; but (according to that of the Plaindi, He fillowed bein bearing, does Plai, 3, 15, and below. Chap. 16. 7, when among ways plaif the Lord, he makes to easily a committee when the makes were the property of t power and authority, more men are concerned.

as the rivers of water ] As water is drawn in trenches this way or that way : or, as a boat in the water is cafily turned this way or that way.

V. 2. Every way of a man is right in his own out ] Chap-

Chap.xxi.

V. 4. An high look ] Heb. hautineffe of eyes. . An high look, and a proud heart, and, &c. ] Chap. 6. 17. here, and Chap. 28.25. translated a proud heart : doth properly fignificategeness of beart, as it is rendred 1 king.

4.29. And God gave Solomon wildom and understanding exceeding much, and largeness of beart. (

7 ) even as-the fand that is on the fea shore. It is not therefore alwaies used in one fenfe. Some rake it here, and Chap. 29. 25. for cover-and most others understand it. There is more difficulty in the and most others understand it. There is more difficulty in the next word, must word, by month, a there, translated, music implanum: which some refer to the former words, Right basis, Sec. Isin planning; that is, say they, the practice and usual entirgs: the masts, or evidences of wicked men 1 or the field, as it were, wherein they daily exercife themselves. Others, ack it by itself, and by it understand, the deep plors and projects: a supply which properly significs to plan, doth also fignific to plot, or invent. Bur the fame word 71 may alfo, (and is by divers, ) be translated the lamp, or light: (as is in our margin; ) by which some understand the cunning and worldly wildom: others, the goodly shews and outward appearance; that is in effect, the distinulation and hipocriste. But aratio is the more received interpretation.

the plowing of the wicked ] Or, the light of the wicked, the plowing of the wicked, is sin ] A bad crop follows their plots, Job 4.8.

V. 5. The thoughts of the diligent tend onely to plention fresse.

They that do their businesse wilely and carefully shall thrive: they that do it rafhly, shall not profper

V. 5. The getting of treasures by a lying tongue, is a vanity, &c.]

(hap.10.1 & staints) used using two using two using, ou. J (hap.10.1 & 13.11.

talled to and fre ] Like duft, or chaff, by the wind not con flant, or abiding, as wealth that is well gotten.

V. 7. The robbit of the wisked] Their foolling and deftroy-ing of others, shall unru upon themselves: it will be their own

undoing, and destruction

destroy them ] Heb. saw them, or dwell with them because they resule to do judgment ] Unjust judges are robbers then, who poll others, to maintain their lufts.

V. 8. The way of man ] The wicked: or, of man left to himfelf: Gen. 8. 21. & Job 15.14. V. 9. It is better to dwell in a corner of the house top, then with

&c.] Chap.19.13. & 25.24. & 27.15. a brawling woman ] Heb, a woman of contentions : that is, a

very contentious woman.

wide bouse ] Heb. an house of society.
V. 10. The soul of the wicked desireth evil ] James 4.5. findeth no savour ] Heb. is not savoured.

V. 11. When the scorner is punished, the simple is made wife ] Chap. 19.25. V. 12. The righteous man wifely considereth the house of the

wicked ] Observing Gods judgments on wicked mens fami- 1. & 31.1. lies, he takes heed of their wicked ways. . but ] Or, how. See upon Pfal. 28, 5. Betaufe they regard

not,&c.

&c.] Matth.18.30. Ila.58.7,9.
be also shall cry bimself, but shall not be beard] He shall cry riches.

he aigo paue ery minger, put ipaue not we meara. I rie inaui ery inche as boud to God, in vain, as the poor did to him.

V. 14. A gift in secret pacificate anger ] Chapt. 17. 8, and 18.

16. To do a pleasure to an angry man, in secret, pacificate.

V. 16. The man that wandreth out of the way of understanding, fault remain, &c. ] Heb. ppg quiefeet, requiefeet; pro-the fame Maker: for God made the rich to help the poor, and perly: that is, [hall rfl]; and is oppoid (wherein the elegan-by of the Sentence doth chiefly confift) to his wandring in his

V. 3. A prudent man foreign the relief Chen. 1 life time. The Grecians also ule to expresse proverbially the 27.12. The evil of punishment, and withdraweth himself; but life of a worldly minded man, by \$\delta\_1 \text{26.5m}\$, to wander: and fools tun desperarely into danger.}
\$\delta\_2 \text{1.5m}\$ wanderer. Shall remain, &c., that is, he shall one day V. 4. By humility, &c.] Or, the rehave rest enough in his grave, from whence he shall never rise to life. See upon Plat. 49. last verse; is like the beasts that pe-

V. 17. pleasure ] Or, fort. that loveth wine and oyl ] Of oyl, see upon Plal-104.15. Oyl to make his face to fhine.

V. 18. The wicked shall be a ransome for the righteous ] Chap. 11.8. God shall cause that to fall on the wicked, which was intended against the just, by delivering the just, and putting the wicked in their places.

V. 19. It is better, &c.] Vers. 9, in the wilderness ] Heb. in the land of the defert.

V. 3. To do Julies and judgment, is more acceptable, &c. 1 Sam.
V. 20. and op! in the dwelling of the mife ] Menning, Sum.
15.22. Chap. 15.82. [Lat. 11. Hold. 6. Mic. 6.7, 8.

dance of all things. Some translate pinguedinem, which the word doth also fignific. But it comes to one. but a foolish man fpendeth it up ] His own treasure, not the Fodly mans

oaly mans. V. 21. followeth after righteoufnesse and mercy, findeth life,&c.] Chap. 15.9.

V. 22. A wife man scaleth the city of the mighty] Eccles, 9.

and casteth down the strength of the considence thereof ] Wisedome overcometh ftrength, and ftratagems in war win ftrong

V. 23. Whofo keepeth his mouth and his tongue, keepeth his foul from troubles Chap. 12, 13. & 18. 21. See also Palm 34.

113, 13.

his tong us, keepsth his foul from roubles! Which bring others
into fuch strains, that, like a man in a narrow room, they know
not which way to turn them felves.

V. 14. Proud and haughty from it his name, who detalth in
groud wanth.] A man, though otherwise of a good nature, and

proud wath.] A man, though otherwise or a good nature, and plaussible conversation, may be cholerick, and subject to anger: but he that gives way to his anger; that cannot moderate himself in such a case, cannot avoid the doing and speaking of such thing, for which the fall be accounted proud, &c., he shall fuffer in his reputation very much. The forms is as

ne man tuner in his reputation very much. The former is ne domination unto men. Chap. 14.9. in proad wrath ] Hob. in the wrath of pride. V. 25. The defire of the floshful killeth him ] Because he can-not attain defired food, he waste himself to death; and yet he

V. 26. but the righteous giveth, and [pareth not] Pfal. 112.9.
Hath enough for himfelf, and to relieve others daily, while the flothful man pines.

V. 27. The facrifice of the wicked is abomination Pfal, co.9. Chap. 1 5.8. 1/2.66.3. Jer. 6.20. Amos 5.22. with a wished mind?] Heb. in wichednesse. Either thinking to satisfie God thereby for his sin, or that God will accept of it.

natisee Gou increey for ins in 0, or that Goo will accept of it; norwishflanding his fin, Jer., 9, 10. Mic. 6, 6, 7, 8.

V. 28. A falle wittelfe J Heb. a wittelfe of year.
A falle wittelfe parish Chap. 19, 5, 9.
but the man that hearth, fracture to containty] The true with one of the containty left alive to bear witnesse again, when God hath destroyed falle witnesses, and shall be heard with credit,

V. 29. direttetb] Hebr. 137; bur fome Copies have it icems to be more proper. It is the propriety of an ingenuous modest man, and one that makes a conscience of his wayes, opposed here to him that is hardened) to pause, and con-

V. 30. There is no wifdome nor understanding nor counsel against the Lord Jer. 9.23.
V. 31. The horfe is prepared against the day of battel Plalm

[afety] Or, victory.

but fafety is of the Lord] Pfalm 3.8. There was no trufting in humane policy, verf. 30. nor ftrength, ver. 31. Ifa. 30.

#### CHAP. XXII.

N. 13. Whose Rospeth his ears at the crie of the poor, he also, Vers. 1. A Good name is rather to be chosen over great them.

V. 13. Whose Rospeth his ears at the crie of the poor, he also, Vers. 1. A Good name is rather to be chosen over great them.

loving favour, rather then, &c. 7 Or, favour is better then.

V. z. The rich and the poor meet together ] Chap. 29.13. Rich and poor must love one another, because they live together, have need one of another, lye together in the earth, and have

V. 3. A prudent man forefeeth the evil. &c. 7 Chap, 14.16. &c

V. 4. By humility, &c. ] Or, the reward of humility, &c. By humility and the fear of the Lord are riches, and bonour, and life] Pfal.112.3.

V. 5. Thorn's and snares are in the way of the froward] Chap. 15. 19.

V. 6. Train up] Or, catechize

v. 6. Ivan up] Or, cattenge.
in the way he should go] Heb. in his way. Bring him up vertuously, and he shall so continue.
Quo simel off imbuta veens,
&c. It is a common observation: yet it failesh sometimes 3. which is the case of most of these moral observations; as hath already been observed, more then once.

V. 7. The rich ruleth over the poor ] Especially if he lend him money ; as followes in this verfe.

to the lender ] Heb. to the man that lendeth.

V. 8. Hethat foweth iniquity, fhall reap vanity] Chap. 21. 4. Job 4.8. Hol.10.13.

Job 4.0. HOLLOLIS anger [sall fair] Or, and with the rod of his anger spell the confuned. His wealth and authority, whereby he apprecised others, shall be tween from him.

V. 9. He that hath a bountiful ege] Heb. good of eye. He that hath a bountiful eye [hall be bliffed] 2 Coc.9.6.

V. 10. Caft out the forner, and convention [hall go out] Pfalm

V. 11. for the grace of bis tips ] Or, and hath grace in his

the King fhall be his friend ] Good Princes use their familiarity, whole conficience is good, and their talk wife and godly.

Righteom lips, are the delight of kings, &c. Chap. 16.13. See

V. 12. The eyes of the Lord preferve knowledge] Favour them that love knowledge.

the words ] Or, the matters. V. 13. The flotbful man faith, There is a Lyon without ] Chap.

There is a Lyon without] He derideth them that invent vain excules, because they would not do their duty, Chap. 15.

V. 14. The mouth of ftrange women is a deep pit ] Chap. 2.16. V. 14. The mount of prange women is a deep pit J Chap. 2.16.
5.3. & 7.5. & 23.27. See upon Chap. \$.15. Drink waters
out of thine wan cifern, &c.
be that is abborred of the Lord shall fall therein So God punish-

eth one fin by another, when he fuffereth the wicked to fall in to the acquaintance of an harlot, Eccles. 7.26.

V. 19. Faolifmeffe is bound in the beart of a child] He is naturally given to it, and can hardly be parted from it, Joh

the rod of correction (hall drive it far from him] Chap.13.24.

& 19.18. & 23.13. & 29.15,17.

V. 16. and he that giveth to the rich fhall furely come to want To encrease his riches, as before. But most Interpreters under-fland the words as spoken of one man. He that oppressen fand the words a frosten of one man. He that opportfield the poir, and to that end brites the rich, that the may do it fecurely, are or redeen himself, if he be called in quettion; a thing among settled poen, that have no conficiency confiantly practiced, in each other himself, and the chart of the configuration are the redeen the configuration of the configuratio cerning remporal rewards and judgments, have reference. See eraing temporal rewards and judgments, have retternee, oce before upon Chapa, 7. Helapita ho Jand wijdmen, &c. and upon Pislays. 1. Fest set tol fell, &c. Here Merceus unker the Masside Somence (that; thole that could be used of one fingle verifs, to end in this fentence.

Verife indeed we ently oblive the masside some form of the most of the country of the countr lomons name is again prefixed; to Chapter 30. where the

words at Agar begin.

V. 18. if then keep them within that, they fluid is fitted withed in Nr. 18. if then keep them within that, they fluid is fitted withed in Significant the mouth phosphets, Marth. 1.2.4. and, Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and, Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and, Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and, Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and, Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and, Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and, Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and, Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and, Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 1.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 2.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 2.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 2.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 2.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 2.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 2.2.4. and Bane diendi. Jeprer principum of Jan:
Marth. 2.2.4. and Marth. 2.2.4. and Marth. 2.2.4. a use of them, upon occasion, with thy lips,&c.

within thee] Heb, in thy belly. V. 19. That thy truft may be in the Lord ] He fheweth what the end of instruction is ; to wir, To direct us to truft in the

even to thee ] Or, truft then alfo.

V. 29. excellent things in counfels and knowledge] Hebrew. fore upon Chap. I. I. Others retain the more Original fignirore upon Chap.1.1. Others retain the more Original igni-fication of the word, and turn, terna, or tripleia: (fome, ter-or, tripleia:), which is varioully expounded by them. Some think that he alludesh to that threefold division of the Old Testament among the Hebrews: The Law, the Prophets, and I entament among the Pittorews: a ne Law, the Propincis, and the Hegiographs, as they call them. Others, to the threefold division it Wildome, Moral, Natural, and Threefold threefold control of the Pittore of the Pi Others, that he intends his 3, books, to with, Powerths, Ecclefiaftes, and Cantides. Many other fuch conjectures there be, but fo weakly grounded all, that we flick to the fifth intended precasion: much confirmed by Chap. 8.6. where there is a word equivalent to this. See, as before upon Chap. 1.1.

V. 21. to them that find sate thee] Or, to thefe that fend thee. V. 31. (a) interesting peak affectived in doubtful cafes, or hard queffions. That fend thee; that is, whole influedion is committed unto thee; or those to whom thou are fent. To find, is a proper word; in this argument : the word apolle,

V. 12. Rebnet the peer ] Opprefic not the woor by might, nor by falle judgments.

neither oppreffe the offlitted in the gate ] Zech. 7.10. Sec alfo

upon Pfal. 127. laft verfe.

V. 23. For the Lord will plead their caufe ] Job 31.21. Chap.

v. 24. Make no friendship with an angry man ] Chuse not him for thy friend that is not able to rule his affections; for he would hurt thee by his evil convertation : and if he be very angry by nature, (Heb, a man of weaths) come not in his company at all.

V. 26. Be not thou one of them that firing hands] Chap. 6. 1. 11.15. Which rashly put themselves in danger, by sutetiship

V. 28. Remove not the ancient land-mark] Deur. 19.14.8: 27.

17. Chap.23.10.

17. Chap. 23:10.

I and mark Or, bound.

V. 22. be [ball not fland before mean men] Men that live as it were in the dark, and observed but by sew; whereas Princes are the light, and all mens eyes are upon them. mean men ] Or, obfeure men.

# CHAP. XXIII.

Onfider diligently what is before thee] Eat with fobriery and diferetion. what ] Or who.

V. 2. And put] Ot, Or elfe thou putteft.

N. a. And suc] Ot, Or election patted,
and put spile the thirm appetite, as it were
by force and velocine. Or, if with fome others we translate,
Imposter cateloum gutters too; that, it has do the good as put
angle to the toward, if her, the facts will be, Thou mayeth
and the third, it thou give may you buy greedy appear
if those he am grown to appetite] Heb. WELL TOWN

THE STATE OF THE STATE

Si Dominus anima; that is, If theube mafter of a joul, it we supply, appetitive, the meaning will be, as it is here expected, if thou be a man, &c. But some supply, rational, or intellectives and then the meaning will be, If thou be wife. But with Mercer, I rather incline to the first.

V. 3. for they are deceifful meat ] For oftentimes the rich when hey bid their inferiours to their tables, it is not for any love they bear to them, but for their own fecret purpofes. A course

deceitful meat] Heb. meat of deceitfulneffes ; that is , moft

eccentul meat.

V. 4. Labour not to berich] I Tim. 6.9,10. Weary not thy felf to get riches, nor take more pains then thy strength can V. 5. Wilt thou fet thine eyes upon Heb. wilt thou caufe

thine eyes to flee upon.

upon that which is not? for riches certainly, &c.. ] See before

upon Chap. 2.7: He layeth up found wifdome, &c.

V. 6. of bim that hath an evil eye] That is, of a coverous man, who looks fowrely on his guefts; as on the contrary, a man of a good eye, is a liberal man, Chap. 22.9. for he looks cheerfully

his good chear.

and lofe thy [weet words] Which he hath fooken to thee; or. thy chearful words at his table. V. 10. Remove not the old land-mark] Deut. 19.14. & 27.17.

land-mark] Or, bound.

enter not into the fields of the fatherleffe] To take away their orn, or do them harm. V. 11. For their Redeemer is mighty ] Job 31. 21. Chap. 22.

V. 12. Withhold not correction from the child ] Chap. 13. 14. & 19.18. & 22.15.
for if then beatest him with the rod, he [hall not dye] The rod

for it considered nim maintered, or journed needed in coasiled with reason, will not kill him; and it may save him from external death; or from death, which he may incurre by Law, if he continue in his wickedness. So before, Chap, 19, 18. let not thy foul flare, to caufe him to aye; that is, let not thy in-dulgence be the caufe of his death.

V. 14. and [halt deliver his foul from bell ] From deftruction both of bady and foul.

V. 15. my heart shall respect Chap. 10.1. & 15.20.
even mine Or, even I will rejoyce.

V. 17. Let not thine heart enty finners ] Pfal. 37. 1. & 73.30 Chap.3.31. & 31. & 24.1.

fear of the Lord all the day long ] Chap. 28.14. Jear of the Lord an time and long! CHSP.28.18. V. 18. For furtly there is an end! Chsp.24.14. The profes-try of the wicked thall not continue long: or, there is a re-ward for thy piery in the end, Pfal. 37.37.28. & 58.11. See

also before upon Chap. 10.28. The hope of the righteous,but the expettation,&cc. and upon Chap. 19.20, that theu mayeft be wife in thy latter end.

end | Or reward. V. 19. guide thine heart in the way ] In the observation of Geds commandments: or, in all thy courfes.

V. 20. Be not amongst wine-bibbers ] Rom. 13,13. Ephes.

5.18. of fligh Heb. of their fligh. Or rather of flight a insufficient which, to themselvest, excording to the Hebrer discission, down redundator, or, abound: an after its accounted an elegancy in the Greek and Latine, when the pronound only their flight, heteroice, would be but an improper translation.

V. 22. Heavien must the flight that began there, &c. [Chap. of

1. 8, 23. Buy the truth, and fell is not? Spare no coft for truths
18. 18, 21, Buy the truth, and fell is not spain 1 be a merchant in
thuying it, but fell it not spain for any pretended or promifed
spain, as tries, described enters.
19. Spail be called a mifeivewus perfon.
19. The faither of the righteening (half greatly reject? Chap.
19. The faither of the righteening (half greatly reject? Chap.
19. The faither of the righteening perfon.
19. The faither o

V. 27. For an whore is a deep ditch] Chap. 22.14. See upon Chap. 5.15. Drink waters, &c. a firange woman is a narrow pit ] So that a man cannot get

out again. V. 28. She alfo lyeth in wait as for a prey ] Chap.7.12.

as for a prey ] Or, as a robber. and encreafeth the transgressours among men ] She seduceth many, and causeth them to offend God. V. 29. Who hath wo ? ] Ifai.s. 11.

V. 30. Woodali we? [ 11ai, 11. V. 30. chart wine] Pali, 73. Chap, 9.2. V. 31. when it mouth it felf aright [ Heb. when it gotth up and down in uprightnesses; that is, when it spatkleth, as the most generous wine useth to do.

generous wine ulent to do.

1. 31. an addy?] Or, a cookatriet.

1. 33. Thin eye [balk beheld firange women] That is, drunkennelle final bring thee to whoredome: or, make thee fee
ftrange fights, by diffurbing thy brain. Hebr. [3]], may 

he as be that tysto asown, eco Securica.

woman] Or, thing:

V. 34. in the midit of the fea] Heb. in the heart of the fea,
Ezek, 27.4. Jonah 2.3. In such great danger shalt thou be: The state of the s were drunk in a room, and phanfying themselves to be in a boat, in a great tempest, threw out of the windowes whatfoever was in the room, to fave themselves. But fince the Pfalmift compares them that are toffed in a tempeft, to drunken men, Pfal. 107-27. I should think it more likely, that drun on Chaps. 7. He layth up sand wisdom, &c. kards are here compared to them that are tossed in a ship, by

V. 16. For a just Or, For though a just.

Solomon. V. 35. and I was not fick Drunkennesse makes men sense.

I felt it not ] Heb. I have it not.

when I [hall awake, I will feek it yet again] By these words
Solomon doth most emphatically set out the conditions and whose I flost awade, I will felt itse again]. By these words of Solomon doth under explained by few our the conditions and silvery likewife, of practified drunkards: who though many times they find the inconvenience of drunkards: who though many times they find the inconvenience of drunkards: who though many times they find the inconvenience of drunkards: And are to findible of its for a while, that they purpose with themselves to explose a constraint of their explaint one monthly do that the late of their excelle, but they begin or counsel: a stor example, Plat's 1.0, The rightest plat release axis in first halt habeaut also and example. figure party from a natural caute; because drunkenness, they fay, will make a man very shirtly; whence came the Proverb, to add drunkenness to thirst, Deut. 29. 19. of obstinate persequence in any evil thing. See also Edy 16.12.

# CHAP. XXIV.

Verf. 1. E. Neisus sgainft evil men] Pfal. 37, 1, &c. &c 73, 3, V. 2. For their bear ludieth definition ] Pfal. 10, 7. V. 2. For their bear ludieth definition ] Pfal. 10, 7. V. 5. A mile man is from J His wildom; so him in flead of fittength, and he can do that by wildom, which cannot be of trengen, and ne can go that by whaton, which cannot be done by frength (chap.1,1.2. Eccl.) 1.6.
is frong ] lieb. is in frength.
intradicib Remedib ] frength.
intradicib Remedib ] frength.
V. 6. For by wife counfel thou [balt make thy war] Chap. 20.

18. & 11.14. & 15.22.

18. & II.14. & IŞ.23. V.7. Wildom is so high for a foel Heb. wifdoms: that is, the most excellent widows, as Chap, p.I. he operation so his most his the gate! In place of judicature, where widom should be showed, Ruth, 4. 1. Sec Chap. 8.

a michiavass poy(m). Heb. a matter of wicked imaginations. V. to. I filed sints in the day of adverlip! Man than nortical of his frength, till he be in trouble: his need that discovers weakneife. Some, [6 Merceus for one) pun the words thus: If thou help remily, (to wit, in time of prosperity; that thou do not then by applying then hear terme without, provide against adversity) toy frength will be signal in time of advertify. The fine fire good both wites, and the writing of ancient Philosophers are full of admensions and instruction of ancient. But heart of Rus these than the contract of the more contractions. ons to that purpole. But there be also, who make this werfer ons to that purpose. But there or said, who make this veries to cohere which the next; If those beef face, or, remife, (towards others, to their relief in their need) when thou thy self shall be in difference, those shall finde thy strength but small. For who so Roppeth his ear at the cry of the paor, &c. Chap. 2.1.3. See there.

[mall] Heb. narrow.

V. 11. If thou forbear to deliver them that are drawn unto death] Pfal. 82. 4. Efay 58.6,7. See also upon Pfal. 70. these that are appointed to dye.

V. 12. doth not be that pondereth the beart confider it?] None

according to his works ?] Job 34.11. Pfal 62.12. Jer. 32.19. Rom. 2.6. Rev. 22.12.

Rom. 2.6. Kev. 22.12.

V. 13. cat then honey] This must not be taken as a command, but as a similitude onely, grounded upon common practife; as if he said; As honey is sweet and pleasant to the parisons taken from the sweetnesse thoney, are very frequent in all authors.

to thy taste] Or, upon thy palate.
V. 14. So shall the knowledg of wisdom be unto thy soul] Plat.

19.10. & 119.103.
then there [hall be a remard] Chap.23.18. See there and up.

and rifeth 3 Or, yet he rifeth, and rifeth up again I Though thou bring him down often by thy wicked devices, yet God will raife him up again ftill; but thou shalt fall for good and all.

For a just man falleth seven times, and rifeth up again, &c.] Job

to long again after their beloved trade and company. So Ho- Jose, when he feeth the wingsance, &c. and many other like. To to long again after their beloved trade and company. So to- 1964, were negative or wegtenings, must many vite, and asce the Doer, having repreferate on a fibrial, and add tirer, this ween cannote, that there be private enemies, upon private highly extolling and admitting the happiness of a quiet county quartels and differences and publick enemies, in a publick highly extolling and admiring the happinelle of a quiec counquartels and differences: and public exemies, in a public
treey life, after a long different for that end, by which he don't
treey life, after a long different for that end, by which he don't
treey life, after a long different for that end he concludes. Here
press leading fewerate Alphiau, Hamilan fautous rufficus; 10 mem
hath delivered us: it is no finall part of that thankfulnelle to 60 days
hath delivered us: it is no finall part of that thankfulnelle
treey life that the don't expect a curb hankful leading
to the don't expect a curb hankful leading
provers a contract of the contract if in, but his mind was changed, and he was as much, or more who, though our comies, suffit fills cremented as God a troubled, with all puffible freed how to put it out again. It creatures, of the fame field and blood, a we is defected of the sight party from a natural caute; because drunkennieft, they lime first attend Adm 3 and in that respect, (even whileft we fay, will make a man very thirtly; whence came the Proverb, the sight of the configuration and the sight of the sight o object of compassion, in their particular persons. As for particular enemies, though we must be thankful to God for them too, if they were our enemies without cause, and such as might

Chab.XXV.

do us our c: yet our joy soun or very moderate, and wary; and if we have any generolity at all, their fall will make us to forget our wrongs, (if they have done us any) and rather to forget our wrongs, (if they have done us any) and they have to be the forget our wrongs and the forget our wrongs and the forget our wrongs are the forget our wrongs and the forget our wrongs are the for difpole us to help them in their mifery then (as it doth fome Proverbs.

bale natures) provoke revenge.
V. 18. & diffenfe him] Heb, it be evil in his eyes. and be turn away his wrath from him] To be avenged on

V. 12. Fret not thy felf because of will men Plat. 37.1. Chap.

23. 17. Or, keep not company with the winked.
V. 20. For there [hall be no reward to the coil man] No good reward : tor remard, in Hebrew it is the because the reward is not given till the work be ended; and the general reward will

be in the end of the world. the candle of the wicked shall be sut out ] Job 21.17. Chap.

13. 9. candle] Ot, lamp.

Lord, and the king] Farit, the

Lord, and then the king. So that if kings command that which
God hath forbidden, God mult be obeyed before men, though

meddle not with] Or, mix not thy felf with.
them that are given to change] Heb. changers. Cum rebellibus & feditiofis ; as Mercet here; with rebels, and feditious Per-fons; whose proper work hath alwaies been, rebus nava fudere, (as the common Latine phrase expressent it) to endeavour changes and alterations in a common wealth, the benefit whereof they reap.

\*\*V, 22. For their calamity [ball vife suddenty] Though some-

times put off for a long time; yet when it comes, it ufuslly

comes very fuddainly.

omes very industries of them both ?] Of them that fear not Go Jand of them that fear not the king : or, proceeding both

Go., and of them matter notine sing. or, proceeding out from God and the king.

V. 23. It is not good to have respect of persons in judgement]
Levic. 19.15. Deut. 1.77. & 16.19. Chap. 18.5. & 28.21. Joh.

24. He that faith unto the wicked, Thou art righteous

V. 24. He trac faith while the received, Those are registered ; him first the registe care? [Chap. 17. 15. 15. 15. 15. 2. V. 25. a good helfing Heb. a blefting of good. V. 26. Every man shall his sire that giveth a right answer] Or, he that giveth a right anfiner, hiffeth the lips : that it, thews

that giveth a right answer] Heb. that answereth right words.
V. 27. and asterwards build thine house] Be sure of the means how to compaffe it, before thou take any enterptife in

hand Luk. 14.28,&c. V. 18. againg thy neighbour without caufe] Heb. that is, for nothing; or without cause. The sense may be; Do not offer thy self, and shew thy self forward; rather avoid

from This; and fo the fence will be; Bruife fecret doings of the king, even when he is upright, and doth not thy neighbour with thy lips, by bearing false witnesse

V. 29. Say not, I will do fo to him as he bath done to me Chap. 20, 21. See the reference there.

I will render to the man according to his work ] He sheweth what is the nature of the wicked, To revengewrong with wreng Matth. 5-39. Rom. 12.17.

V. 12, confidered it well ] Heb. fet my beart. and received infiruttion I learned, by another mans damage,

to look well to mine own affairs.

V. 33. Tet a little fleep,&c. ] Chap.6.9,&c. F. 34. poverty] Hcb. poverties.

Heb. wants. an armed man] Hcb. a man of shield.

## CHAP. XXV.

mons Proveros, made by lome, appointed by king ketezakin ; lawkinv. Let not others, through your contention, occome whether those measureds. King, 18, 18, (as some are of opinion) or any other. Divers thusing sprinces, we know, among the latter Emperours of Creece, especially have had their zelogic through the second of the latter Emperours of Creece, especially have had their zelogic whose feels was, by cream heads and common places, to gather out of several Books, what was thought most useful and

do un burt: per out joy muft be very moderate, and wary 3 profitable. It is likely this these Proverbs were colleged out

copied out] Heb. קטוחוים, by moft interpreted, tranferipferent, that is, copied out; as we finde it here. The word doth properly figuific the removing of a thing from one place to another; as Job 14.18. & 18.4. and the rock is removed out brafts, &c. is grounded Salazar, (one that hath taken great beath, MC. is grounded shazar, tone that have great pains upon this Book his opinion, which though perchased more accure, then probable, yet because it hath no abfurdity, and may please many, I will impart to the Reader. His opinion citis, that Solomon wrote this Book of Proverbs in the maner and method of a Zunnesten, or Banket meeting; of which kinds of writing we have fome examples in some ancient books, as Plato, Plutarch, and fome others: where fome learnlooks, as Diazo, Diutarch, and fome others: where fome learned due no meeting requients freak by turns, upon fine learned fusicle : nothing efficing from cidinary Dialogues, (a way of writing then much in our by turn that it was a trable, when they did other set and freak. The Collocutors here reprefented, he would have no be, Solomon, Agra and Lemuel; and this to be the place, according to Solomons own order and method, where they floud dome in 100 wit, immediately after the 34 where they floud them are them. Solomon, the chief peaker, and then after them, Solomon, the chief peaker in 2001. Chapter; and then siter them, Solomon, the chief peaker; and matter of the feast, so come in again, and consided all; from Chap; 3-c, we digethed; but Chap, 3-c, according to that order they so digethed; but Chap, 3-c, according to that order they so a have). It is the glay of God, 8-c, to the order they so and supple men is an elemination to the order of Company of the solomon of the solomon with the solomon in the solomo gether, Agurand Lemuel, their parts, to have been caft at the gend, as now they are : and this to be the proper meaning of end, as now they are: and this to be the proper meaning of this appropriate transfluterant; that is, they did remove. But how this will stand with the interpretation of that word Lemuel, which by most is received, I must leave to Salezar him-felf to answer. It cannot be denyed, but there is somewhat plaufible in this conceit : the Reader may be pleafed to confi-

plaufible in this concert the reason may be pleased to combe def further of it; there is no herefic in i.gifhe like it. V.2. It is the glory of God to concert a thing.] God doth not reveal the caule of his judgments to man: neither doth he need any counfellours, to advife him, Elay 40.13. Jerem. 32. 18. Rom. 11,34. His judgments are unsearchable : to be adored

18. Rom. 1.34. HIS Juagments are unjearcease: to be adored by men, though not underthood.

the house of hings it to fearthout a matter ] Though kings oftentimes by a special providence, are endowed with extraordinary parts of wit and juagment, (whereof see upon Chap. 16.10. A divine Sentence, &c.) above ordinary men ; yer it is Do not offer thy felf, and show thy felf forward; rather avoid an honour unro a king, not to sift, for be like unto Gorinia it if thou canst. Or, missua canse; that is, where there in on just ground; against thinc own conscience: that is, in effect, the part of the summer of the strength of the contrast, to advise with them that are write, and here of a file with minstell; and he is the award here randlared how to enquire diligently, before he refoles. Befides, and out to a king too, not to runt others a logether, but himself to be prefers and affiltent, at the fearth and examination the prefers and affiltent, at the fearth and examination many wild on, when themselfers are lobbt to supers. Some Rabbins would have the Original word Parameter.

nis duty.

& infearchable ] Heb. there is no fearching.

V. 4. Take away the diefs from the filter ] When vicious perfons are removed from the king, he is a meet vessel for the

V. Take away the wicked from before the king, &c. 1 Chap. 10. 8. It is not enough that a king be upright himself, but he must also put away from him bad counsellours and servants, if he defire to have his throne firm.

V. 6. Put not forth thy felf ] Heb. fet not out thy glory.
and fland not in the place of great men ] If thou be none of V. 7. For it is better that it be faid unto thee, Come up hitber,

&c. ] Luke 14.10. whom thine eyes have feen ] For as it was an honour to thee to

to the admitted into the kings prefence; to thy dishonour will be the greater, because it is in his sight.

V.8. Debate thy cause with thy neighbour himself 1 Match. 5.

Chap. xxv.

Annotations on the Book of Proverbis V. to. Left be that beweth it, put ] Or, Left be bearing, put. put thee to frame ] By palling fentence against thee, and fo

thou be shamed for ever,

V. 11. A word fiely spoten is like apples of gold in pictures of filter ] Chap. 15. 22. Some kind of ornament used in those dayes; whether about beds, tables, or houses; or somewhat by it felt, is not known; nor much material. The conjunction of gold and filver rogether, is also mentioned Cant. I. I I. berders of gold, with fludds of filver ; which must needs be very beautiful to the eye; but the curious inlaying, and artificious interlacing, is the thing here chiefly aimed at, in this simili-tude. Some translate, in reticulis argenteis; that is, in net-work coverings made of situr: others, in thesis; the Hebrew word בשביורהן may bear it.

fith foken ] Heb. foken upon bis wheels.

V.12. wife reprove upon as obedient en ] Chap. 9 9.

V.13. As the cold of from in the time of barvell, fors a faithful mellenger, &c. ] Chap. 13.17.
in the time of barves ] In the time of great hear, when men

have need of cooling.

V. 14 of a falfe gift ] Heb. in a gift of fallhood.

is tile clouds and wind wishout rain ] Which have an oneward appearance, and are nothing within : fuch are coverous men, that would be thought to be liberal. Or vain men, that promife much, but perform little. It may be they have it not ; but their ambition to be thought fome body, makes many to

undertake freely, beyond either power, or purpole. V. 15. By long forbearing is a prince personaded ] Gen. 32. 4, &c., I Sam. 25.24, &c. Chap. 15.11. & 16.14. By not ministring

occasion to provoke him further.

a foft tongue breaketh the hone ] That is the heart that is ben to anger, and hardest to be pacified.
V. 10, eat fo much as is sufficient for thee ] tile moderatly the

pleafures of this world : or, go not too often to thy neighbours house, as verse 17.

nonic, as vertexy,

y, 1.7. Which are thy fost from thy neighbours bounfe ] Or, let
thy fore be feldown in thy neighbours bounfe.

when y of the elf Heh, fall of thee.

v. 18. A man that beareth falfe witnesse against his neighbour,
is a meand, and a frowd, and a short person ] Pall, 110-4. Chap.
13.18. See the Note upon Chap, 24, 26, and decior not.

V. 19. it life a broken tooth and a foot out of joynt ] That makes a flew, but is of no use at all.

V. 20. As he that taketh away a garment in cold weather This fentence doth admit of two contrary fenfes and interpre and statistics of which, which is the study, when both the words, and the nature of the thing will admit of either, is hard to destraine. We shall therefore propose both, and leave the chirac to the Reader. But first of niter and vineger it must chojec to the Reaser. Buthrier in the fan owneger to that be known; that anciently they were often, and upon feveral occidents (as by the tellimonies of feveral ancients, diligently collected by Salzars, and fome others, doth appear +) joyned together; and in fome cafes, vineger adds virtue; in chara, it reks away from the niter. Now the Hebrew word here used 17322 as it doth fignife to put any or adam: 10 bers utid 3 months and doch lignile to put m, or adorn : load to a tide, so take show. The finite herefore may be : Ask a that puts on a gatness in sold breather, and tempers rainer (as in diversity and polyfical) : or tempers it, to take away whe force of it, which Allifords faith it doth, being of a horrary nature; John bringer, I so that finger th fourty nature, John bringer, to a better finger the fourty nature, John bringer, to a most proper, and festionable; of it Musick, or Gange, &c. That Heidel, in general; and fonge, particularly, that are fired to the code, to conforte and or crivic, may do much with many (for all are not of one comper) to allay forcers; before what we read in the Scripture to that purpole, as of Saul, 1 Sam, 16.24 and of others elfewhere; dayly experience may fufficiently fatisfie. This lenfe is followed by Junius, and some Rabbins: approved also by Cornelius a Lapide, and some others. But as we said before, all men are not of one temper not equally affected to, and with Musick: nor all Musick, of nor equally affected to, and with Mulick; nor all Mulick, or one kind; a nad three be degrees of forew too. As true elements, or be generally spoken) that Musick, or finging of fongs, (which for the most pare are a testimenty of a light learn; ) is very unstandantile to an incorp beart. And to this effect, it feems were Solomons words underflood by Sirach, the author of Ecclesations; of whose imitation of Solomon, we have spoken in the Preface. For fo be : A tale out of feawe may repowed the treatment. For ione: A late one of lea-on, is as March is mourning, &c. Chap, 22.6. The anci-cient Grecians sho had a Proverboo this very purpole, as by Druffus upon this very place is well observed: "Ou vallax xoxullatin, ou rupe sin. And Plutarck in his Symposa, or And Plurack in his Sympolia, or Tablesalles, except signiff Euripedes for his contrary Judgment: 8 page, 7, Sueff, 7, ss I find him cited by the fame Drufius, in the fame place.

V. it. If think enemy be hungry, give him bread to eat ; and if be be thirfty, give him water to drink ] Exod. 23. 4. Rom. 12.

V. 22. For thou shalt heap coals of fire upon his bead ] Plat. 140.10. Thou shalt bring Gods vengeance on his head, and Gods blessing on thine own. So most interpreters, both upon this place, and upon Rom. 12. 20. where this Proverb is used : or rather, this very paffage, cited by the Apostle. So most, later Interpreters ; and fo divers, if not most ancients roe, collected by Salazar upon this place. But this feems to be too uncharitable an interpretation, and contrary to what in this very book of Proverbs, Chap. 20. 22. & 24.29. and elsewhere, (whereof fee more upon Plal. 26. So will I compass thine altar, &c. and Pfalm.35.4. Let them be confounded, &cc. ) is commanded. For what greater revenge, or more malicious hatred can there be, then for a man either to with, or to use means, that his enemie may incur the wrath of God; the utmost of evils, and most direful imprecations? Divers things, I know, are animered by divers; but nothing that fatisfies me to much, as St. Chrysoftomes aniwer; which is, that Solomon, and atter him, St. Pauls intention was not by these words to allow, much less to command fuch vindicative policy; but because most men in the hear of their anger, are incapable of any other reason or consideration, but what tends to revenge; this by way of condescention is proposed unto them for the time, that if they must needs be revenged, and nothing else will content them; this is the onely way to turn the wrath of God from themselves upon their enemies, not to revenge our selves, but themicaves upon their enemies, not to revenge our feives, blut to leave them to God, and rather to require good for evil: that afterwards when the edg of their anger, and the danger of their fury, is taken away; they may be perfwaded to do that out of charity, which before they did out of mere policy. But if there be danger in this interpretation, as certainly there is, and matter of feandal too; why should not we rather prefer that which may be as proper to the words, and much fater, fer that which may be as proper to the words, and much faire, for the fenfe? Which is seconding to St. Auflers golden rule, wheteo the gives an inflance, their every words of Sommon. Sprategives lectured pf, thin he, and Registims and plateast own whiched the properties the state of the position of the state of the but that the words are figurative; and whereas they admit of two feveral interpretations; the one, tending to evil, the other to good: let thy charity rather imbrace that which is to good; that thefe coales of five thou mayeft understand to be nothing elle, bur the burning groanes of hearty repentance, whereby his pride is healed, who grieves with himfelf, that he hath been his enemy, who was fo good, as to endeavour his good, whileft he did him evil; So Sr. Augustine. Others by coales of fire, understand such , by which the fire of love and charity is kindled in the heart. Did net our bearts burn : Luke 24.12, in a different fenfe, it is true, but that too figurative; and in a good fenfe too. Of a live coal, taken from the altar, to take away iniquity, we read Efay 6.6,7. And the word here ufed, feems to have particular relation to the altar, or cenfer, which from thence was called 71970. But of this from cold causes, by applying coales to the head. St. Augustine indeed, in one of his Sermons, seems to apprehend it so. Others would have it a comparison taken from founders, or casters of wound mave a a comparison taken from sounders, or enterest or metal, who by adding much fire, will make the hardest iron, or fleel at last to melt. A probable conjecture; but that it doth not fatisfie, why the head particularly, not the heart, or any other pare, frould be mentioned. But it is a very difficult thing, to give a reason of old Proverbs, when as some rimes fome extraordinary chance, for which no reason can be given, but that it hath to hapned, is enough to give occasion to a Proverb. If a house both great and high, be on fire, coals and finders, as I have seen it my self, will slye very far; so that if a man be neer, he shall be forced to stand further off, or to cover his head with somewhat, more then ordinary; as I think Pliny oth relate of himfelf, or his Uncle, in the burning of mount Vefuvius. Some such thing, spoken of some one at first, that was not willing to go from his house, though on fire, rill the

against their wills are forced to do somewhat or other, which of themselves they are most averse from. Such a thing is, when againd their wills are forced to do fomewhat or others, which if the full will be the forced to do fomewhat or others, which is the full beautiful to the full beautiful beautif my fon, &c. So he. Seneca : Vincit malos pertinax bonitas, nec quifquam tam duri infestique adverfus diligenda animi est, ut etiam wit traffus honor non amet : that is, Pertinacious goodnelle will surrence exil men: neither is any man (o rivid and perverfe against that which of its felf is lovely, that even when he is drawn by force, that matter of its jet is the stare good. Among later Interpreters, (though moft, as hath been faid, for the contrary,) yet Mercer is for this interpretation: and likewife Drusius in his Hebrew Proverbs, Claffe 11.1. 1. Beneficentia erga inimicos. See alfo

upon Plal. 35.4. Let them be confounded, &c.
V. 23. The North wind driveth away rain] Job 37.22. ע. 23. The Noth symatrice away rain ] 100 37.32.
The north-wind drivetle away rain: [odesh an early countemance a backbing tongue] Or, The north-wind bringers forth
vain: [odesh abackbing tongue awany; countenance. This, as
to the [econd part, or member of the verfe, I take to be the
trueft translation, because This parts here, seems to answer tructramation, occasie And part, the Worth; which in Hebrew comes from a root that signifies to bide. And certain it is, that the Hebrew Mary, may be translated, bringeth, or begetteth, as well as driveth away. It fignifieth both. But then the question will be, how the North wind can be said to bring the the support of the su

V. 24. It is better to dwell in a corner of the house top, then with a brawling woman and in a wide house ] Chap. 19. 13. and

V. 25. from a far countrey] I fee no antithefis in the words which thould make Solomon, (as Mercer would have it)though he intended neer, as well as far, rather to fay far. I take his meaning to be, from a far countres, that is, altogether unexpected; and the more unexpected, the more welcome.

V. 16. is as a troubled fountain, and a corrupt fpring ] Which is a thing to be grieved at by all men, as being a publick mif-chief. Or rather, falling, not to be understood of any outward

rije.

7132 Ohn: is, and to feek (or fench) their glery, lynt in the literal Chapaning. There is a lynn in the way, a lyon. Which most understand of too much cariofity in the learth of things abstrate and Divine: as of Gods nature, counfels, &c. By their glory, some understand God particularly; called their glory, Pial, 1 od, 10. Thus they changed their glory, and the linear glory, and the linear glory, and the linear glory of the linear glory.

colle fell fo thick upon his head, that he must either burn, or a colle fell fo thick upon his head, that he must either burn, or go, fome such thing, I say might be occasion enough to make imme purposit, as they that under than God. And so, glory his a proceeding lipsech, applicable to them, who is a manner last word, forme supply, or regent the regarding in against the supplies that th CC. Unners, refer it to nomy, is a passal, samply) but to the imme purpole, as they then understand God. And lo, glery, the last word; fome supply, or repeat the negative, is not glory others, but to the same purpole, expected it, as it is used lometimes, it girtowns, or therap. And to this purpose the Vulgar Latine is not smille; at Journator Majislanis or primiture agile.

V. 28. He that hath no rule over his own first, is like a city that is broken down, and without walls Chap. 16.32. is like a city that is broken down Which lyes open to all affailants, and fo is in extreme danger.

#### CHAP. XXVI.

A S from in summer] For these things are then unseasonable, 1 Sam. 12.17.

V. 2. As the bird by wandring, as the swallow, &c. | Sicut paferis est vagari, &c. that is, As it is natural to the bud. (or, the for all vages, see, that is, as it is natural to the ords, (or, the farrow, particularly; as the word is interpreted by ethers;) to wander; and to the fwallow, to flye; a thing not to be wondered at, see, so causeless cutting is as little to be regarded. But it we read \(\gamma\) according to the Hebrew margine: then; As the sparrow, and swallow, after some wandring, re-turn often to the house they are used; so causeless curses will return, or fall upon him that is the author of them.

N. 3. A whip for the borfe, a bridle for the effe, and a red for the folks back Pfall 3. 9. Chap. 10. 13.
V. 4. Answer not a fool according to his folky, &c.] Answer him not according to his folky as he speaks with vain foeeches, and railings : or, confent not unto him with vain speeches and railings: or, confert not unto him in his spings or doings; but, andmer him, to convince him, though thou have no hope to instruct him: or, observe a fit enter and place of onsister him: or, sinster him briefly, and be not full of words, as he is. See also in the Preface: and upon Chap.to., Traignest of witedwalf, Exc.
V. 5. his own conteil; Heb his own sets.
V. 6. cutted full full fall him of the set of the legs of his indicager, sectives loss thereby: so doth he that imployers a fool in his buttinest. Or, He that set and tool about

his bufineffe, is as if he fent a man in an arrant, that hath no legs; and he is fure to fuffer for it.

tegs; and he is sure to turner for it.

damage] Or, violente.

V. 7. The legs of the lame are not equal.] One goes up, and
the other down, which is an unfleenly thing.
are not equal.] Heb. are lifted up.

V. S. As be that bindish a flown in a fing.] Or, As be that

putteth a precious stone in a beap of stones, (where it is not seen, but trampled upon with other stones,) so is he,&c. Some

burdens they lay upon their poor subjects, that they may have the more to bestow upon such as they settle their affection upon, as fit instruments of their pleasures, or cruelty, &c. Ju-

upon; as a minuments of their picanice, or citery, etc. in nius his translation; set pinimum delone affect emus thrius: but I know no body that goes that way, but he. The great God that formed all things! God rewards all man-ner of transferificurs, whether they fin of folly, or of malice, Chap.11.31.

V. II. As a dog returneth to his womit 2 Pet. 2.12. That is, A fool, who after correction promiles, &c. returneth to his folly, is as a dog,&c. returneth to his folly ] Heb. iterateth his folly

chief. Or rather, Jelling note to be undefitted of any countraid calmive; but effaing, that it, yeelding to his through timoroulinelit, in an evil thing, when he should generously have opposed him: compared before or with effig. Chapt. 0.11. for his good instruction, and other good fruits of his mouth.

V. 27, good] Or, hurtful, Chap 10.1. the should give the should be shou

Chap.xxvii.

Amotations on the Book of Proverbs.

Chap.xxvii.

V. 14. The flothful bideth bis hand in his bofome, it grieveth | bim to bring it again to bis mouth] Chap. 19.24.

V. 17. medleth | Or is engaged.

is like one that taketh a dog by the ears ] He that being not called, goes about to end ftrife, may fooner catch hure, then do good, by bringing himfelf to danger on both fides.

V. 18. a mad man ] Or, one that feigns himfelf mad. I Sam.

fire brands] Heb. flames, or sparks.
V. 19. So is the man that deceiveth his neighbour]Wrong done in fport may work much mischief.
V. 20. Where no wood is Heb, without wood.

where there is no tale-bearer , the ftrife ceafeth ] Chapter

24. 10

tale-bearer] Or, whifherer. coafeth] Heb. is filent.

togless) reco. I first.

V. 21. As coales are to burning coales, and wood to fire; fois
a contentious man to kindle [hije] Chap.15.18. & 29.22.

fo is a contentious man to kindle [hije] Heb. a man of contentious man.

V. 22. The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly Chap. 18.8.

innermost parts | Heb. chambers.

V. 23. Burning lips, and a wicked heart] Burning with affection, and making profession of much love to us, when evill is intended to us, as an earthen veffel covered over with droffie filver, which makes a flew, as if it were good maffie

V. 24. dissembleth] Or, is known. V. 25. speaketh fair] Heb. maketh his voyce gracions. for there are (even abominations in his heart] Meaning, many

He useth a certain number for an uncertain, Chap. 24.16.
V. 26. Whose hatred is covered Or, hatred is covered in se.

bis wichednesse had be showed before the whole Congregation]
God will give him over to some great sin, that he may be publickly punished.

V. 27. whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him] Psal.7.15,16. & 9. 15. Eccles.

he that rolleth a stone, it will return upon him ] Up an hill which falls down again on his own head,

which rails down again on nit own item.

V. 88. A fine tongue visates those that are afflicted by it is seek

th to do them more missible, whom he had not before,

and a flattering meants workshowins I A flatter feeks to un
do men, as well as a false wintesse: but the one doth it secrely, and the other openly. Some invert the order of the words: Attritus & modestus homo, linguam odit mendacen, &c. but I fee no great reason for it.

# CHAP. XXVII.

Werl. 1. Roaft not thy felf of to morrow ] James 4, 13,

to merrow ] Heb. to morrow-day. 22 Marraw J. 1400. 16 Marraw-43,... thou knowed not what the child of some thing. To montow may bring forth that which may copie thy bufferflee, or thy comfort; therefore prefume not of either, if thou neglect the prefern occasion, Marth.

V. 3. heavy] Heb. heavinesse.
V. 4. Wrath is cruel, and anger is outragious] Heb. wrath is eruelty, and anger an overflowing.
but who is able to stand before envy?] For the envious are ob-

obt two is acre to fear where courty? For the envirous are op-finance, and cannot be reconciled.

envel ] Or featurity: as Chap 6.34.

V. 5. Open rebule is better then fearet leve! He doth us more good that reveales his harted to us by railing on us, then he that professes he lovest us, and dare not reprove us. See

upon Chap. 25.23, a secret tongue. &c.
V. 6. Faithful are the wounds of a friend Pial. 141. y. The rebukes of a friend that pierce deep, are better then the fawning of an enemy.

nine and Ruyro

better then plenty.
tothetb] Heb. tresdeth under fost.

to the hungry foul overy bitter thing it sweet ] Job 6.7. V. 8. As a bird that wandreth from a neft ] And so is unsetled, and in danger ; So is a men out of his dwelling, or calling V. 9. Ojntment and perfume rejoyce the heart ] See upon Plal. 45. 8. whereby they have made thee glad. Where, for ruine,

read, I pray, revive. fivelines of a mans friend by hearty complet Plat. 55. 14. by bearty counful Heb. from the counfit of the faul. V. 40. neither go into ] Ot, but go not into.

weither go into thy brothers boufe in the day of thy calamity ] Seek help from an ancient friend in time of trouble, rather then from thy kindred; for these will sooner fail thee, then he, who loves thee better, and dwells neerer to help thee.

better is a neighbonr that is neer, then a brother far off ] Chap. 17. 17. & 18.24.

V. 11. Ady son, he wise, and make my heart glad, that I may answer him that reproacheth me? Chap. 10.1. & 23.24. that I may answer him that reproacheth me | See Notes on Pfal, 127.5

V. 12. A prudent man foresteth the coil, and hideth himself Chap.22.3.

Chap.2.3.

V. 13. Take his garmon: that is fuety for a fixanger, and take a please of him for a fixange woman.] Chap.10.16.
for) Oc, that is furcey for.

V. 14. He that helf lith his friend with a loud voyte.] He that

praifeth a man before others continually to his face, is as tedious to a wife man, as if he curfed him.

ous to a wife man, as it ne curred him.

V. 15. A continual dropping in a very rainy day, and a contentious woman are alike] Chap. 19-13.

a contentious woman] Heb. a woman of contentions: That is,

a very contentious woman.

V. 16. Whofoever kideth ber, hideth the wind] Though huf-

V. 1.6. Prospector measure per, mateur to 1998. J. Bougen nur-bands, many times, to cover their own finance, do their bed, that their wives may not be known abroad to be fach foolds; yet it is to as much purpofe, as if they would hide fome bluffring wind not louder perchance then fome womens tongues; that it might not be heard; or keep in the fent and fragrancie of fome precious ointment, which they have about them; which

hewrayeth] Heb. proclaimeth.

Exemple 1 (120) procuments.

V. 17. For flampenth ires: fe man flampeneth, &c. ] By mutual friendly conference (and femetimes emulation) the wits of men grow commonly more vigorous and quick; and their industry too

industry roo.

V. 13. Who fo beyonds the figures, foodless the finisherrof]

s Cor.9.7. Is thould be anneural to a good master, to recompence a faithful fervant, as it is to a figuree that is well
kept, to yield good fruit. On the other side, fervants should
not be discouraged, if they be not presently rewarded; but
must wait pariantly, as the hubbandian doth, who takes a great
deal of pains, before he reap any benefit : especially they shat
along voing weather one of the other deals of the state of the other deals. plant young trees, they must expect a great while before they can of the fruit.

waiteth on ] Or, objerveth.

God be honoured ] That is, remarded : or plentifully provided for. So honeur, is often taken ; as I Tim. 5. 3, 4. Honour widdows, &c. where fee leathed Expositors, Grotius, and

others.

7.19. As in water face anyweith to face] Å; a man can guelle as his own feet by feeing the Indoor of it in the water, though he cannot feet it mined attely; 50 may he guelle as another man thoughts by his actions, although he cannot directly fee his heart. Or it may be underflood of a mans own confectact, which is the true footing-glafs, wherein every oman may fee and know himself. Or hemight mean perchance, has a man may we sha is mined as more account Jaime Authout may ice and know moment. Or nemget mean perchance, that a man may exh in ingraice a form an either Authorit experificht it? alimum ingraia affirmer: an honeft man may eafily gueffe by himfelf, what is in another honeft man, like himfelf, and mind about a buincafe, a mal likewife a wicked man judg of another like himfelf, by himfelf, V. 20. never ] not.

the eyes of man are never satisfied] Eccles. 1.8.
V. 21. As the sining-pot for silver, and the surnace for gold] Chap.17.3.

Chapt.7.3.

[6 is a mante bis praife] True praife is gotten by wel-doing, is gold in made praife-worthy by the fire. Or, a man may be known by his paife, according a set is affected ten in a is praifed, or dispraided by others. He thus admits of all praifes, whether deleved, or undeferved, thus predily hours after popular applause; thus really (wells when he is commended; the is a win a factors under the set. he is a vain glorious weak man. A pufillanimous man, that V. 6. Failiful are the reasonts of a printed [1:14,14]. The chukes of a friend that pierce deep, are better then the farm ag of an enemy, described [0.7] of the content of the chukes of a friend that pierce deep, are better then the farm and described [0.7] of the content of the chukes of the chuke of the chukes of the chukes of the chukes of the chukes of the chuke of the chukes of the chuke of the chukes of the chuke of the chu the lows, on memperary as mole are, that peak well or 11 of him and the like. They heat for like the Law, praife the wicked, Chap.18.4. See also 29.27.

V. 22. 1et will not bit foots found for from him] A fool will be becare to each to feet he will leave his folly, Jer. 6.19.

V. 23. (sow well] Heb. fet thy heart.

V. 24. For riches are not far ever ] If thou were never fo rich. or hadft a crown, yet thou maieft be poor ; therefore look well to be educated in some trade that may maintain thee, if wealth

riches] Heb. firength. to every generation] Heb. generation and generation,

W. 25. The best appeareth] This declareth the great good-neffe of God towards man, who giveth him food for himfelf, and his fervants, and his cartel, fummer and winter; and by consequence, requires care in man to preserve all these things for their feveral uses, Gen. 1.28, 29. Pfal. 104.14. & 147.8.9.
This tends also to the commendation of husbandry, which I his tends also to the commendation of bushandry, which should not therefore be neglected, though a man think himself otherwise never so well provided for. This may help when other things fail.

V. 26. are] Or, which are.

#### CHAP, XXVIII.

Verf. I. "He wicked flee when no man put fueth ] Levit. 26. 1 26. Because their own conscience accuseth

bold ] Heb. confident.

V. 2. many are the princes thereof ] The Princes and Kings thereof live but a little while; they are foon taken away, fo that within the compatte of a little time, they be many that reign fucceffively; whereby the State of the common-wealth reign nucettivety; y metero; the scatte of the common-wealth is oftentimes changed; elpocially if they be not Princes of one flock and family: or, if of very different (as often) tempers and dispositions. Or, many are the Princes and Governours off tat one time; which is not accounted, generally, the best

but by a man of understanding ] It may be read, So because of men of understanding and knowledg, the princes life shall be prolonged. Which is a great benefit to the land, for many troubles come, where the government is often altered. Or, by a man of understanding, a wise King, or Prince may be under-

thood.

by a uses of understanding and becomined the start thereof shall be protonged. Or, by men of understanding and wissom shall be successful to the start to reason of understanding and wissom shall be still the shall be reasoned.

Joseph all the commany, which started to so so shall be shall be

V. 4. fuch as keep the law, contend with them] Not only con-

demn them, but refift them alfo. V. 5. understand all things ] This may be understood of prudence and discretion in matters of life and conversation : and

dence and differention in matters of life and converfacion; and aliy occurrences. Bur rather, which will agree better with the former verife) of a right judgement, concerning Gods providence: whereoffee upon Pila. 1, 5-14. The feater of the Lund, Rec. and Pila. 1, 8-5. Because they regard not the works of the Lund, Rec. See also I Joli. 3-2, 6, 5-14. The feater of the Lund, Rec. and Pila. 1, 8-5. Because they regard not the works of the Lund, Rec. See also I Joli. 3-2, 6, 8-14. The feater of the Lund, Rec. See also I Joli. 3-2, 6-14. The land of the Lund, Rec. See also I Joli. 3-2, 6-14. The land of the Lund, Rec. See also I Joli. 3-2, 6-14. The land of the Lund of the

mean into eutner extream, Devel. 5, 32, 1901.17.
F. 7, Who so keepeth the law, is a wise son]. Chap. 29, 3, is a companion of viotous men] Or, seedeth gluttons.
F. 8. Hethat by usury and unjust gain ineveaseth bis substance, be shall gather it for binn that will pit; the poor] Chap. 13, 22.

netter: 226.

unjust gain increaseth bis substance! Heb. by increase.

be shall gather is for him that will pits the poor! For God will
take away the riches of the wicked usurer, and give them to

him that shall do good with them. V. 9. even his prayer shall be abomination] He that will not be taught by God, must not think that God will supply his

or taught by 1005, must not think that 100d will impply his netd\_Chap15.8. Zech.7.11,11,13. Sec 2616 Joh. 9. 31. F. 10. IFho fo cauftle the rightens to go aften in an evil way, he [half]. It him fift fints his own hi! He that feeks to draw good men into a trap, thall fall into it himself, while they hold their

V. 11. in his own conceit] Heb. in his eyes.

the poor that bath under Randing fearcheth him out ] And findes him unwife.

V. 12. When righteous men do rejoyce, there is great glay] verf.28, Chap. 11.10. & 29.2, Eccl. 10.6 when the wicked rife, a man is bidden | Good men hide them-

felves for fear of opprefion.

bidden Or, fought for, V. 13. He that concrete his fins, shall not proffer Plat. 32. 5. 1 Joh. 1.9,10.

and for sheththem It is not enough to confesse our fins, unleffe wealfo forfake them.

P. 14. happy is the man that feareth alway] Which conftantly standeth in aw of God, and is a raid to offend him at any

time, Chap. 23. 17.
but he that hardneth his heart [hall fall into mischief] Rom.

P. 15. fo is a wicked ruler, over the poor people] For he leaves nothing, but undoes them utterly.

V. 16. understanding ] Heb, understandings : That is, void of all kind of wildom.

is also a great oppressor. And therefore shall soon be cut off: as appears by the contrary in the end of the verse. It may alto be translated. The Prince that wanteth understanding, (the? in 379 may abundare, as elfewhere fomeimes) is a great oppreflour: that is, The Prince that greatly opprefferh, wanteth underfrending. Some think it great wildom, to finde out waies how to extert money : but that wisdom is meer folly. The event will flew it, in time : though it may do for a-

great oppressions ] Heb. great of oppressions : That is, a very

V. 17. A man that doth violence, to the blood of any person, shall slee to the pit, let no man stay him ] Gen. 9.6. Exod. 21.14. A man that doth violence to the blood of any person ] Or, is op-A mast hat dath violence to the blood of om perford [O. i. top-profit with. For blood lies havey on a murchere, and will bring him on an untimely end, in defpight of all his friends! adst violence to the blood [O. i. a payelfer with the blood. The Hebrew word propris properly of a paffive form: but there be divern others of that kind, which nevertheleft are interpreted advisely; So that it may be translated either way.

nterpreted actively. So that it may be translated either way, perfort Heb. foul.

V.18. Whofo walkelt uprightly, final be faved T Chap. 10,25. but he that is perurife in his ways! See notes on verte 6.

final fall at once T Heb. in one. He that ufech to halt now on

one fide, and then on another, will be fure to fall on one fide or other. Or it may be a Dual (as fometimes) for a plural which is most likely. And so may as well be tran\_ flated at once. Of the fudden ruine of the wicked, fo often threatned in the Law, &c. fee more upon Pfal, 37.1, &c. Free not thy felf ac.

V. 19. He that tilleth bis land, Shall have plenty of bread ]

Chap. 12.11. V. 20. A faithful man ] Heb. a man of faithfuluesses That s, a very faithful man. A faithful man [ball abound with blessings ] God will blesse

them that are true in their contracts, and curfe them that deal fallly, that they may be rich quickly.

but be that maketh hafte to be rich, [hall not be imposent ] Chap.

but be that maketh balls to be tub, wan not be unnessent ] chap, 13.11. & 23.4.2 Tim. 6.9.
insucent ] Or, unpunified.
V. 21. To have reflects of perfons, is not good ] Chap. 18.5.

for a piece of bread that man will transgress ] He that useth to take bribes, will cashly be corrupted, and do unjustly for the smallest reward that is, Ezcek. 13.19. V.22. He that hafteth to be vich, bath an evil eye ] Or, he that hath an evil eye, hafteth to be vich, verf. 20.
heth an evil eye] That is, a coverous eye, Chap. 23.6.

poverty | Or, reproach.

V. 22. He that rebuketh a man, afterwards shall finde more favour then be that flattereth with the tongue Chap, 27. 6.

Ne that rebuleth a man afterwards half finde more favour I to

Me that rebuteth a man, afterwards final final more favour.] It may be the party reproved will be angry as fift, but when he hath confidered how juftly he was reproved, he will love the reprover, I Pet.2.12. But flatterers please at fift, till men peet fish by following their counfel, and then they curfe them.

V. 24. and faith, It is no transgression] That either saith so within himself, so to dispence with his conscience, as if he did not offend God therein: or being found, and charged, makes that his precence to fave his credit. But the very heathens might have taught fuch a one more confcience ; witneffe him in the Comedy; Egen pairi survivere quisquam possim, cauto seni ? Atq; adeò si sacere possem pietas probibet. And, Qui mentiri aut sallere insuerit patrem, aut Audebit; tanto magis audebit cateres.

a destroyer] Heb. a man destroying. בלאיש פושרויתן as before, Chap. 18.9. by which may be underflood, a high-way theef and robber: a companion unto fuch; that is, either likely to become one of them laimfelf; or, conversant with fuch wicked persons, from whence he learns this wicked do-Arine.

P. 25. He that is of a proud heart, flirreth up firife] Chap. 13.
10. He that trufts in his own ftrength, shall waste his goods at law: but he that trufts in God shall be rich. See also upon

Chap.21. 4. An high look, and a proud heart, &c.

1. 26. He that ruleth in his own heart, is a foel ] And fhall bring himself into many dangers, which he cannot get out of, for no reconsidering wilely of his wayes.

V. 27. He that giveth unto the poor, [hall not lack] Deur. 15.

Chap. 22. 9.
but be that bideth his eyes I Iai. 58.7.
[hall have many a curfe] Chap. 11.26.

V. 28. When the wicked rife, men hide themselves: but when they perifo, the righteom increased Vers. 12. Chap. 29.2. CHAP CHAP. XXIX.

Vers. 1. HE that being often reproved] Heb. Aman of re-

V. 2. When the righteens are in authority, the people rejoyce] Chap 11. 10. & 28.28, Eccl. 10.5. in authority ] Or, increafed.

V. 3. Who fo loveth wifdom, rejoyceth his father | Chap. 10.1. & I 5. 20. & 27.11.

but he that keepeth company with barlots, feendeth bis fub-Rance | Chap.c. 9, & 28.7. Luke Ic. 12. And fo grieveth his

rather, keepth company with harlots] Heb, feeds barlots, V. 4. be that receiveth gifts] Heb, a mans of oblations.
V. 5. spreadeth a met for his feet] He that giveth car to the flatterers, us in dangers, as the bird is, for which the ner is laid.

V.6. In the transgression of an evil man there is a snare] To catch the righteous by their bad example : but the righteous avoid it, and rejoyce. Or (according to best Expositors) the meaning may be, that a wicked man (what by terrour of con-Miching may be, that a wiseculian ( must by terrour of con-ficience, inwardly; what by chances and cafualties, outward-ly) is never out of fear and danger; when as the just and righteous, may enjoy themselves in full security: of which secutity, see upon Psal. 91. 5. Thus shalt not be afraid for the terrow by night, &c. See also Chap. 10.9. He that walketh upright-

ly, &c.
V. 7. The righteous considereth the cause of the poor ] Job 19.
16.17. I was a father to the poor, and the cause which I knew not . I fearched out. And I brake the jaws of the wicked, &c. To confider of the poor, Pfal. 41. 1, in another fenfe; of which fee

thete.
V. 3. Scarfiel men bring a city into a fnare! Ambitious perfont, which from all but theatelves, as Chap. 3.34, do by freeking their own ends, bring millibelt upon a fatter which men observe remper, help to curn away.

Joing a city in that a faire! Or, (if a city on free.
V. 9. whether he rage of taugh, there is mary!! Whether the fool look angelty or merity), but that contends with him, fiall

never be quier.

V- 10. The bloodthirfty Heb, men of blood. but the just feek bis foul ] Or, and feek the foul of every just

the just feek his foul] Take care to preferve other mens lives,

the pill (tel. mis (mi) 1 hac cauco present comes access and pill (14, mis (mi) Heb. fibrit: vor, weath, Ifin. 25, 4.
V. 11. mind Heb. fibrit: vor, weath, Ifin. 25, 4.
V. 12. mind Jennests the worked They will tell him lies dially to pleafe him.
V. 13. The pound the decisiful mass meet together JHeb. man of decisits: That is, the most decisiful man. But here, compring with Chap. 22. (The vibra all) it is most probable, that by a fact of the Lord is the moder of them all) it is most probable, that by a fact of the Lord is the moder of them all) it is most probable, that by a fact of the Lord is the moder of them all) it is most probable, that by a fact of the Lord is the moder of them all (14). man of deceits, is meant an ufurer ; and by an ufurer, a rich man, in general: because, as most usurers, (those that make it their protession) are unconscionable and fraudulent; (See more upon Pfal. 72. 14. He Shall redeem their fouls, &c.) fo, moft,

the Lord lightnesh both their eyes Both to the one, and to the other, (and by consequent, unto all) God is the author of life and being. He maketh bis fun to rife (here, be lightneth the eyes) on the evil, and on the good, &c. The fame God alfo, that hath appointed that some (though not by any unlawful means) fhould be rich; and others poor . by which diversity of states and conditions, Commonwealths are maintained. the deceitful man ] Or, the ufurer.

V. 14. The king that faithfully judgeth the poor, his throne shall be established for ever J Chap, 20, 28.

V. 15. The rod and reproof give wifdom] verf. 17.
a child left to himfelf, bringeth his mother to [hame] Chap. 10. 1. & 17.21,25.

V. 16. but the righteous [hall fee their fall] Plal. 37. 36: and

48. to. & 91. 8. V. 17. Corrett thy fon, and be fhall give thee reft ] Chap. 13.24

V. 77. Context top pen, and see plant goes user in J. Chapt. 5 p. 4.
by flad give delighe unto the flat. Heb. delights, or, deliaties,
V. 18. Where there is a vollen, &c. ] That is, no prophecy of Prophers were called Seers; and because it was the office of Prophers along teach and infruct the people, by propher is foncement sinended, (as kerc) publick teaching and

perifb] Or, is made naked. be that heepeth the law happy is be] Want of preaching may

damn men, but flore of it cannot fave them, unleffe they be obedient to it, 1 Sam. 3. 1. And, Wat the heavers of the law, are just before God, but the doers of the law shall be justified,

and the generality of people be in great danger; yet it follow-eth not, but that they that live confcionably, and practife what they formerly have learned, and know; may do well enough and be faved. Another interpretation, (in reference to those his people for their fins to that no Oracles no figure of the so pearance, (as Plal. 74.9. We see not our signs, there is no more any Prophet, neither is there among us any that knoweth how any Trophet, neither is there among us any that howeved hero's heapy arcleft; no wonder, if through multiplicity of publicity woes and confusions, many horth good and bad, do perith; yet even then this may be their comfort, that are pous and godly, that through their perfeverance in good, they shall be happy in the end. See upon 1911, 9, 6. O thous morny, &c. and upon Pfs. 9, 15, Thou shall not be a spirid, &c. Some ancient leathens also did maintain that in Maynan, that is, Oracles, were necessary to the preservation of a Commonwealth : as Socrates, in Xenophon, disputeth, and Plutarch somewhere doth confirm out of experience. V. 19. A fervant will not be correlled by words \ He that is of

fervile, and furlic nature, will not amend without blows.

V. 20. Seift thou a man that is haffy in his words ] Rather, in rebus fulk : as Mercer, and others : that is in his businesses. t agrees with 26. 12. Sceft thou a man wife in his own conceit? there is more hope, &c. For a felf-conceited man, ufeth not to deliberate long: but truffeth to his own wildom, and thinks it a difparagement to take advice from others; hence is his hafte and precipitancy in bufineffes. in his words | Or, in his matters.

V. 21. Shall have him become his for at the length ] He will think much to do any fervile work.

think much to do any fervile work. V. 22. Am asym ma first he pfirst, and a furious man 2; boundain in rangerglicol. Chap. 1,13.8. 24.6. 21. V. 23. Am asym field find living lim lovel ] bot 22. 29. Chap. 15, 23, & 18. 1. 25. Marth. 23, 12. Luke 1,4. 11. V. 24. he heavest busings, and heavy gibt in 18. Some refer thest words to that publike examination of persons suspected the words to that publike examination of persons suspected greaters and the second of the property of the second of the property of the second such with a second of the property of the second likely list, (with some list) and the second list of the list o others) that Levit, 5.1. And if a foulfin, and hear she voice of freating, &c. is intended. But of the right meaning there too. there is some controversie among Expsitors, some tranflating, the voice of adjuration; others, the voice of blasphe-

curfing ] Or, an eath, Ifai.24.18.

V. 25. The fear of man bringeth a fnave] He that feareth man more then God, falleth into a fnave (which he feels to avoid) and is deftroyed, Chap. 10.24. Or, by the fear of man, may be underflood a continual worldly fear and trepidation, which hey that fear not God, and put their truft in him, are fubject to: opposed to that security of the godly, of which, see before upon verf.6. In the transgression of an evil man, &c. Neither is this contrary to Chap. 28. 14. Happy is the man that feareth almales : because that is spoken of another kind of fear ; a religious or confeiencious fear ; upon which a godly mans fecuri-

gious, or conkiencious tear; upon which a gody masse scurry yis chelly ground, and the fit on high; Just les [42] Heb. [had be fit on high; N. 26. Mars [heck brauler; favour, but evory innus judgment counts if rom the Lesd] Chap. 19. 6. Herulers favoury Heb. test fave of a rule; every mans judgment innule from the Lowel He needed not to fletter the rule; but wither pays to Gody who can incline the ladge to pitcle fencence wile pitcle, Chap. 11. 1, Or. by judgment; (Heb. Taghya) may be underthood, that and condition of life; riches, or poverty; greatneffle, or lowneffle, in point of dignity; which though they feem to depend from the power and will of Princer, (where abfolute) especially; yet the Wifeman tells us here, that it is God in heaven that oth rule, and over rule all things.

#### CHAP, XXX.

Verl. 1. The words of Agur, the fon of Jakeh, &c.] Thought pture, which hath made fome men to interpret them, as myftical: (fo the Vulgar Latine, and divers ancients:) yet it is more probable, that fuch a man there was really, famous in his time for his wifdome; whose Disciples, among others, are conceived to have been these two here named, Ithied, and Test. But when, or where he lived, is altogether uncertain. Most Rab-bines would have Solomon himself to be the object of these feveral names; and they make ftrange interpretations of them to that purpole : but there is no appearance of any folidity in any thing they deliver concerning this matter. even the Prophecy ] Any instruction may be called a prophecy,

Rom, 2. 73. & Jam, 1. 22. Or, 25 fome others: Though, (and fo in the New Testament sometimes) because it was the where no preaching is, the Church bein a manner dissolved, office of Prophets to teach and instruct, as well as to prophe-

ground.

friends.

fie : as hath been faid already upon the 18. verse of the former V. 9. Left 1 be full, and deny thee, and fay, Who is the Lord ? ? Chapter. But some would have the word to fignific here, comportatio; that is, fay they, ourseyn, a collection: and these Proverts here inserted, to have been collected our of other

deny thre? Heb. belie thee.

light one. A fervants good will is not to be contemned.

and thou be found guilty To wit, Before God. Or, and thou be made defolate. That is, left the fruit of his ill wishes fall upon

of things, by four in number: to which kind of expression his own genius, it feems, and phanfie did lead him; and be-

that curfeth their father, and doth not bleffe] The fenfe of this

is further expressed versily. The eye that mockets at his father, and despisets to obey his mother, &c. so that to curse, and, not to bleffe, is in effect no more, then to flight, and disobey,

great opinion of his own goodnesse and excellent parts: and thereupon in his ordinary conversation openly ascribeth to himself, and despiseth others ; as the proud Pharisee did in the Gospel; and those in Esay, Chap. 65.5. Stand by thy felf; some not neer to me, for I am bolier, &c. And sometimes they are fevered : as if a man be humble and lowly , outwardly ; but reverde: as it a man be number and newly outwards; you proud in himfelf, for this very humility, and whatfoever elfe he phanfieth good and commendable in himfelf, whether real, or imaginary. For diffinction fake, we may call the one in-ternal, and the other external pride: though commonly, neither the one be without fome external evidences; nor the other, ever found, but from fome inward cause and distemper.

as weaten, amount, seeting, and the like.

V. 13, lofty are their yess? Chap. 6.17,

14, There is a generation whole teeth one as founds and their
jum-teeth on knowless. 86. I look buy 17. Plat. 5.2. 2. 8.77.4,

V. 15, The horfe teeth hath two daughters, 86. I led th not
appear clearly what this, and the next verife tend unto. For ormer verses. To make this good and plausible, what they

the borfe-leach bath two daughters ] The leach hath two forks in her tongue, which here he calleth her two daughters, wherecovetous extortioners unfatiable.

ly end, and be denyed burial. Those horrible judgments which, as of all finners the most inhumane and unpartural,

7.14. Herein he declareth his great humility, who would not attribute any wildom to himfelf, but all unto God, Pfal. V. 3. Incither learned wifdom] Or thus, I have not learned wisdome, but I know the knowledge of the holy ones; That is, I have not been taught by men, but by God , as the Angels of any great measure of true wisdome, or, of the knowledge of holy and heavenly things. There is a not, in the first member, which some (as in ordinary conftruction.) would have to belong to the fecond member alfo ; fome confine it to the first onely; whence

Writings of this Agur: or out of his fayings, and fentences, then extant. It is but a conjecture, for which I fee but little

unto Ithiel and ucal ] Which were Agurs scholars, or

V. 2. Surely I am more brutifh then any man ] It may be read

thurs; Surely I am too foolish to be a great man,nay, I have not the knowledge of an ordinary man in me. So the words are used, Pial.

V. 4. 15tho hath afcended up into heaven, or descended ? ] This, and what elfe followes in this verfe, tendeth onely to this, to fet out the difficulty, or rather impossibility of Divine heavenly wildome to man : to which purpofe there is a whole Chap-ter in Job, to wit, the 28. Swely there & a ven for the filver , &c. of which, see what is said upon Chap. 1.20. Wisdom cryeth without, &c. As for those particular words, Who bath ascendmittout, see. As for those particular words, who bath a cena-ed, see, ice John 3 13, Rom. 10, 6,7. and upon Chap. 17. 24. but the eyes of a fool are in the ends of the earth. Who hath a feeded up into heaven] Who is every where, exc.

None but God. who hath gathered the wind in bis fifts ? ] Job 38.4, &c.Pfal.

104.3, &c. l'a.40.12,&c.
what is his Name and what is his fous name, if thou caust tell?] what is han Name, and what it his form remay! then could talk?]
If any fuch man, that could do their things, ever were in the
world, cell us formewhat of his generation, or pedigice? either
father, or fan. The word father in on these, but it man be included in the word name, because it was, and is yet the fallion
among the Hcheven, and mod Orientals, to name every man
by his father; as here, dyen, the food of 3-460; and the like,
Or thus, If yet a lively and in being; what it is in name?
Or if dead; where are any of his pollerity: what it his form
amer? Of Christ, Elay 58. Whe fall datates the ignormans? And it feem to have been a proverbial speech among the Jews, of one that was but an ordinary man, that they knew whence he was; (that is, his generation, father, mother, &c.) as of one that was not, that they knew not; as of the Messias, John 7.27. (though verse 42. of the same Chapter, that Christ was to be of the feed of David, they knew well enough,) they

V. S. Every word of God is pure ] Pfal. 12.6. and 18.30. and TO 8 119.140. pure] Heb, purified.

he is a (bield unto them that put their truft in bim] Pfal. 18.30.

V. 6. Add thou not unto his words, left he reprove thee and thou be found a list. Deut. 4.2. & 1.3.2. Rev. 2.5.18, 19. To adde, here, is a much as to counterfeit, or to impole: as when a man pretends 2 have had a revelation, or to deliver fome meffige from God; which, if not crue, he doth impole upon God, and at the firme time, but in another fenle, doth impole upon men too : a right imposter, in either sense.

too; a sight impoller, in either fense.

Afth brygeres ther, &c.] God Consciants suffers imposters
through the credulity of men, and some falle figns (though
ture sometimes in the event, and that, by a special providence
of God, to try us, Deut, 13, 1. If there arise among you a Proture, &c.] to prevail very fare; sometimes he specially reposes
them, when their forgeties and impostutes, and pretended
anthus since a se som discovered, and come to light; for
which they are justly abhorred by all that have any folidity of
either faith, or indemen in them.

which ray in judgment in them.
V. 7. Two things have I required of thee] O God.
deny me them not? Heb. withhold not from me.
deny me them not before I dye] So long as I live.

V. 8. Remove far from me vanity and lyes. Take care of my foul and body, to as to keep me from falling into any vaint or deceirful course, and to afford me a competent livelihood, fi for my effate and charge.

feed me with food convenient for me] Manh.6.11. Heb. of my allomance, or, my part. For in well-ordered Families, every fervant hath his proportion daily, Chap.31.15.

Deut. 32.15.
Left 1 be full. and demy thee Meaning, that they that put their

truft in their riches, forget God, and that by too much wealth,

and take the name of my God in vain] By falle oaths.

V. 10, Accuse not a servant unto? Heb. but not with the

Accuse not a servant unto his mafter ] For no fault, or for a

49.2. & 62.9. It feems Agur had not his knowledge by humane infiruction, but by divine infpiration, as Amos had, Amos V. 11. There is a generation that curfeth their Father, &c.]
Here begin his quaternaries, that is, his coupling or comparing ing not ordinary, it is the more emphatical, and apt to make the more impression in the phansic of the Reader; as also, easier navenue, by a more immediate illumination. They are call to be committed tomenory. Of these quaternairs, from this cal holy ones, Dan.4,13,17, & 8.17. Or, 1 bave not attained to to the end of the Chapter, there be fix in all. In this first, be proposeth four kind of men, or finners, which of all others he conceived most abominable both in the fight of God and men. It is not fo fully expressed there; but that to be the aym, may be confirmed from Chap. 6. 16. These fix things doth the Level

verye, is in the cromore, then to night, and allowey.

V. 12. that are pure in their own eyes, and yet not washed, &c.]

There be two kinds of pride; Spiritual, and worldly pride.

Sometimes they meet together in one; as when a man hath a The first kind seems to be specially intended here; as the se-cond, in the next verse. By worldly pride, we comprehend that also, which is altogether grounded upon external things, as wealth, honour, beauty, and the like.

to take them barely, as if he intended onely to tell us of fome or ake them barely, as if he intended onely to tell us of fome natural things, that are unditable, it more proper to a Naturalifit, (as by fome; a well olderved, then one that takes upon the to each and popeledy, serf. I. This hath moved fome of the Rabbins to feek out flrange interpretations, and they have found a may to make coherence of fenfe between the three veries here following, and those four before, from ver. I refer it generation that target hat frainty acc. They would have prophyly, by mention of letters, prypy, for prophylicator, or fraint in the property of the property that is, wickednesse; and so make these four mentioned infatiable things, to be intended as particular punishments to those four kinds, or generations of somers insisted upon in the tomer veries. 10 mbsc this good and plaubile, what they By of every particular word, except 1 apprehended more fooldity in it then I do, would not, I think, be much to the purpole. Yet if any be fo curious, they may read Aben Ezra, either in his own language; printed with divere Bibles: or, if they will, In Tatine, are its feet out by Antonius Giggitus, a Dockor of the Ambrouan Colledge in Italy. Most Expositors are of opinion, that by thefe feveral examples, the covetous unmerciful extortioner, and oppreffour of the poor, menioned in the 14. verse, is symed at: which is very pro-

with the fucketh the blood, and is never fatiate; even to are the It is enough 1 Heb. Wealth.

V. 17. the ravens | Such children thall come to an untime-

they must expect one day at the hands of God, are here set, where envying and strife is, there is confusion and every evil work.

they must expect one say a smoog men are commonly most 1 Jama 3.16. Provocation of west increasely bringer forth dreaded. See before upon ver. 11. There is a generation that ewfeth, &cc. Some luch faying also ancient Grecians had con corning tyrants, the worft of men. CHAP, XXXI. of the valley] Which haunt the valleyes to feek for car

Verf. 1. The words of hing Lemuel That is, of Solomon, who was called Lemuel, that is, of God, because God had ordained him to be king over Ifrael, rather then any V. 20, and wipeth her mouth] She hath her desire, and after of his elder brethren, 1 King, 2.15, 22. V. 20, and supper her money one natural net demogrand area of the property that his mother taught him The Doctrine, (fee licourish, and filching servant, eats stoln bread, and wipes his

upon Chap. 30. 1. even the prophecy) which his mother Bathfheba taught him.

V. 2. What my fon | and what the fon of my womb, &c.] This abrupt beginning, and often repetition of the word fon, doth well fet out the affectionate care of a tender and wife mother, and the comforts they receive.

V. 23. am handmaid that is heir to her mishesse Which is marfor her dearest child, in this main business. Many mothers, yea moft, have affection enoughto their children (an affection on of fondnesse and cockering: ) but they use it not aright, for their good and vertuous education. Lesse of that affecti-

consider her wages and he wife.

the son of my wows 1 Whom 1 made many yows to God sor,
V. 25. The ante are a people not strong, yet they prepare their before I had thee, as 1 Sam. 1.11. Or, that thou mighted be

ants are a people] Or, ants a people.

V. 26. The conies are but a feeble folk] So Gods people, though and see a poly [10], and a people.

V. 16. The court are but a feeler feel; 30 Gods people, shough warned to avoid warnouncife by his mother here, and by his effectle, have God as a powerful rock to protect them, Fal. 18. Inter, Chap. 5.9. yet he cell intois, Wildom and infruction 2. & 40.17. See upon Pfal. 104.18. and the rocks for the fall of their fruit often interp.

conies are but a feeble] Or, conies a feeble. V. 27. The locusts have no king ] How much more should

those that have governours over them, live orderly under have] Or, which have.

the valley] Or, the brook. V. 19. midst] Heb, beart.

and the comforts they receive.

meat in the fummer ] Chap. 6.6, & c.

mouth after it, and appears as if he had not ftoln it.

ried to her mafter after the death of her miftreffe.

V. 22. For a fervant when he reigneth, &c.] Chap. 19. 10.
These commonly abuse the state whereunto they are called.

V. 24. but they are exceeding wife] They contain matter of

Chap.xxx.

by bands ] Heb. gathered together. V. 28. The Spider saketh hold with her hands, and & in Kings Palaces | Chap. 22.20.

the drunkennen garding the first the agains woom tour in no vining up 3 texted; 8.4. A king whose the deanger of it.

power is uncontrolable; or, a sing that keeps his this liveleth in the order, so that there is no infurrection in the flate. This is the context so that the control in the flate. This is the flate of the flate who would be found that with a very proper to the place; and agreeable to the Helwen words, 2DD The Park 1900. It is the flate of heavy heart; I lepon this place, as is control to the flate of th words according to the Idiotifine of the Arabick rongue, acwords according to the Idiotifine of the Arabicle tongue, ac-cording to which divers place of the Scripture; in Job effe-lands as the wife of the Condemnal; according to form of cally; (ice one example upon Bl. 164. 164. 164. Beriadous Herbardson Herb when from the many the contract that the contract that there was fach a culture and any the fact that there was fach a culture and the fact that there was fach a culture and the fact that the contract that there was fach a culture and the fact that there was fach a culture and the fact that there was fach a culture and the fact that there was fach a culture and the fact that there was fach a culture and the fact that there was fact the culture and the fact that there was fact the culture and the fact that there was fact the culture and the fact that there was fact the culture and the fact that there was fact that the was fact that there was fact that the was

with not prevail, verie 31. Eccle[3,3; & 10.0. The wood al.]

"west my father, &c. which is confirmed by the verie following for focacording to befit Expositors) may more generally be in. Let mind arise, and give this power; &c. and then wine is pre-terperent, of any evil, which through error, or rathnefs, we per and natural; to revive the heater of the different and afficient with the property of the property

fach.

See upon Chip 14. 11,12.

For your Ch whole expression much sweeter, and Proverb like in the origi- brew. Every verse to the end of the Chapter begins with a senal Hebrew, then it can be in any transition. And ionits, werd Hebrew letter, according to the Alphabet: as divers on the recording but in many others of thefe Proverbs. By choice Pfains do. See upon Pfain, 3s. at the end. forcing of weath, or futing weath, as some render it; is meant long, and reiterated provocations, able to extort anger and inlong, and reiterated provocations, able to extort anger and ininits with confidence the houthold affaires to her, as Potidignation even from the most gentle and patient. Then by phar did to Joseph, Gen. 39. 4.6. somention, we must understand such as St. James writeth of | he frak bave no need of spoil ] He shall not need to get riches

geat instruction in them.

exceeding wife] Heb. wife, made wife. See upon Chap. 6.6. on, would do their children more good.

nor thy maies to that which defireyeth kings Meaning, that women are the destruction of kings, if they haunt them, Chap,

P. 4. it is not for hings to drink wine ] That is, the king must not give himself unto immoderate drinking, and foneglest his office, which is to execute judgment. See Ecclesiastes 10.

16,17.
to drink wine ] Either, to drink wine without mixture, a thing
to drink wine of fee upon Pal. 75.8. not used in those hot countries, (whereof fee upon Pfal. 75.8.

wine: but fee Beza there; Jand Mark 15,23, called therefore Anto figuilly populus fines, that is, A king with his people all, be now justly groupose upon these words of Soinman, about him or, shown his people also follows. And this would is another questions concerning which all near to cion copingere well with Chap, 14, 28; In the multitude of people is the mineral proofs, and that exceeding to the Expenditory will also men words, fand that exceeding to the Expenditory will also men words, and that exceeding to the Expenditory will also men when the contraction of the contraction of the Expenditory will also men when the contraction of the Expenditory will also men and the contraction of the Expenditory will also men and the contraction of the Expenditory will also men and the contraction of the contra Many house, & Many family, and that according to best expository will admit cf. a more general interpretation: reads to profit, that is, have evil thoughts against thy single, give them over, for thou will not prevail, verifa 3. Eccles. 3. & 10 10. The world is will not prevail, verifa 3. Eccles. 3. & 10 10. The world is more than the different profit of the world in the different profit of the world in the different profit of the world in the world in the different profit of the world in the world will be a single profit of the world will be a

fuch as are appointed to destruction ] Heb. the fons of destruction

commendation of a good wife is fer our elegantly in the He-

nal Hebrew, then it can be in any translation. And so it is, veral Hebrew letter, according to the Alphabet : as divers

r. 14. 30c errages our pear/rom e\_pr. | Sonciells net coint | annual margin. For creatin ren. | (120) over 1 (customers of state to the merchant for things needing vectors, or rather, the client authors may further appear.) that rime was, when provided for all accentains for his chick, and house-keeping, even Kings Daughters were not athamed of that employ-provide for all over certains of the control of the (whereof divers things come from far places) long before mer hand; and in due feafon; that the may not be to feek, when

the mould use mem.

V. 17, giveth meat to her houshold] Ax a lyon rifeth betimes
to get a prey, that may ferre him and his all the day; so doth
she rise her self, and raise her maids betimes, to get food for

meat] Or, prey, Pfaltiis See before upon it, no need of

a portion to ber maidens] To appoint every one their flint of work, or, of meat, V. 16. and buyeth it] She purchaseth it with the gains of

her travel.

bujeth Heb. taketh.

with the fruit of her hands the planteth a vineyard She not onely looks that her fervants work, but works her felf alfo,

vec.17.
V. 17. She girdeth ber loms with strength] She useth vigilan-cy and diligence, in her labour, 2 King. 4.29.
V. 18. She praticibl] Hely She tasteth.

V. 10. See preceiving theo, see cautio.

See preceiveth Or, Ween the preceiveth.

See preceiveth that her merchandife a good] Her circuitio, or negotiatio; at the word [ ] or laboration; at the word is also translated; that is, her dealing, doings, negoriation. She considers of it upon her pillow, (which is the best time for consideration) and sinding that all mattern thrive with her, according to her own hearts defire; the reaps this fruit of her labours, proper to her felf, and greater then any other; a complacency within her felf; and freet contentment of mind. This is likely to be in the night, especially, when the thoughts are most free : be in the night, especially, when the thoughts are most which, as I conceive, gave Solomon occasion immediately upon it, to mention het candle burning in the night. Most others make this to be the coherence, (which is very good for the standing how all things thrive with her, the is thereby encouraged to encrease her industry, and to labour night and day: which neverthelesse must be understood as spoken and cay: which nevertiseled must be understood as spoten hyperbolically, or figuratively, implying no more, in effect, but that the plyeth her bufinelle with great constancy and alacity. Were it not for this coherence between the two atterity. Were it not for this coherence between the two members of the verife; this her tafting of her merchandize, might very literally be underflood of her both skill, and care in rafting and trying her feveral water and commodities, before the paid for them: no contemptible commendation; in point of occonomie, and domestick providence. Ωσπερ δυν ( sith of occonomic, and domedick providence. To some dry ( lith m ancient such to this purple) brindly the gallengthen for an ancient such to this purple; brindly the gallengthen for its construction of the gallengthen for its construction of the gallengthen for the galle

ttrious poor woman, fuch a one as the best of Latine Poets.

Acts 9, 30. Or, let them foeks in the publick assembles doth describe as large in that excellent Poems of his littled Mentans. one, who by her bloom, and industry, makes a hard fairt og en en with the contract of the contract

ing and the second of the seco the large and the selection of the bloom

The first confidence of the second of the se

by indirect means; as many fouldiers do; for his wife will fill | of purpose mixe both , to thew that whether rich, or poor , by indirect means, is many fouldiers, do; to this wite will bull or purpose must both, so men that weemer tien, or poor as both of the first pool of a city. Or, foolls may be put bere for all manner of provisions which is the more likely, and by mol, approved interpretation, she can be the first pool of the first poo F. 14. She bringeth ber food from a far ] She fells her cloth and diffaffe. For certain it is, (as by divers teftimonies of an-

nent.

ber bands] Oc, then her bands.

P. 20. She [tretcheth] Heb. [he freeadeth.

Jea, she reacheth forth her hands] She not onely gets to maintain her family, but also to give to the poor, which she doth liberally, not with one hand alone, but with both, when

need is.

V. 21. [castet] Or, double garments.

ber toloubing is fill; and purple? I his may be understood, as flocken hyperbolically, or meraphorically, for choice and good.

Byflus (which may be translated, either fill; as here; or, fine fill; and the comprehend both) er purpura, are an expression of excesse, Luk. 16.19. However, rich and honourable women may be cloathed with fife and purple; it becomes them well enough; fo they do not make that their chiefest ornament, and be proud of it, which doth

very ill become true nobility.

V. 22. She majeth ber felf coverings of tapeftry ] For

beds.

V. 23. Her husband is known] Noted, because of his wives
good huswifery, or by the good cloaths the makes him.
in the gates In the assemblies and places of judgement,

in the fates I in me automate an place to departing.

1.4. and filter is 3 she not onely provides cloth for her family, but all too tell, and for a great price.

1.5., and he fold ringer in time to east. Or, and for laughth at the time to some. The is, the is fow the provided of all things necessary for her family, that the fears no want. See

V. 26. 3h: openeth ber mouth with wisdom] She teacheth V. 26. She operation for means which wilders of the charles her children and fervants, not onely the fear of God, but alle her to labour, and get a living, and also how to be provident, that they may be bountiful unto the poor in future

times.

V. 28. Her children arife up] To do reverence to her, when the comes in, and they speak highly of her, as well living as

ber] Ot, ber faying, as Pfal. 105. 15.
V. 29. Many daughters have done vertusuffy] This is the commendation her husband and children give her. bave done vertuously] Or, have gotten riches.
excellest them all] Heb, ascendest above them all.

excess them as J HeD. a central above times as.

y. 30. a woman that feareth the Lord J Before he spake of
the apparel of her body, now he declareth the apparel of her
minde, which is the fear of God, and that is her greatest ormament, I Pet. 3. 4, 5. whether joyned with beauty, or fevered

from its l.

See flad its praised | Heb. Isali praise her felf. That is, shall give just cause to all men to praise her, versi31.

V. 31. Since her of the fruit of her hands | Confesse her dilligent labours, and commend her therefore.

let ber own works praife ber in the gates ] Foralmuch as the

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# ANNOTATION

On the Book of

ECCLESIASTES.

Ecclefiastes, Or, The Preacher.

The Argument.

THE Author of this Book both by the Style, and by the Title of it appeareth to have been Solomon, fince independent of David was King in Jeculalem, but he. He ferment to have written it in his old a Age, which betwok a more ferious view, of his paft Life. The Honours, pleasfores, wealth, wildome, he had so abundantly enjoyed: The Errors and missarriages which be had falled into: the Large experience, and many observations in bad made, of things Natural, Moral, Domestical, Civil, Sensual, Divine & the Curious and Critical inquiry he had made after true happinesse, and what Contribution all things under the Sun could afford thereunto. Concernnau make after the compute fire and work controlution an long; mater the standard after anterentia. Concern-ing which, Heddh, 1. In the general discover the unter vanity and infulficiency of all things there below to comake amon Blessed, in regard of their mundle nature, of their Weaknesse and disproportion to the Sout of max: of the Wearinsse which is contacted by the studying of them: and the Impossibility of over drawing from them more their bath benssormerly extracted; and configuratify the similes attempt of any that should over often go about to receive Satisfaction from them. 2. He demonstratesh this General proposition touching the most Vain Vanity of all things under the Sun, by an Induction of those particulars, from which, above all others, men usually expect the greatest Contentment. Those are, 1. Wisdome and Knowledge both natural and moval, for inquiry whereinto no grensy constraint. I note it, it requires and fronger inclinations in him for the more fitting provisions and all filters that the state of the great reflection in the limit of the defeate; and yet after all he cancellath. That the solution and knowledge do his encrede Grief and forceth, if he are they from him for all the concluded. That the limit one and Knowledge do his encrede Grief and forceth, if he are they from him for fitting fuch bleffedness to the food, as may fully satisfie the defires thereof. 2. Plasswers and Dubbes, which he had as much advantage by his greatnesse to Eujoy, and by his wisdome to Examine, as ever any other man should have a and yet all the content he expected from them, did sud in hatred of them, and despair of ever mending his condition by them. 3. Honour, greatnesse, and power in the world, concerning which, he showeth that it is so far from making men Happy, as that without the fear of God to correct and temper it, it is the occasion of much wickednesse to thofe that have it, and of much mifery to thofe that fuffer under it: It usually breaking forth into oppression and violence, whereby men in power carry themselves like beasts towards their brethren, and shall themselves dye like beafts, undefired, and unlamented. It being likewise matter of much discouragement to men that are oppressed by it, making them weary of their lives, carelesse of their labours, resolved rather upon quiet idlenesse, then upon enis manage that we do get what they can privately to themselves, then having been publish yieful, to be re-payed with no other Rewards then wrong and dainger: by which means Society and Community of services amongs, men, so greatly beneficial to publick interest, are offerwised and dissolved. A. An outward form of Religion and of Divine worship, into which solish men by carnal considence, and superficial performances, do also pur describ vanities, and make even Gods fervice unufeful to their Happineffe. 5. Riches and great poffessions, which are fo far from satisfying the heart of man, as that they occasion more cares, lesse sleep, tesse quiet, are snares and occasions of much flurs to the conners of them, who, living, possessing the mith forcors, and dying, pair with them with wrath and indignation: Having little benefit by them in their life, as having not power to enjoy them; nor in their death any comfort from them, as leaving them to they know not whom being not at all exempted by them either from mifery or mortality.

And having thus discovered the vanity of the principal things from whence the Heart of man might have expetted fat ufallion: He doth therenpon prescribe many excellent means for healing and abating of that Vanity, and for procuring tranquility unto the mind, and peace and comfort to the life of a man. Such are, Contentation of heart in the firest and free Enjoyment of all outward Bleffings, with thankigiving and in the fear of God. Quiet and Humble Acquiescency under the holy and powerful providence of God, in all the Events which befall is in the world. Sincerety of beart in his Worship, and presdent piety in our vower, prayers, and addresses unto him. Patience of spirit under all the oppressions we meet with in the world. A composed preparednesse of mind to undergo sorrous of pirit mater au temperijono wenter with in the words. A compige a prepare angle of manu want and officials. Prudent and pious moderation of spirit in our behavious rowned all men, that so we may preserve our names from Calumie, and our person from danger. Askehoess, Cobicty, Pasience iowards such at offend, considering Common fraisty, and our own weakness. Sobriety of mind, contenting our selves with a mitastive of mind. Practical Prindence, which this render no brantisful in the eyes of others. Loyalty and obrdience towards Magistrates, that our lives may not be made uncomfortable by their diffleafure. Wisdome to discern of time and judgment. Prepareduesse of heart against inevitable evils. Submission to the Hoty and invincible Providence of God, admiring his works, adving his Judgments. Joyful frutto of Comforts Conscionable and industrious Walking in our particular Callings. Wildome how to carry our felves amidft the many Cafnalties which meet in in the world, fo as that we may by our lojalej towards Superiours decline the danger of dipleasure from them: and by our Charley to Inferience; lay up

Chap. i.

a good foundation for our fetwer, goals the time to come. Lafly, Aboderation in the 19te of Comferts have a good foundation for our fetwer, goals the time to come. Lafly, aboderation in the 19te of Comferts have followed the fewer foods, and keeping of his Commandaments, for death and Indement hereafter. That he history have been so well as the fewer for the property of our goals may help us to be care the information of our ages, and to lift up our Heads in the day of Redempium. Chap. i.

CHAP. L



N this Chapter we have, 1. The Inferi-ption of the whole Book, ver. 1. where-

vert. 8.
3. By the continual Vicifficules and returns of the fame 3. By the continual vicilities and returns of the imme-things, which having failed once, yea often before; are cover likely to afford further supplyes, then already they have done (which indeed are none) towards the happinesse of a min. And therefore except they can minister fome new matter of faisfa-dion to the foul, which was never found in them before, and which indeed they will never do; impossible it is, but the fame which indeed they will never do; importion it is, our the state disappointment which others have met wick, mult livewife be-fall thefe, who shall from the same things feek for that, which the wifeR of men heretofore were never able to extract from

the wife of men heretofore were never able to extract your, there, yet, fay, our objection, et who by the dispoint of his pilled, by the inclination of his hear, by the greatest of his wife, the yet inclination of his hear, by the greatest of his wife done and ferming, as other man could in this enquiry siter to the principle, and when he had the himfelt on make a most Critical and accurate fearth into all things here below, did not conclude of them all in general, and of the most excellence them all in greatest, and of the most excellence them all in principles and of the most could be allowed to the principles of the state of the could be a seen of the principles of the state of the food, has see further and principles of the principles

Verf. 1. Ht. words of the Prescher, its fow of David, Ring in Gongland, Thefe words are the Inferipoin of this Book, fetting donn the Author thereofly his parentage dignity, and design the admits a writing. The Author is prefixed, as owning and away go the donline therein constanced. Ht dignity is the start of the s quiries, 1 Reg. 10.3. 1 Reg. 4.29—34. So rightly furnished with all outward means to further such an inquiry, 2 Chron.9. with it outward means of further fuch an inquiry, a Chrono, 2. forfierd and wholly sken up with it, foundatines videofly reining his fill of outward pleafures, 1 Reg. 11. 1. fometimes with the control of the control

tent Convert, and of a wife, holy, and potent Prince.

The word of the Preserved? Some read it as a proper name; the word of Koelechh fon fo David, and for would have it to be one of the names of Solomon, as Iddichia, 2 San, 12.52. Lemudiffer, or the state of the s N this Chapter we have, 1. The Inferingion of the whole Book, yer, 1. where the prior of the whole Book, yer, 1. where the prior of the whole Book, yer, 1. where the prior of the whole Book, yer, 1. where the prior of the whole Book, yer, 1. where the prior of the whole Book, yer, 1. where the prior of the whole Book, yer, 1. where the prior of the prior of the Book and the prior of all things under the Sain to make an una Bleffeld. In an End, thowever otherwise use in the prior of the prior of the Book and brethren. Whence he frequently in time soon given intended, this title, as of a penient convert, Chap 1,12. & 7, 3,9. & 11,3. & 11,0. ipecial deugnation from the Lora, who mad infigure him out above his brethren, and had appeared unto him twice, and gave him wisson and princely endowments for so great a place, that he should defile the throne whereunto he had been so gracihe should desile the throne whereunto he had been for gracioully advanced, and from thence give to all the people for she
nexumple of feinfaility and spottery. 3. That he was a king
in Jeruslem, an holy city, where was Gods throne as well as
the thrones of the house of David, that he should desile the
Lord land, and his dwelling place. These were considerations worthy for fuch a peniteut to have his eyes on, for his
greater humilization. Thereby teaching us, 1. That the sia
of the child are executed we greated by the reddings of which is
fine child are executed we greated by the reddings of which is this as a Frequer of the recently a train to Good people; in greater numbration. Thereby teathing up, 1. That the first all their effects, there is much Authority added to what the of the child are greatly agreewated by the godlineffe of the parties may be given to the child and and the child are greatly attention of the people thereunto, as unto the words of a peni
aggrayated by the falls and militaringes of the parent, Do. 5.

graces whereunce they had molt eminently been adorned withand mult wishal be of an equal duration and continuance
a. As David, a molt fpiritual man, into fidthly luft; Lots, interesting include the which is to be found in any worldly
whole righteous foul had been vexed at the fifthy convertation
the Sodomics; into another fore founteautial impurity by incelt of his daughters: Job, into impatience, Moltes, the meeketh
holy Gind: and by experience, as one who had learned it is
man alive into great puffith of minds, Numb., 2s. or. Peterl, declay Java do lai took. He feet his names as in the inteription tempration. Abundance of knowledg and treasures drew So-lomons heart too far from the Lord, and being converted, he fere himself most to discern the emptinesse and vanity of them, fets himlet moit to dictern the empiricines and variety of them. So Zacheus, Luk. 19.8. And Mary Magdalen, Luk. 19.3. A. 3.4. That the Lord makerth the falls of his fervants very beneficial unto his Chnech, Davids fall was an occasion of his permaing some excellent Pfalms, and Solomons of writing this excellent book, fetting forth the vanity of those worldy in hings, whereby even wife men are many times dewar away tom Godd. whereby even wile men are many times of awn away from God.

That the Shinn, after fome green offence given by their falls
to the Church, make it their businesse, not their repentance,
to do some more notable and ensioner fervice to the Church.

as Peter who had been most fearful in deaying Christ, was after
off forward in preaching him, and most bold in the profession
of him, AG. 1.1; & 2.1.4. & 3.1.2. & 4.8. & 5.2.9.

V. 2. Painty of mainter faith the preactory, until of vanishts,
LEB is runtily. The foope of the wife man it to direct us in the
above wave rome homoniess. And this death faith, nearly-se-

right way to true happinesse. And this he doth first, negative-ly; assuring us that it is not to be found in any thing under the fun. Secondly, affirmatively, that it is to be found onely in God and his fervice. For the former, this is the last issue and refult of all that curious inquiry, which Solomon made into the utmost excellencies of creatures, here below. He was

Repetions again venture for of a continue contin

18—13; 3. That fins are greatly aggravated by the digoi-ties and priviledges of those that commit them, 2 San. 12. 7, 8, whereuno they are fishjected by the fin of man, Rom. 8. 20, 9. Deut. 3. 12. 2—19. Amos. 2, 9—13, 3. 2. 4. That the 13, Vain in order unto happinelic, betting lipelifition, then greater the perfonis that finneth, whereby the Gandal to the vigorous fruition of them, cannot bring real fatisfation to the Church is likewise the greater, the more folenom ought his re- [load of a man, Man hintiel], the nobletic of them all, and that

man alive into great pulsion of minde, Numb. 20. 10. Peter; dearly and to his coll. He lets his name 2s in the interpretion the bolded diciple, into before and contactife of piritin denying his mufler. 2. That highe of honour and abundance of the whole book, choften the collection which is the contact and most excellent men, Mark 10. 23, 25, Tim. 6, 9, Ini. 29, 16; 19, 10; 19, firation of the truth to their own hearts, that they may be confidently able to own, and to avow what they fay,

V. 3. What profit bath a man of all his labour which be taketh under the fun ? ] Or, What remaineth and abideth with a man of all his labour? What is added to him, or what more hath he

of all bit labour ] The word imports toylfom and troublefom labour, and fo rendred by the Septuagint,  $\mu o \chi 9 \odot$ ; and by Aquila, κόπ (🕽

Aquila, 1607157.

under the fun] This may relate to either passage of the verse, either, what remaineth to a man under the Sun; that is, nothing under the Sun will tarty or abide with him. Or, Of all the labour which he hath laboured under the Sun; or in relation labour which he hash laboured under the Sun; or in relation to worldly matters here below. There is a convertation and a labour in order to things above the Sun, which will remain that man, and profit him, Phil. 3, 20, Col. 3.1, 2. Joh. 4.7; But labour in carefuly things will not do lo. We are faid to labour under the Sun, because earthly labour is done by the light of the Sun, Plal. 104.22, 23. Joh. 9.4. and because by that light we are more comforted in the fruition of them, as Eccles. 11.7. and because the benefit we expect from our labours, is in God and his fervice. For the former, this is the last fitted and relute of all these curous inquiry, which Solomon made and relute of all these curous inquiry, which Solomon made introduced the current of the control of the current of the curr wrought inftrumentally by the warmth and influence of the

trent, which not continue in one place or flay, Isia.8,12.

\*\*But the tearth shidtle \*\* planatify for very! Continueth much longer then the men that are upon it; for ever thoreth often a long time, following at the prefere course and order of parture is to place the preference of the carthy, and another while to another, Island, Cen. 9,15. 1 Sam. 2, 30. 1 Sam. 2, 13. otherwise we have refeed to those winders which in forme parts of the world, where the carthy to be changed, and in some length as the least to have refrect to those winders which in some parts of the world, where the carthy to be changed, and in some length as the least to have refrect on those winders which in some parts of the world, as we have the carthy to be changed, and in some length as the least to pafe away, as now the inhabitants thereof do, Math, 24, 35. the year, blowing confantly out of one quarter, and in others, Phl. 102.25, 27. There feems to be a double fense in the words, out of nother. The words [going, circuting, whirling about, both Conforant to the prefent argument. I. That man can-Dean Community to the present argument. 1. That men can preturing a set these to new the returns and uniquely help when the present and uniquely the present and the present his transferoy condition, tather going, and children functed ever out of their place; all which they have full of young they ing a man; labour haply may entit bim, or ling him large, and expected the didjuste givenous or them failed of man, to honour, but it cannot lengthen out his dayes beyond one till it fix upon him that is immutable, generation, and then he and all his acquirements must parts, and in his respect the earth on which he treads is in a better condition then himself, for it added to the tend a. 2. Min feeting happines from the earth and earthly things, must need be disposured of his expectation, because he palies are the disposured of his expectation, because he palies are the feet in not field, for as to feet above the earth government needs along with him, he might happly promise himself his wonted concurrence, but the earth above the merit was, when he gooth from in, and can enjoy it no more, Joby, 10, P\$14, 94.77. Here we may observe, First, a determinant time perfined to their works of the provision of the concurrence, which we have the condition of the concurrence, and the provision of the concurrence, and the provision of the concurrence, which is reactor run, Joby, 11.82 14,51. [16, 10, 18, 20, 18], 14,2 17, 18, 7, 43. The condity, the provision of God in continuing the leveral fucceeding ages of men, are uttermed they are level to the concurrence of the works of provisions. That the administration may declare his works to another. That the administration is the control of the works of provisions. The third along by the control of the works of provisions. generation, and then he and all his acquirements must part, neration may declare his works to another. That the admirather, whither it had formerly haded with greated flyered. As ble contexture of the works of providence, extricted along by all rivers cannot fill the feet pieces, through various facetflions of men, may at last most of man. It moves every way, forward and backward, to the gloroully far forth his wildow, justice and goodeder, Figl. 23. South and to the North-from one connects untoo another for thall 39.31. and 10.18. 161.38, 19. Eccled. 21.7. Thirdly, almost faitherfrom, but can finde none, Pfal.39.6. & 74.11.19. Provi. Isbour about heavenly things will shide with, and benefit him to bour the work of the providence of the providenc

preffeth forward with strong desire to something it would at-tain, Psal. 119.131. Job 7.2. A like expression, Psal. 119.6,7. & 104.19. whereby is signified an unwearied, yet constant and re-

man to A string, dec.] At the late to the windows have their Healthy may be whether due, not recoult at the conjects, courses, whereby is noted the uncertainty of outward things, which when they middle from delight, do yet leave no latitit they pleafe in their coming, they must disquiet in their dee-faction beliefed them. As the happiness which we expect in parting, whereas the matter of happiness must be ever prefera!

7-1.—10- & 14. 14. The inward principles of change and and permanent. Here, we may also note the wise providence mortality are alwaies working, and life is like a strephered of God in thecircuits of the windes and other subhanay creations, which not continue in one place or stay, Isi. & 1.2.

But the earth basheds or standards for every Continuents much returning are used to shew the restless and unquier nature of

V. 7. All rivers run into the fea, yet the fea is not full : unto the

continue, to long doth the Lord by his decree continue the libings, to mix, all these and the incumings. In a six a color of earth for their (importance and flavious), because he hash force in to the children of men. Deur 32.8, and when the green to to the children of men. Deur 32.8, and when the green to to the children of men. Deur 32.8, and when the green contained of men are unded, that then appear that the whole (Creation was fully) for vanity, and to the bondage of corruption, Rom 32.0. 2 Per 33.77. It is made to make the green contained the state of the green contained to the green contained to the green contained the state of the green contained to t

ment proying the main proposition, whatever things bring toylsome labour and weariness with them, cannot make a man

V. 6. The winde goeth towards the South, and turneth about can urter it; no man can express how many mayer any one saus the North, &c.] As the fun fo the windes have their faculty may be wearied out, nor recount all those objects,

God, cannot be uttered, i Cor.2.9. 2 Cor.12.4. fo the labour obtained of God in a more eminent manner then any other

V. 9.10.11. Let tong tout moto occi, it is the rowce plane is an intermed and a terminal date, it the though fluid be done; and there is the truth which I have delivered upon mine own most cased no more thing sador the Sangke.] The lubitance of these verses is thus, If no man hath ever hitherto been able to find our hapis thus, If no man hath ever hitherto been able to find our happineffe in the cicature, let no man think now or hereafter to do it, fince there is no new thing out of which it may be extracted. All natural causes and effects continue as they were at the ed. All natural causes and enects commune as they need at the heginning, Gen. 8, 22. Jer. 31.35, 36. and all humane and voluntary actions, counfels and fludies, having the fame principle. ples of reason to produce them, and the same objects to draw them out, are in fubstance the same nowas heretofore. And chough fome discoveries of new things have been made, as the though tome offcoveries of new things have been made, as the Marriners Card, the Art of Printing, gun-powder, &c. of which learned men have written, yet from defective and infufficient principles of happinesse, such as all natural things are, no thing, though new, can be fufficient unto fuch an End , fince the particulars cannot afford that which the general hath not comprized within it. As face answereth to face in water, so the courses of natural causes and effects, and the hearts, desires, counfels of the men in one age, to answer unto those of another, Matth, 24.38,39. Prov.27.19.

affertion, and denying the succette of any luch attempt. He fpeaketh of such new things commay so far surpasse the things which had been discovered before, as to be able to faitisful the heart, and make it truly blossed. And this he considered yet. styeth, that any thing can further be extracted out of the Syeth, that any thing can intriner be extracted out of the womb of nature in order unto humane happinesse more then had been already discovered. Men may haply flatter themselves in their inventions, as if they had invented new things felves in their inventions, as if they had invented new things 
And I gove my heart] I did cheesfully and purposely set my 
which were not before, and such as may afford more matter of 
self about it, and made it my businesseand delight, 2 Chro.11. content and fatisfaction then other men in former ages have content and acoustiction them contermen in former ages nave, found. But he flower that this is but a militale, for It bath been already of old time which was before us.] The discoveries of former ages have been as pregnant towards satisfaction of the heart, as not a discregases on the content with the little of the little

V. II. There is no remembrance of former things, neither had there be any remembrance of things that are a come with those that shall come after. If new things be found out, as many old things are forgotten, so that fill the stock of nature is 20 desertive to aretagotten, to the titl the floor of nature is a orective to wards. Happinelle in our age, as in another. Shorting foo life, and antrownelle of experience, caufel to sto forget the things which have been before us, which were they all in our diffined view, no one thing would occur without its pattern and paralel, at least something as excellent as it in former ages ; and

ralel, at leaft formething as excellent as it in torner ages: and as things paff are forgrates by us, forthings prefers will be forgetten by those that shall come after us. Here then we fee, I. The parolle which is in man to nauticat and grow weary of the things which he is used out to, though they be otherwise never to excellent, Num. I. 6. 2. The wantonnesses of the state of the present the state of the present the state of the things, and such as former ages were unacquainted with, Acts 17.21. 3. That it is Ignorance and fuexperience which maketh things appear new, which indeed are old. 4. That the vanity which our forefachers have found in things here below, Vanty which our foresteners have found in timigs here below, is an infallible argument that we shall find the fame, and shall certainly miscarty, if we think to get more fastisfation out of the Creatures, then other have gotten before us, Joh 8.8,9.8 3,5.18. 5. That new chings are not to be looked for under the Sun, or in the course of natural causes and effects: But in a Spiritual and heavenly conversation all things are new, durable, excellent. In the fludy of Gods Word and wayes, there are ever new and wonderful things to be discovered, Plal. 119. 18. 2 Cor. 5.17. 2 Per. 5.13. Rev. 21. 5. Gods mercies and Judgments are wonderful, and he doth many rimes strange things, which neither we nor our fathers have known, Deut.

4 32-36. I Cor 2.9.
V. 12, 13. I the Preacher was King over Ifrael in Fernfalem. And I gave mine heart to feek and fearch out by mifdome, concerning all things that are done under housen: the nor travel that he first or Kington to the forst of man, to be exercifed therewith.] Having place, power, wealth is, the more oble and ferious should out thered the varity of things under the Sun in general. He thoughts and imployments be, now proceeded hunt one flowing class and principal things, where in men might be apt to place falcity. And he begins with the floword dependence of things an anisal and huntares elbowing that if any man could in that elgorithmic the fine that the state of t thewed the vanity of things under the Sun in general ! He his own heart, by the special Call and direction of God, by the mongst whom we converse, to sit our selves thereby for the ser-

and wateries which the minds contracted by excellive fearch into the creatures, cannot be uttered neither.

and wateries which the minds contracted by excellive fearch into the creatures, cannot be uttered neither.

and wateries which the minds contracted by excellive fearch into the creatures, cannot be uttered neither. W. 9,10,11. The thing that hath been, it is that which shall be; furnished with all Internal and external advantages, do reside and accurate tryal, That All is Vanity.

I the Preacher or the Convert, who am returned by re-

I the Preacher | Or the Convert, who am returned by re-peutance unto the Communion of Saints, from whence by my fins I had formerly wandred, amable now by fad experi-ence to feal the truth which I have so dearly bought, touching the vanity of all outward things. So this Book was the fruit of Solomons Conversion and returning to the bosome of the

mat King our Ifrate] This book therefore was written when he was on his throne, furnified with wildome from God to ma-nage his Royal Office, and with abundance of wealth to pro-

nage in Royal Office, and wath abundance or weaten to pro-fecture this inquiry after true happinedle, I Reg. 3.7—13. owr I/rat/] Gods peculiar people, a wife and understand-ing people, Deut. 4.6,7. for whose good Solo non had fought his wifetome, and our of the care of whose welfare in foul and efface, he had made this folicitous fearch.

efface, he had made this folicitous fearch.

in ferufalem] This being expressed thus twice, in this, and
in the first verse, hath some emphasis in it. In Jerusalem was
the House of the Lord, and the Testimony of Israel, Pfal. 122. ther, Matth. 4.3, 8.3.9. Prov. 27.1.9.

Vi. 10. Is there any more thing where of it may be faid, see it is, It is may 1 This is a chalenge to any man to produce any new thing if he can, with a percupory repeating of the former affection, and denying the function of the former affection of the function of the former affection of the function of the of themost learned men of the Nation, Eccles. 12. 11. 2 Reg. 22.14. so that there he met with all the furtherances which a learned and wife man could defire in the profecution of fuch

16. 1 Chr.22.19. 2 Cor.8.5.

to feek and fearch out] Seaching is more then feeking, and denotes an orderly and accurate exploration, fuch as merchants ule, who with great diligence procure rareft commodities out several Countries, Ecclef.7.25. Ezck.20.6.

by reidame ] An excellent infrument in fuch an inquity.
all chings done under the Sun ] All natural causes and effect; all humans counfels and events: this phrase is much used by bolomon in this Book, whereby is limited the subject matter ahour which be inquire

this fore travel Or, afflicting labour ; as Chap. 2, 23. and

hath Gad given to the fore of man I it is his ordinance, he hath called them so fearch his works and wayes, to be samifed Oraffilled and diffracted therein, therefore

soc at all to be made tipelled thereby.

From bence we may observe: First, That the best way of reaching is out of our own experience, and exact disquisition, Pfal.66.16,17. Gal. 1.16.

2. That found Repentance doth notably fit a man to know and fearth out the Will of God, and to differer and reach the vanity of all other things, 2 Tim. 2.25. Jam. 1,21, Luke 22.321 Pal.stit 2,13.

3. That men in highest authority are by their studies as well as their power to seek the welfare of those over whom they are fer, and to endeavour with all their hearts to fit themselves with wildome and abilities for discharge of their office, 1 Reg. 3.7,

wildone and soluties for distinge of their other, 1 Reg. 3. 7, 8, 9. Luke 7, 9. Act. 6.4, 1 Tim. 4.13, 14,15,
4. That the piety, age, dignity, authority, experience of a person, though is add nothing to the ruth is felf, yet hath a great power to persuade and prepare the hearts of hearers to the entertainment of it, Philem. verf.9. 2 Cor. 10.7,8. & 11.5,

8,12,23. & 12.1,2,3,45,11. 1 Cor.9.1,2. & 15.8,9,10.
5. That largenesse of Gifts and Helps from God, should quicken us unto a more cheerful and vigorous fludy of our duics, Matth. 25.16,17.

6. That largeneffe of heart in knowledge of things natural. moral, Humane, Divine, are Royal Endowments, and things place, power, wealth is, the more noble and ferious should our thoughts and imployments be.

eye and help of that habitual wildome which by prayer he had vice of the Church. It is not only a comfort, but a furtherance

Annotations on the Book of Ecclesiastes.

unto wife and learned men, to live in places where wildom and learning is professed, Act. 1-4.

To, It is a great comfort when men have helps and encou-

10. It is a great country when men have helps and encou-ragements aniwerable to their imployments, and having fuch,

when they have hears to use them, Prov. 17.16.

II. Here are the right principles of facetifeful diligence in 
II. Here are the right principles of facetifeful diligence in 
III. Here are the right principles of facetifeful diligence in 
Uniform the state of the st

implayed, that we may not through our own negligence come behind in any gift, a Cort.1-3.1. & 14-13.

1. It is the were our binocurable and our necessary in life God, that even our bonourable and our necessary implayments should be accompanied with fore travel, that we may be kept humble in our felves; warned from the treature, and made the more than shall for any affiliance the Conduction of the Conducti Lord giveth us in our Labours, and for any bleffing upon them,

Job 5.7. Gen. 3.19.
13. The fludy of the Creatures is of excellent use to lead us

13. The fludy of the Creatures is of excellent use to lead us to the knowledge of the Creator, Rom. 1.9, Pill. 111.2.
V. 14. I have fees all the works that are done made the sun, and behold dil is vanis; and exaction of fibril. The former words thewed the exacthedic of Sodomons starch into natural and humans of the contract of the c fnewed the exactnetic of Solomons learth into natural and hu-mane things. That it was the labour of an aged Convert, (for Solomon was drawn away from God in his old age, 1 Reg. 11, 4.) of a wife King, furnished with all Helps for fuch an inqui-4.) of a wife King, furnished with all Helpt for fuch an inqui-ry: That it was an accurate and deep fearch, not loofe or fu-perficial. That it was undertaken with great impulsion of heart, and with a special Call of God: and now after all this,

1. That he had feen] That is, diligently heeded, and fully understood, as to the issue of this enquiry, all the works done

gound artum auton.

Dur a true accomp of the fruit of his fludies, the Holy Ghoft but a true accomp of the fruit of his fludies, the Holy Ghoft etfilifying the fame thing of time, a Regularization of His Holy and the the condition of the Hophenfels, but which is more appropriate that the From F. Tom Hophenfels of Hophenfels, and Hophenfel Natural or Moral. There is fore travel in the getting, danger of forgetting it again, diffcovery thereby of more Ignorance then a man obleved in himself before; infusficiency and impossibility of perfecting the understanding, or fatiating the defiret thereof. Such and many other Considerations, make Knowledge it self, as to the procuring of true Happinessle, also

gether Vain.

V. 1.5. That which is moved cannot be used: firsic] This is the V. 1.5. That which is moved cannot be used firsic] This is the Reason of the vanity of Knowledge, because it cannot reduce any thing in us which is smills. no (uspy) any thing which we want to under use the reduced reduced the reduced reduced the reduced r

which he could discover. The words may be understood two wayes; I. In relation to The words may be understood two wayes; 1, in relation to Knowledge it felf, to flow the vanity and vestion thereof. For, 1. Much of it he exceeding toruous, institute, and abstrute, there are many knots and difficulties, Dan, 5,12. foi eannot be clearly and plainly demonstrated, but in the inquires thereinto the mind will be left dark and unstatisfied; there

our, wicked, and deceiful, Jerty 20. Plait 15.5, and it is ex-ceding defective both in principles, and in power to do good as it ought, Rom 3.32 : 20:35. Now all the most exquite natural knowledge in our able to recitife these things, that do rethour man to his original integrity, or further than the con-trolled the controlled will produce the controlled the feet. Such knowledge will pure be refract The Lord indeed by the produce of Spirit doth both, Luke 3.5 (Pal. 8.4 II.'s Theft, by the great or 5 Coxt. e. hum on attual or accounted home. ledge is able to do it.

3. Asit cannot redifie that which is amiffe in man. fo nei-3. As it cannot rectate that which is smitted man, o nett-ther in any other thing. Sin hash brought much diforder, or-truption, condition upon the whole Creation, Rom. 8.20. infi-nite are the defects and fallings every where. And none of this can all the wifome of man be able to correct, but he must fill leave it as he found it, wain and imperfect. So it will be

5. Rom.1.22. 1 Cor.1.20. V.16, 17. 1 Communed with mine own, &c.] This is a prolepfis wherein he meeterth with an objection, wiz. That the knowwherein he meeterth with an objection, wiz. That the knowledge of the creatures might make a man happy, though no he had not attained unto it, not for any defect in them, but in the nau not attained unto it, not for any detect in them, but in the narrownelle of his own underflanding. To which he answereth, That if any man could have found it out in them, he should, in regard of the greatnesse of his parts, and exquiste industry;

as Chap.2.12. I communed with mine heart I cast up my accompts, and exacommunea miss omiss mars) a cast up my accompts, and ex-actly viewed the fruit and amos all my labours in getting knowledge. I did feriously deliberate, and take a view of mine own heart, Fils. 4, 5. I rue wildome makes a man thoughtful and differently within himself.

diturinve within nimieit.

I am came to great efacte, and have gotten, or added, more wife-dome] Or, I have gotten great efface and wisdome, and added to it, I have exceeded and increased in wisdome. So the word feems elsewhere to impore, 1 Sars, 20,41. Blay 9.3. Amos 8. 5.
Or, I have come to be a great man, Joel 2, 20. to do great

things. Euganludblu. then all they that have been before me] I King. 4.30, & 10. 27.
yea all that come after him too, Christ onely excepted, I King.

in Ferusalem] Where the fludy of wildome was, more then

in other places.

my heart had great experience. Had feen much wildome and
knowledge! Wildome feems to note the general knowledge of
things Divine and humane; Knowledge, the experimental; things Divine and humane; Knowledge, the experimental; or wildeme the Habite and infruence; knowledge, the acquired perfection sotten by the help of that habitual wildome. Here, i. He fears to have magnified wildome in his choyce, which also may be implied in the word '171777, 1 Reg. 3. 9,11. 2. To have increased it. 3. To have carried it to his heart, it was inward and experimental knowledge. 4. To have delighted in it, and gone ferioufly and with full purpose about

the more in labouresh to grow in widdom, so grow my heart] See verf. 13. The more wife any man is, the more he labouresh to grow in widdom, so grow wyddom, and play medanffe and play] Chap. 7.25; thereby he undership moral, political, and practical knowledge, in section with moral, political, and practical knowledge, in section with and vertuous, and between foolish and wicked actions: the word tended play is in this onely place written with the letter by Singin all others with the letter D Segment and the section of the sect meeb, and fo may be here rendred either folly, or prudence. And this he found to be vexation of first, or feeding on wind; objecting how short men came of the ene, and how much the other did abound. Or finding by his own experience, that nei-ther the perfection of moral wifdome, so far as it is acquireable ther the perfection of moral widome, so faras it is acquireable by humane diligence, nor yer the pleafures and delights of virious and foolin courier could quiet and fettle the heart of unit, 1 Cort., 20. Eccli 17.89. A bare specialized knowledge of good, and an experimental presumptions knowledge of evil, such as Adams was in eating the forwidden fusit, are so for from mixing out happy, that they increase their misley. But there solomon may feem to have committed an extrust results the moral widom which their moral first or enquire as

against the moral wildom which he here professed to enquire after, namely, in speaking so much of his own eminency in gifts ennote be clearly and will be left dark and unfatisfed; a there in the reinous members are supported by the control of the lower between lower between the lower between lower between the lower between the lower between the lower between low

w. 10. in muce wijkome 1 Or, in the animalnee of wijkome, as Pfal.72.7. & 51.1. Prov. 20.6.15. Hof. 8.12. Or in the man who is much in wildome, or who hath much wildome, Job 11. 2. The fenfe is every way the fame.

2. and tente is every way the lame, is much griff ] Or, ange, or indignation. Whence the Chaldee paraphrafe, The more knowledge any man hath, without repentance, the more wrath is upon him from the Lord, as not include, country, the more wram if upon the dope of the yol hig grace and Spirit doth both, Luke 3.4, Plal. 84, 11.7 Theff.

1.10. Eph 3.19. I Cor. 1.5. but no natural or acquired knowcontext, is, That abundance of wildome is alwayes accompanied.

nied with a proportion of trouble and perturbation of mind; as gives up his heart to it, and makes it the businesse of kis life. indignation, to fee how little fruit, and how much disappoint-ment a man doth meet with in it, and how little accompe is made of it in the world, as Eccles. Grief and discontenmade of it in the world, as Eccleig. Grief and discontent, when the more wisdom a man hath, the more ignorance he doth discover in himself, and the more pains fill he must take to go on unto more knowledge yet unartained; and yet still find his on unto more knowledge yet unatrained; and yet fill find his crookednefile of mind, and manifold defects uncorrected, un-fupplyed; fear of lofing, and forgetting what with fo great pains had been gotten. Some begin the next Chapter with thele-mynd, and to make them atransition to the next endeayour of Solomon, to find out happinelle in some other thing; and to do follow, common on the processor is much wisdome there is much price that the processor is much as in much wisdome there is much price for an other way to arain turn the price of and fo the fenfe runs thus; Foresmuch as in much wildome forrow of mind and body in the attaining of wildome : There fore I (aid in my heart, Go to now, I will prove thee with mirth, &c. Yet the purpofe of the wife man is not to deter men from fo noble a labour as the fludy of wifdome and learning, but 10 hoode a mount as the fluid of manifest and referred to the fluid of the fluid of the fluid of the section without a not the far of sometimes continuance and prolongation of a buffield;

God. whereby their other knowledge would be functified, Pfalm 85, 5, 1fai, 13, 22, Ezek, 12, 28 So the glutton, Luk. freetned, and made excellently useful and comfortable to 16. 19.

#### CHAP. II.

Being disappointed in his expectation from the knowledge of the Creature he now resolveth to search what good may be found in the use and fruition of it, and so fers himself to try what content either fenfual, or rational pleafures could bring what content enter ientual, or tational picatures could bring to the heart; which he doth, from verf, i. to ver.12, and find-ing that he had changed for the worle, he goes back again to the confideration of wildome and madnefle, and finding as much disproimment the fecond time, as he had done the firt, verf. 12-23. He concludeth that there is no comfort nor tranquility to be found in the use of Creatures, till by the favour of God it be fweetned unto us, Verf. 24,25,26.

Verf. 1. I Said in my heart] I purposed within my self, and did resolve with intimate affection to try what pleafures would do, Chap. 1.16. Luke 1 2.19.

Go to now] It is an adverbial form of exhorting and quicken-

ing his heart unto fuch a courfe.

ing his heart unto fuch a courte.

I mill prove the with mirtid) [07, by mirth, as by the infirmment of enquiring after happicelle, Judg. 6.30. I Klog. 10. 11 limits for what was that good for the fast of rams] This means of enquiring after happicelle, Judg. 6.30. I Klog. 10. 11 limits for what makes the most of his enquiring; it was not to drown himself in the Land of the country was the end of his enquiring; it was not to drown himself in the Land of the country was the middle of his enquiring; it was not to drown himself in the Land of the Land of the Country was that which of courte was that which the Land of the Land ment of enquiring attet upppears. Page 1. See a similar content of enquiring attention of the period of the period

therefore enjoy pleasure? Or, see good. To see, is to enjoy, Is. 33-11. Pial. 34.8. & 4.6. Live plentifully, indulge to thy felf all delights, restrain not thy self from any desire of thine

V. 2. I faid of laughter] By laughter, he meaneth any excels of iov, and metriment, when the heart is fo full, that it cannot contain its delight within, but it breaketh forth into the face, voyce, and outward behaviour, Gen. 21.6. Pial. 126. 2. Luke

6.21.

of Jaid to laughter, Thou art mad] By a prolopoporia. Excelle of joy transporteth the mind, and set meter displaceth reason, argue much levity, vanity; incompositentle of judgement. Ette loy is a fevere and ferious thing, keeps the heart alwayes in a though and for condition, but the joy which breaks forth into I tiughter, is like the crackling of thorns, Eccl. 7.6. and hath forrow at the bottome of it; as a mad min the more merry he is, is the more miserable, Prov. 14. 13. Jam.

4. 9. and of mirth, what dath it?] What good or profit bringeth is with it? Job 33.6.7. Marth.20.32. The Anterrogation bold challenge on all the mafters of mirth, that were to produce any one fastisfactor fruit whichis affordeth. Thus we feeby the example of Solomon, that the heart cannot flay long on any one enquiry wherein it moeteth with dif-fatisfaction, but it quickly hafteneth unto another, as a bee flyeth from flower to flower, when there is not enough in one to fatiate it, as a fick man that removes from one bed, couch, chamber, unto another for case, and finds none, Espy 57.10. Jer. 2. 23.36. 2. That in fuch kind of changes usually the heart goeth from better to

V. 3. I fought in my heave! Upon ferious deliberation, and further exploration of that good which men may in this life actain unto, finding that neither wildom alone, nor pleafures alone, could bring me unto it. I purposed to remore them together; and fince I found that wildom and knowledg was accompanied with grief and forrow, I intended to mitigate those grices with bodily delights; and yet fo, as that my wildom might reftrain those delights from any excelle, and from disabling me in the duties which I owed to God or men.

to give my felf unto mine 1 To draw my flesh with wine. Or. to draw forth my fleth unto wine. Abstinence doth fhrink and ed, I now purposed by more delicacy of living, and indulgence to draw forth into frefhnesse, fulnesse and beauty again. Or. to draw with wine, to spend more time in feating, banqueting, and delights then formerly I had done. So drawing fignifica

unto wine] (i. e.) By a Synechdoche, unto all kinde of delicates in eating and drinking, in banqueting and feaffing. As bread fignifics all necessaries, Amos 7. 12. with 6. 11. fo wine all delicates, Prov. 9.2. Cant. 8.2. & 2. 4.

yet acquainting mine heart with wildom] Or, leading my heart by wildom, resolving to keep such a temper, as to carry my self nor licentiously, but wisely in the use of pleasures, to keep my

y mouses, exceeding to keep lutth a temper, as to carry my left not lecensionly, but whilely in the use of pelacuter, to keep my left not lecensionly, but whilely in the use of or pleaturer, to keep my left from being captivated unto, or feed lowed up of these carnal delights, as using them not reinfally, with a bautich excelle, but carried y and rationally so finde our what real content they do then not so the carried per man. If the figure my left in the source of the carried is the source of the carried per late of the source of the source

under heaven] As before under the Sun. He was not ignorant, but that in the Heavens there was a supreme and infinite good, which the glorified foul fhould enjoy unto endlesse said-faction; but he speaketh here of that good under the Sunne, which may most sweeten the mortal life of man.

all the dayes of their life | That is, time good which is durable, and commenfutate to the foul that feeds on it. Now most of he things he here recounteth are onely for fome feafons of life) as painful fludies, vigorous pleafures, active negotiations, when age and infirmities come, they for fake him; and fo these good things due before the man that should enjoy them, 2 Sam. 19. 5. Pfal. 90. To. Eccl. 12.3,4,5. Therefore in this enquiry, the duration of the good, is as requifite to be confidered as the quality of it; whether it will continue with a man as a flay quanty of it; whether it will continue with a man as a jusy and comfort to him all the dayes of his life. Nothing will do this but godlineffe, Pfal, 92.13,14. There can be no time; no condition in a mans life, wherein the fear of God will not be comfortable unto him.

Here we observe; 1. That in all these inquiries Solomon begins with his heart, thereby noting unto us, that the good which must fatisfie a man, must bear proportion to his heari, and to his inward man. 2. That he tempers his pleasures and his pains in feeking knowledg, together; teaching thereby, but to mitigate the bitternesse and pains of severer fludies thereby. 3. That a man hath never greater need of the bridle of wildom, then when he is in purfuance of carnal delights 4. That pleafures and folly are very neer of kin; and a very worfe, as here Solomon from wildome to pleasures. 3. Here hard thing it is to hold folly so fast in, but that it will get loofe, is objerveable the nature of fenfual mirth, it tends towards and immixe it felf in carnal delights. J. That a free and full is observable the name of fential mitch, it tends toward; and immire it term cranic engines , the property of the configuration of the Annotations on the DOOK of Excelptages.

and much abate more spiritual and heavenly delights: corresponding to the current of a man life tunks a face that which it is truly and the current of a man life tunks a face that which it is truly and the current of a man life tunks a face that which it is truly and the current of a man life tunks the even, is to be doing of that the current of a man life tunks the even, is to be doing of that the current of a man life tunks the even, is to be doing of that good which God hath given him his flereight and life for commensures in duration and continuance thereunto, and which will not proceedly mindle for conferent to simulate the current of the cur and much abute more spiritual and heavenly delights; corruption were creeping in with curiosity, Prov. 20, 1, 2, 2, 3, 3, and much abute more spiritual and heavenly delights; corruption were creeping in with curiosity, Prov. 20, 1, 2, 2, 3, 3, and the petaltic retire of signs; and of promuter) Precious retired in the spiritual provided in high tender of spirit, to also can the creating which a man understee, after the distribution of the spiritual property of the spiritual provided in high under heaven, is to be doing of that the spiritual property of the spiritual property in mister confort much him to what foever various conditions of life as fickardic, goverry, bonding distances of the spiritual property of

wance was not possess. The sa feet affect powerry, bondage, distrour, old age, &c. he may cell time.

V. 4. Having upon introble better the deliberation, declared his purpole, to fearch for good as the same point of the same poi

that, vingural Cant. 8. 11. David likewife had vineyards, and cortel, and treasures, and fervants server all these, 1 Chron. 27. 25—21. yet Solomon will have them in greater magnifector, that you wars not troubles to interrupt himses his father had.

retester unsguiécence, laviniq no wars not troubles to interrupe lims at his father paid ans sand orcheaf.] Gatalean, fon clowire, blants, fpierce, Cano.6.a. orchand, or paradification reses of all forts; under which we may comprise M. Nch. 3.8. which were places for choicide treatle, can self-gibt, fifth, s. 8.

16. 6. poid retest of the self-gibt, fifth, s. 8.

16. 16. poid retest places or water, whether arting, from the parameter of the self-gibt, fifth, s. 8.

16. poid retest per self-gibt, fifth, s. 8.

16. poid retest per self-gibt, fifth, s. 8.

16. poid retested by acquedules, and other means derived in the self-gibt, fifth, s. 8.

16. poid retested by acquedules, and other means derived in the self-gibt, fifth, s. 8.

16. poid retested by acquedules, and other means derived control, self-gibt, s. 17. Thied tide los le in or new great gas demand near princely works, s. Reg. 20.20. Nch. 1.14. 8. 2.15, left ching light being defort the pictorial production. The self-gibt is allowhere called an orchard or pearadies. The self-gibt, s. 7. Thied things is the last as materials for his wildow, s. 18.6. 4.33 v. 17. Thied things is the last as materials from abord, others were born unto him in his boufe and their the half of the manifold duties of his void family such had David, s. Chron. 27. 16. — 33. nm of 50 donom; s. 18.6. 4.33 v. 18.6. 1.30 v. 18.

Such had David, 1 Chron. 27. 26—31. and so Solomon, 1 Reg. 4. 7. & 5.16. 17. & 10. 31. Sons of mine bousses in the state of the solid sons of the solid sons for the sons for the sons for the sons for the solid sons solid sons for the solid s

to all cattel, great or small; the two next, the species of that

general, Gen. 34.32. 1 Reg. 422, 23, 26.
above all that were before me in Ferulaten As more wildom,
Chap. 1. 16. so more wealth, and provisions for that wildom

Chap. 1. 16. to more wealth, and provisions for that witdom to work upon; 18(2), 31, 8 (10. 3).

V. 5. I gained an alighton and gold I theeped it up a specific product of the plant of the provision of the product of the plant of the product of the high admiration of his wildom, from other fent out of the high admiration of his wildom, from other products, 18(2), 10, 28, 4) and merchandize, or free-trade of which wildow, and makingly and fully I recompare the with the other, that I might the better underfland them, as contrained from the other. There is nothing

those, because naturally their voices are sweeter then mens: So we finde them joyned, 2 Sam. 19.35. 2 Chron. 35.25. So we read, that not onely Moses and the men, but Miriam and the women did sing at the overthrow of Pharoah, Exod. 15.1. & 20.

21. I Sam. 18.6.7.

and the delights of the fons of men, viz. mufical infruments &c.]

The word translated mufical instruments, is no where else used in the Scripture, and hath various interpretations put upon ir. in the compture, and nath various interpretations put upon it.

Some understanding by it, beautiful daughters, denominated
from their breats, as elsewhere from their womb, Judg. 5, 30.

Others, for choice and delicate women taken as a prey in war, Others, for choice and delicate women taken as a prey in war, as we finde there the manner was: and others for divers other things, as we finde in Hierom, Drufius, Mercer, and others. But the most received fenfe, and most agreeable with the former

things, as we finde in Hierom, Drufius, Mercer, and others. I made me great mercel, and others are the most received fends and not agreeable with the former federable stops, to finde out that pleasure which might statistic may also be a superior of the most received fends and not agreeable with the former federables specification which we will care the single state that the former federable state in a superior of the state of the

to obferve, what real good and attantenton mey un outing to the heart of insulative with the heart of insulative with the heart of insulative heart, from for fill a from for the doubt objected, that his wildom hap) and his fear of God, refrained both his eye and his heart, from for fill a from for the heart of the h

enjoy them.

my heart rejoyced] Thatis, I my felf did intimately rejoyce
and pleafe my felf in the fruit of my labours.

this was my portion of all my labour? This was all the fruit,
benefit, and as it were, inheritance, which my labours in this
kinde did purchase for me. A meraphor from the manner of dividing inheritances, Numb. 18. 20. or, spoils, 1 Sam.

30: 24: Then I looked on all, &c. ] After all this, I turned and looked back, or took an imparial furvey of all my works, which with fuch painful labours and trouble I had wrought: and found, that the fruit was not answerable to the toyl which was

with lare paintin lacen was not account to the two which was first and the three was an animorable to the two which was first and for the first was not an animorable was variety, a perinting, setting, and dying comfort, a feeding upon wind, a first control of the compact of the compact was a first animorable was a first was a fi

Chap. ii. more ufual in Solomons Proverbs then this kinde of anti- to. But darknels on the other fide is very uncomfortable; it

for what can the man do that cometh after the King Here man jar was cas to eman us this content of the Poly Registrate used and king, the king feem to be oppoled, what further progrets can any more private man enake in this diquifition, then I who am fuch a king? This is a proleption on milwer to a tacite objections, for it might be faiglists it was a high and bold attempt or one man out of his particular experience to pattle fo confi. for one man out of his particular experience to paths (occoni-dense aftences of variety, and vestation, upon all wildom and greater works. To this he aufwretch, that no man after him, could do more in this enquiry; then he had done, who was (o minent in wildom, in power, and hi indultry, that was sait; were fixed and fixtred up by God mon this bulinds; and there-fore if any man after him thould fee about the fame work, if and fashald do no other thing then that which the king had done before him. This appears to be no arrogant boaft in Solomon, because the Scripture testifieth the same of him. T Reg. 2. 12. because the Scripture entifient the fame of him, 1 Reg. 3. 12. The man who will not believe it upon my report, but will make trial of it himfelf, if he will go with the fame wildow and integrity about its a law colon, thill finde the fame vanity in the bottom of every creature, as I have found. So here new oresion why Solomon challenges helde in this point. 1. The advanages which he for great a king had above any other man, to dare of he all the lower and quantificance of the creature. 2. The double diligence which he uted in it, in not onely viewing throughly once, but reviewing again the things when the man of the man of the single consistence of the creature. 2. The double diligence which he uted in it, in not onely viewing throughly once, but reviewing again the things when the man of the most interest of the man of t

process may I towards intimate a statute or imagination, it diffain, and evaluing of any one who should attempt such as inquiry after him, as Pal. 8, 4, 2nd digmon tento talk bit promilly bitaty, what is the man wan come shafter the king, whom they have made king before; fo some read the worder, but the most genuine and coherent sent is that which our translation expresseth; he that comes after can do nothing her what they have done i.e. what is done already before them.

nobler end then they bear proportion unto, viz. to make man truly happy, yet they are of excellent use, and singular orna-ments to the soul which hath them; so the Apostle, though he tell us that charity is more excellent then gifts, the one ferving for edification onely of others, but the other for fanctification of a mans felf, yet acknowledgeth that they are all operations

of God Spilit, and belowed on men for very profitabutes, and accordingly to be extendily defired, I Co.13.47, 31.86.

In a decordingly to be extendily defired, I Co.13.47, 31.86.

It is a fine of the control of the c

thefis, to pur contraries together for natural illustrati- is used to expresse the most calamitous and disconsolate condition, Job 30,26. Ecclef. 5.17. Ifa. 8.22. Amos 5.18, 20. Ifa. 50 dition, Job 90.8. Exclefe, 17.7 [fi.8.9.2. Amos 5.18, 20. Ifa.50. Excl. 17.8. very unaffeld lasp nutring a flop on all about, Exod to 3.2.] John. 4.9. very dangerods; as cauting a man to flumble accept flont, foold into every 19. to mander out of his way. 8c. John 11.13. 8.13.53. and fully and ignorance in the nind, signally terrefield by the name of darkoelf. E. Bh. 4.8. 8.5. 8. Rom. 1.1.1. In the creation, darknells was the fift evil which God recoved, and light the fift good creature that he made, Gen, 1.3.5. light excellent darknells, so the beautiful and orderly frame of nature, doth the first confused chaos.

V. 14. The wife mans eyes are in his head ] The reason of the former comparison, a wise man is in the light, but a fool in darknesse. In his head, as in a watch tower, from whence he seeth his way before him a far of, taketh notice of things to feeth his way-before him a far of, taketh notice of things to come, awell as hings prefent, is incumplee, and theoful, jadicious, and wary in his undertakings. Therefore they who are called met men in one place, Deut. 16:19, are called met that have their eyes open, in another place, Eaod. 3:3. They do in the beginning of a buildiefle look forward to the end of it, they forceast events, for fee confequences; their eyes, their wates, as 7:611, 11. 4:10 footing statis forward, denoted pondering and weighing a man actions, Pow. 4.5:7, 6. here is that Molles skild to his Statier. In any-sho was a very wife man, is that Moles fait to his father in law, who was a very wife man, houthfulk but to us in flead of eyes, to guide, and counted us, Numb. 10.31: where the L.K.X. tender is, "spidoms, thou faith be an elder," a councillour, a guide mongel us; fo job faith of himfelf; that he was eyes to the blinde, job 29.15. A counfellour, and guide mone them. Thus the excellency of wifeom is defectived by the eyes, as being the principal part of the body, and not be mediate to the whole; i Co.1.2.1.6.7, 21. Min. 6.3.2 and that the eye is to the body, thus its to the minde,

But the fool malketh in darkets Hereby we understand what is meant by having the eyes in the head, namely, to have translation expedient, he that comes after can do nothing hum then they have done i.e. what is done already before them. The active voice indefinite used for the passive, as In 9.6. Str. 14. 4 Suna, 3.3-4.

I would observe hence, 1. That the double and mulciply desperience of wise, great, and good men, dothegain much credit and strength to the doctions so consistent of the control of the contr

3. 10.
V. 13. Then faid I in mine beart ] i. e. Therefore, or hereupon I sid in mine heart, if it happen to me, even to me, as
to the fool, to what end have I taken so much pains to be more wife and learned then he, being by all my wifdom not a white pretected from those evils which he hath by his folly expo-

1(a,19.11-14. 1 Cor.1.20.

we thereby at an incouraged to made fault with our lelves for any babour in the use of means, onely we must so use them, as not to delise them, not to trust in them, but wholly to depend upon God for his blessing on our countels, to submit to his his goodness when at any times he turneth our imprudence or to our fellies, but to his love.

5. That we cannot judg of the wildom or folly, the good-neffe or badnelle of men by outward events, because these hap-

pen alike to all, Chap. 8.14. & 9.11.

V. 16. There is no remembrance, &c.] What he observed in V. 16. Firet un bermembrance, occ.] What he observed in the general before, he now maketh good in two particulars, vie, oblivion, and death, which are both alike common to wife men and to fools. Wife men may feem to fecure at leaft their of those that went occor enters. I am to want the solution contains to the ages that follow. To be fure, no mere wife or great must honour, separated from piery, will hold pace with his being a set he last day there will fo much shameful matter be discovered against the wiself of wicked men, as they shall than local their renown, and shall appear to be wiseles of dishe-

lofe all their renown, and shall appear to be yaffels of diffuse our and shame for extensor, B (0.74, 5, 27m-s. 10.94).

And fow dieth the wife sant? at the fold. The fectord fare, common to both. This flowing a sufficient in entering girether it is 10; wonder that it is no otherwife, and indigation or diffusin that things for exceeding different in their worth, should both of them perith alike. Thus there is a "Sometod destruit," of girering Lum. 1.1, edimental, of wonders, which did not belong unto the works itsendelves, (being worth, should both of them perith alike. Thus there is a "Sometod destruit," of girering Lum. 1.1, edimental, of wonders, which did not belong unto the works itsendelves, (being worth, should both of them perith alike, and in the wildermelfe, Num. 1.1.6. 62 20-4, Jon.-1, oldinary of the state of the water leaves them given and of this point and of the state of the state of the state of the state of the water leaves them given and the state of the water leaves them given as the state of the state of the water leaves them given and the state of the water leaves them given as the state of the state of the water leaves them given as the water leaves them given as the state of the state of the water leaves them given as the whole the state of the water leaves them given as the whole the state of the water leaves them given as the whole the state of the state of the water leaves them given as the whole the state of the state of the water leaves them given as the whole the state of the water leaves them given as the whole the state of the state of the water leaves them given as the whole the state of the state man happy, as wildom: Since the fame question may be framed their spiritual lite and union with Contry which was trust which made them happy here. Wicked men are dead, being alive, 1 Tim. 5.6. and good men live in death; Joh. 11.25, 26. Mat. 22.32. therefore the Jews called their burying places domain vivertium, the houses of the living. Therefore there is no durable Life or Honour, but in the fear of the Lord.

rable Life or Honour, but in the fear of the Lord.

V. 17. Theory of ketatel (if seed.) This is the effect which this great vanity of the moft excellent humane endowment when the heart of Solomon, and him were you if living to full life purpose, as to does not heart of Solomon, and him were you if living to full life purpose, as to does not have the heaft of men. It is not not received the fear of the control of the contro nour, abundance of all the contents which the world could afford, not murmuringly, but as it were judiciously and critically making the fame complaints. The greatnesse of his wif- the fruition of my labours, but the dominion over them, Plal, dome being, such as that all the comforts of life were too nar-row to fatisfic the inquiries of it, he faw little valuable or defireable in it.

Here observe: 1. That life it felf is too mean a thing to bring full content to the foul of man. It must be something better then life which muft do it, Pfal 63.3.

2. That in the greatest confluence of worldly things, the life of a man may be full of grievous labour, and he weary of it, wife] Which by my labour and by my wisdome I have gotte not onely out of anguith of spirit, but of natural wildom obser- He understandeth humane wildom in managing worldly as ving the vanity thereof.

2. That events and faces first abgund not upon the country of the menyare most frustrated in those couries which were contrived
a little cloud much the couries of a little cloud much the couries with greater skill and cunning, 2 Sam. 17.14. Job 5.12—14
which comes along with them, doth darken the beauty, and

5.13.
4. Concerning this point, of being weary of Life, or having it as an unlovely and undefireable thing, we may note, I. That Life is the choyceft and principal outward bleffing which God here affords us, and that unto the comfort and prefervation whereof all other outward bleffings are directed, Matth. 6. 25. upon son son the permitte on our contests, a white and holy purpoles, when they are disappointed, to admire | z. That though in a way of obedience we are to undervalue it will and holy purpoles, when he calls on us to lay it down, the contest when as any times he turneth our imprudence or | at the command of God, when he calls on us to lay it down, improvidence unto good, and maketh the event not answerable | Luke 14.26. Act. 20.24. I Joh. 3.16. Joh. 13.25. and in comparison of a better life we may groan for a deliverance from it, and to be with Christ, Phil. 1.23. yet it is a great fault out of paffion, murmuring, outward troubles, nay out of largeneffe of hear as here Solomon doth, to diffefeem and wax weary of fo great a bleffing, Gen. 27.46. Num. 14.2. Job 10, 1. & 36.

or log read of many, Sec. All those magnificent and excellent works, which with so much labour I had wrought. They were all fo fat from ministring unromy heare any folid mants, though they cannot their bodies from nortality; by fush magnificent works as Solomon here wrought, and by fush mole contemplations as he was converfam in job the affures us here the contrary, and elfewhere; that piery onely keep the near the contrary, and elfewhere; that piery onely keep the near form orting with the body, Powt.ort. Plain 11s. c. Pila.9-1.1; Jerr.9-13. Time will era out all the moments of widen, or thought they continue, we there denote the near the contrary, and contrary, and the contrary continue, which the contrary contrary to the contrary of the contrary o derefitation and abhorrency of them, loss to leave oft all care of any to be exercifed in worldy things, according to the travel which God hath appointed for the fons of men, Chap.1.13. Ephef, s.8. 2 Theff, 3.10—13. and this to do, because we find not that plenary faits faction from them, which they were never ordained to administer, then this was an inordainate hamper of the control of the co

labours: 1. Because he was to leave them; there was a ne-ceffity of parting with them at the last. As the heart of man in ed, that this argument our services from question may be frame in https://document.com/document/frame/ it doth more easily draw away the heart, Jam. 1.14: therefore when God punisheth such men, he usually doth it in the works of their own hands, in their principal and peculiar imploy-ments; as Tyrus in her merchandize, Ezek. 27.27. Pharach in

> but be he what he will, wife or foolish, he must have not onely 39.6. And this is a great vanity, to know a mans felf how to get great things, and to know how to preferve, and to enjoy hem; but not to know what will become of them at the laft : A wife man it may be will alter all ; a fool will fcatter and diffipare all, and fo all the fathers wildome may quickly come ro

nought by the fons folly, Pfal. 39.7.

wherein I have laboured, and wherein I have showed my self

12D. II.

ARINGARIONS ON THE BEOOK OF Extelfplates.

faires to the beft improvement, file, to,15,12cx/3, 3,5,7,16me are;
the two great principles of human eathons, Widom to direct,
Laburs, to execute: Widom by countel guided habour; and
Labour through experience encreated widom. That widom
is traitedle, which do that no produce labour; and that habour
is traitedle, which is not enauged by widom. Some conceive,
is traitedle, which is not enauged by widom by inits
folly might catter many of those a teath that Reboum by inits
folly might catter many of those is a teath that Reboum by
his had gotten; 1 Reg. 1.1.3,15;

V. 20. Therefor I want about to easily my least to adjain of all the labour. Some
the tabour, Sci. I want about to easily my least to adjain of all the labour. Some
the tabour, Sci. I want about to easily my least to adjain of all the Labour. Some
the tabour, Sci. I want about to easily my least to adjain of all the Labour. Some then, the Sci. I want about to easily my least to adjain of all the Labour. Sci. I want about to do not not seen that the sci. I want about to easily my least to adjain of a labour. The sci. I want about to easily my least to adjain of a labour. The sci. I want about to easily the catter of the control of the co

V. 20. Living the above and a second control of the second actions, and every where discovering notable vanity in them contentment and fruition, much more as to wearinesse and structure of the structur all, I tound my lest, areer. I was westered in this councy, brought of the state of had undertaken them. When I Gound after all my labour, this is to come the date of an electric process of the duncer temporary attending on them, that it we store of my power to displot them for the future [6], but that they might full into the hands of a foot that would degolifh and dillipare them all, who by his folly, would extinguish the monuments of my wildows; and by his inturry, the future of my labour. Then I for the more than the monuments of my wildows; and by his inturry, the future of my labour. Then I for the more my learn defpair, no call it wholly off for the my large defpair, no call it wholly off for the my large defpair, no call it wholly off for the my large defpair, no call it wholly off for the my large defpair, no call it wholly off for the my large defpair and the my large defpair in the more defpair, no call it wholly off for the my large defpair in the l 2.3, & R. 8, 12. There is a Rational defipair when a man having erroniously fought for fome good from that which is wholly unable to a flord it (doth thereupon give over fo fruitleffe an inquiry, and betake himself to that which is more effectual, 1/4, 5, 7, 2.8. ry and betake himielt to that which is more efficual [16,55,a6] there is a pullionate delphic proceeding from that frowardouslic of heart which fluch a dispositument is agree to produce in examination of the produce a finful despair: For the Lord hath made many promises unto the labour which we take about outward things, Prov. 12,24. & the labour which we take about outward things, Prov. 13.44, 82, 31, 18.23, 13.19.61, 13.81, 26.01, 16.11, 18.21, 26.01, 26.01, 2 would del ude and abuse him, but to take of his hear from the Plat. By so. 1. object. 1. 8 5.7. Our mother bings us forth into dinate love of empty things. If the latter, then it was a forcing and force and united by the plate of the providence of God might haply dispose otherwise the he defired. Dury and labour about cutward things belongs unto us, but the disposition of them into what he placed, but the disposition of the minto what he placed, but the disposition of the minto what he placed is not to the disposition of the minto what he placed, belongs thus too God. In the mean time, it is a good argument to draw off the heart from anxious and felt of that blefting, which God by the very fedon often benefits.

corrupt and froward averion from things good in their degree, courties and for very vanity. Habbare, because the providence of Good might haply disjoic otherwise of them then he defired. Dury and Isbour about outward things belongs turn out, but the disjoict on the mine of the providence of Good might haply disjoict on the man of the providence of Good are the most of the providence of t

Gen. 3. 6. Pfal. 5.9. & 39.5. Hag. 2.8. Gen. 12.2. Cant. 5. 16. 4. The word is in the plural number, all his dayes are forrows, (e. i.) full of forrow, great forrow, and variety of forrow; as lfa. 63. 6. 2 Pet. 3. 11. So it is faid, that the Sodomites were fmitten with blindneffe,Gen.19.11. 2 Cor.1.3. Eccl.5.6.

with olimanetic scen. 19.11.2 Or. 1.3. Eccl. 5.6.
and bit trew (I or anxious and careful bloout] grief, Or, indignation, his wearifom imployments, full of diquietnesse, and of continual folicitude, meeting withal with many miscartiages and disposiments, do fit up much grief and displacefure of heart. Hereby it noted the exceeding great trouble of heart, which arifeth out of an inordinate conversing about worldly things, and apprehension of parting with them. For the lesse measure there is in the labour of getting them, the more trouble there is in the thoughts of parting with them.
If the life of the best men be full of evil and labour, Gen. 47.9.

6. Prov. 13.23. the configuration of the provided by the provi that other mans portion.

V. 22. for what hath man of all his lebury, Rec.] What is there unto a man of all his lebury, Rec.] What is there et al. (8c? (1.c.) le spood. Others read the words with an interrogation. It is not good for mean that the unto a man of all his lebury. Rechem. 6d. wir, what profit, not in a man, (1.c.) in the power of a man, then be test and dring, the pain is his, and all the fituit and benefit another man?

Chap. 1. 8. 3a. Pfol. 3a.

Phol. 3b. bard liberal drives the control of the con that to fuch as, it may be, will not dispose of them to his desire; orxation of his heart] Hereby are noted those discruciating, fo even while he doth adually possible the mindels, it is not in disquieting, careful thoughts, whereby he doth project and his power to use them, much lesse to enjoy with delight and

pleasure, without the special gift of God. All amounts to the | able, who can eat? that relates to the former, and who can starmed life; which is this: Since there is in all the studies, labatten more then I, that relates to the later. bours, affairs of men fo much vanity and vexation, as hath been here discovered, by the ablieft and wifest inquirer into the creature; it remaines, if we would effectually free our felves from ture; it remaines, it we would enecutally free our leaves from this vanity and vexation, that giving over those anxious and diquicting labours, we betake our felves to a free, cheeful, and comfortable use of those good things which God hath bleffed us withal; and that so we may do, to commend our selves by sincerity of heart unto God, from whose hand and gift alone this mercy proceedets, and not from the power or will of

man, make his fout fee or enjoygood] i. e. Make himfelf to enjoy the good which outward bleffings do afford, the like phrase making to see good is used, Pial. 4. 6. and 50. 23, fupra.

in bis [abour] 1. In the fruit of labour, not of idlenesse.
2. Of his own labour, of that which is righteously his own,

much toyl and trouble, gotten provisions about him, to eat the fruit of his own labours, yet he hath no power to do it without

Here we may observe. 1. That the utmost good of all worldly labours reach no further as to real benefit, then the supply of body, Eccles. 6.7. 1 Tim. 6.7,8.

worsely assould seek of a Lim.6.9, 8.

3. That is not in the wors of man, after all his hard Isbout for their things wither to use them, or with cheerfalness and joy to delight as either to use them, or with cheerfalness and joy to delight as either them, without the special hand and git of God 3 to By nothing of sickness, or forcow, or other difference within, and consequently the defice of them, and more made in them, and coasequently the defice of them, a shall not seed us. Hol. 9. a. 8c. 2. 9. There is not the single side of the side of 14.17. Deut. 8.22-18. Phil. 4.11,12,13.
3. That the happiness of this life standeth in a free, cheer

5, that the happened of the good bleffage of God together with the fenie and comfar of his fatherly love a Time 4.

4. That all the sweetness of outward bleffings standeth in this that they are reached out unto us, from the hand, and fanctified by the bleffing and grace of a merciful Father, Pfal. 27.16.

Prov. 15.16, 1 Tim. 4, 5, 1 Tim. 6, 17, 1 Tim the loue of God which purs freetenfs into all ourward mercies.
5. Honeft labour whereby a man shead is his own, is the roper object of our comfortable fruition. Then onely we can rejoyce in our eating and drinking and other outward delights up and the beauty and other outward delights up and the beauty and other outward delights up and the beauty and other outward delights up and the second or outward delights up and the second of the second lights when in them we taft the fweet of our righteous labors,

ingits when in times we rait the freet of our righteous shorts, Prov. 1.6.8, Eph., 2.8. a Thef., 3.1.2. V. 3.5, for who can est or who est can haften thereunto more then 1?] He proveth what he had faid, that is the gift of God; because he ow wis, for wealthy a prince, who had so great vari-ety to hold up his delight, could of himself finde nothing in all ery to note up his extents, some or many more moving man in the fine of the his great editars, but matter of vestion. What power can others have to enjoy them, when he could not; or elle it may refer to the former part of the foregoing verie. There is not thing for a man then to eat and drink and enjoy good in his country that the provent hy his good man is the country of the co who is fit to ear of my effare, and to make hafte fo to do, i. e. readily and cheerfully to do it, then I my felf who laboured for it? and I unto whom God, hath given fuch plenty, and fuch readinesse of heart to use it, can by my own taste of Gods goodnesse give to others a judgment and assurance hereof. So

who elfe can hasten thereunto more then I? ] This noteth a special promptitude and cheefulness of heart, which Solomon pecial promptitude and chefulnels of heart, which Solomood deprivation and the full of the production of the full of the production of the full of the

V. 26. for God giveth to a man that is good in his light, wildon V. s. f. for God giveth to a man that it god in his fight, midden, and generally, and 107, 80:1 Having commended this free and commontable taff or Gods bleffings with Codilineff and contentes the base when the commends it by the fairly city is the gift of God. He here freighter commends it by the fairly city is the gift of God. He here freighter the commends it by the fairly city and whom God deth afford foe scellen as gift: many gifts of God are common to good and had men, Marth, f. 43. Cor. 13. 1, 5. but this is a precular brifing which he before the Charlett of the good that the city of the common the city of the common the city of the common the city of who rrieth the heart, Gen. 17.1. I Cor. 10. 18. Rom, 12.1,2.

Tim,2.3. Heb. 13.21. The gift of God to this man. 1. Wifdom to get, 2. Knowledg to use, 3. Joy to use cheerfully and comfortably all outward bleffings, and this is illustrated by an antithefis.

an anothers.

but to the finner be giveth travel, to gather and to beap up, 1

i.e. He giveth them up, or leaveth them to their own greedy
defirest, or gather and heap to gether with much anxiety and tormenting follicitudes. Habbag a. 6. Luk. 12.18. [12], and toThat he may give to bim told ingood before Gell [13.6].
That is, that God

That he may give to him token is gone as you come in its stand come any dispose of it by his own over-ruing previdence, befides and against the purpose of the gatherer, to whom he pleaseth, or to those that fear him, making wicked men but the drugges and purveyers for others. Is in 10. 7. Prov. 13, 22. & 28.8. Job 27.

were year for others. 18th. 1a, v., Prov. 13, 2a, 5c, 28, 8., Job 27, 16, 17; fifter 61, 2a, filis 61, 31, 6a, as wicked men built the aft but Noah enjoyed its according to the Greeke provershone man makes the garment, but another wears it.

This staffe is vanisty love, for a wicked man to labour for others whom he loves not, not ever intended his labour for.

Here we fee, 1. Goodnelfe conflict in approving a manel felf to Good. 2. That freez and perfect contaments it purished to the staffe of Good. 2. That freez and perfect contaments it will be staffe to Good. 2. That freez and perfect contaments it purished to the staffe of Good. 4. That freez are the staffe of Good. 4. That freez are the gift of Good for the staffe of Good for the Good for the staffe of Good for the with giving them up to the initiatable defires of their coverous hearts, to weary themfelves in gathering wealth to no purpose of their own, of Eccles. 8. 7. Gods providences That many times disposeth the labours of wieked men for the use and good of the godly. CHAP. III.

IN this Chapter the wife man proceedeth, in discovering the IN this cappier the which man proceeding, in oncovering the twinky of worldly, things, and of all mens toyl and labour about them, in regard of the total uncertainty of future event, as having their whole dependance on the predeterminate pur-pole of God, and not at all on the anxious care and thoughts of

man. And that therefore fince man is not able to alter the sans. And that therefore fince man is not able to alter the firets and contrature of events, footcordained by God, he coghit reith contenument of heart to enjoy his condition, and to fear the Lord, and depend on his providence, which is not possible for him by all his own follicitude to prevent, or efespe. And therefore, though he may cheerfully enjoy preferred briffings, yet he must not have his heart glued to them, nor build his chiefful hop on them, in regard they are for virable and fubility of the contrature of the contratu

labour: this he proveth by his own experience. As by his laberefore our wifeft way it to yield our felves unto God, to de-own experience, he hash all along proved the vanity and ver-sion of the creatures in other respects; to have by assignment to prove the control of the control of the creature of the creature, here of the change as are wholly without the order funded here the creature of the creature, the creature of th time and providence to wear them our, and deprive us of them; and therefore not to be offended, if we have not alwayes our defires, nor enjoy them fo long, and in fo conftant a tenour of facceffe, as we could with our felves. 3. A further observation of vanity in outward things, in the various actions of other

or vanity in outward rings, in the various actions of other men, as he had before difcovered it in his own labours. V. I. To every thing there is a fedfon! A predeterminate and an appointed time: So it is used, Esh. 9. 31. Exta 10. 14. Nehem. 13.31.

Chap, iii. Pollay. 13, Ezck.7.7. Hol.5.7. Ha. 40. 2. A time of love, Ezck. | (fall thefe and the like affaires of men, and fo qualifying in the 16. 2. Cot.6. A time to work in Joh. 14. A time to further like of a man one contrary with another, and bullancing promotion 1, joh. 7. 20. 8. 2. 0. 25. 14. 26. 71. It is great wildom [forty and advertipy by each other, that nevery condition a in, Joh. 7, 30. & 8. 20. & 32-1. & 17-1. It is great wildom for men to oblive the providences of God in this point, that they may accordingly behave themfelves towards him, Chbon.132, Jul. 14-94. & 62.13. Jul. 14-9. That whatever are the thoughts or cares of men, yet the purpoles of God utilifiand, so omin can by his ancious fear or contrivances, mend or alter his condition. Means we must use in obscinutions and expectation of his promited his first fear that the conditions of the promited his first fear to the contribution of the promited his first fear to the contribution of the promited his first fear to the contribution of the promited his first fear to the contribution of the promited his first fear to the contribution of the contr and fuccestes we must leave wholly unto him, Ifa.46.10. Prov. 19.21. Pfal. 33. 10, 11. Matth. 6.27. Jer. 10.23. 3. That all shings under the Sun are subject to continual changes; there are various revolutions and vicifitudes of events, now one are various revolutions and vicinitiates of events, now one thing, and amon the contrary, to the intent that men flould, neither be wanton in profperity, nor desperate in adversity, but should alwaies fear before the Lord, and seek for a kingdom

one and arrected by the same of man. 10 reach us, that all honout Deuts. 3.7,18. Habber. 1.16. Labout is indeed into the modifier and contingent actions are under the Law of under providence, but under never faires withit. Therefore Gode providence, directed and limited thereby, as well as profit to any man in his Labout, without Gods bidting, which hole which are mod natural and accentage, 1 Reg. 2.4.4. [16]. 10.5,6,7. Act.4.27,28.

Some again begin with pleafant instances, and end in fad ones. Others begin with sadnesse, and end with delight. The Lord as he pleaseth ordering the affairs of men so, as that some-times they have their good dayes first, and afterwards forrow: fomerimes evil firft, and after, deliverance, Luke 16.25. Job 42.12. Joh.21.18.

Another thing to be remembred here, is, That the Lord doth lawful to be done, but onely teach us, that not onely the good lawful to be done, but onely reach us, that not onely the good adinose of men, but their fins, not onely their forious adinoses, but those which are most fundirectors and vain, are all of them under the decrees and over-ruining countell of Good, directing of them and their factions as it pleafeth him, Matth, 10. 29, 30. Gen. 45, 78. 85, 10. 20, 100, 21. 13, 13, 23, 24. dinner to be born, or to be see and bring forth] Called the hour

to beat dewn, and to build] Jer. 1. 10. & 18.7. & 31.28. Efay 5.2, 5. V. 4. A time to weep] viz. From the Lord; for he speak-eth all along of the providence of God, in whose hand all our

times both of forrow and of joy are, Pfal. 80.5. Ruth 1.20,31. and a time to laugh] Pial. 126.1.2. Gen. 21.6.
to mourn] As in funerals and publick calamities, Chap.

to daunce] i.e. greatly to rejoyce, and expresse joy in the

outward behaviour, 2 Sam. 6.14. Act. 3.8. 5. A time to cast away stones, and a time to gather them together] Some by this, understand the erecting of trophies over conquered enemies, as John 8.29. 2 Sam. 18.17, 18. Zach. 9. 16. Others, the demolishing or erecting of buildings, all ordered by Gods providence, Luke 13.4. Judg. 9.53. Lam. 2.2,5,7,8,9. & 4.1. Zach. 5.4. M c. 1.6. 2 Reg. 3.25. Marc. 13.1 ,2.

to embrace, and to abstain from embracing] I Cor.7.5.

V. 6. to get ] Prov. 10.6.
to cast away ] Either out of necessity, as Jon. 1.5. Act. 27.18 38. er out of charity, Prov. 11,24. Ecclef. 11.1. or out of special duty to God, Heb. 10. 34. Matth. 10. 37. 38,39. and

19. 29. V.7. To rent] As the custome was in mourning, Job 1.20. loc1 2.19. to fleak, to keep filence] According to difference of feasons, Prov. 26. 4,5. & 25.11. Amos 5.13. V. 2. A time of war] 2 Sam. 11.1.

Thus Solomon by an Induction of divers particulars, and by all these he affureth us, that there is a holy and wife work of God in predefining, ordering, limiting, tempering, disposing

good man may find cause of praising God, and of trusting in him, and of exercifing this tranquility and contentment of mind, even in contrary conditions because the holy hand of God is in the one, as well as in the other , Job 1, 21. Phil. 4.

Chap. iii.

One is in the one, as well as in the one; , josi, z.t. pini, z.t. y.t., z.t. y.t., z.t. pini, z.t. y.t. y.t. profite table bettie which gli, in their spinorise teleburch 2]. As Chap, z.j. Matches, z.t. tu vin is it for a man by any annions to yol to go about to effect any thing according to his own will, if the counfel and providence of God be againfit. When he builds, God may pull down, or put in fome accident and cafull event which shall divertor undo all: Yethe dothnot intend to relation men from medical Labout which amon the contrary, to the intent that men should, a substitution of the contrary, to the intent that men should alread for the property, more despectation and experting, but should alread feer before the Lord, and select for a kingdom which cannot be shaken, I Corr, 19—31. Prov. 27.1. Jan. 4. 133,4. Darie, Wife casn shiplyonesh an Induction of several articulars, obvious to every manespecience, whereby he demostrates the ruth of this general Proposition. Some of the particulars are things natural, and wholly out of the particulars are things natural, and wholly out of the particulars are things natural, and wholly out of the particulars are things natural, and wholly out of the should be considered and expected for which the property of the particulars are things natural, and wholly out of the should be considered and expected for which on about of our can alser, or but the source of God, which no labour of ourse an alser, or but the source of God, which no labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on a source of God which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the constitution of the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the source of God, which on labour of ourse an alser, or but the constituti anxiety for the future.

anxiety for the future.

V. 10. I have fear the travel.] Chap.1.13. men might be apt to think when they fee so many turns and changes in the world, that all things are carried by a blind and rash disorder, world, that all things are carried by a blind and rath diforder, cafually and uncertainly, as it falls our, without any beauty or order in them. To this he answers, That it is God who hath given unto men this travel to exercise themselves in various and contrary imployments, passions, events, and that he doth, and contrary imployments, patients, events, and train the other though we do not fuldednity oblieve it; a direct them all unto a beautiful iffue; all these contraites work together for good, Rom.S.28. Again, men might think on the other hand, It man have indeed no profit of all his labour, but when all is 30. Gen. 45, 5, 8 to 20. Judg. 21, 23, 23, 25.

After to be both, or to bear and bring farth Colled the hour and aims to degl Called the Hour wherein a man must depart, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, John 13, 1. For though the fenence of death hath former, and the purpose of the purpose of the purpose of the death hath former, and the purpose of the purpose o done, God alone orders the Event, then to what End fhould therein, and to kept from idinetic, and the evil effects which would follow thereupon. Labour is not onely a duty, but in this respect beneficial, (even when it miscarrieth as to the principal end syncid at in it) that the heart is thereby kept in that that one and order wherein God did originally set it, Gen.

182: 147,18,19.
V. 11. He hath made every thing beautiful in his time, or in the time and proper fealous thereof.] This is a further commendation of the wife providence of God in the government of the world, and all the events which happen in it, to the end that men may with more quietnesse and contentment acquielce therein. may with more quiennells and contenuent a equicice therein, We might be agree to fumble and be offended at the Gening confusions which are in the would, and the grees uncertainty of affaires therein. But however it feem to unto us, who are not able to pur together all the piezes of Gods providence, nor to forefee that frame and feeture which he will form these unto a the fall, yet this certain, that as in the work of Crea-ture of the content of the content of the work of the content of the content of the work of the content of the work of the work of the work of the content of the work of the unto acthe laft, yet this icertain, that as in the work of Creational lithings were very good, Gen. 13.1. So in the work of Gubernation and providence, all things wild a fast appear to be very beautiful, and those things which feeded but as confused heaps when they lay alfunder, will wither Gods-whole work is done, (Ha, 10, 12, 2) and have see all you expension when the control of the control body attich out of an equal temperament of contraites togather, and foi in a curious piece of hanging various colours witely mixed, make an elegant piece; and letters which in the Diracte house feen all contineld, and fignific nothing; yet laing fee together by an exquifice Copy, they afford us learned and choloure work; as we fee in the Hilfory of Joseph and his heterhern, of Davids troubles and Kingdom; of Morder of Education and Contrained Country of the Contrained Country of the Contrained Country of the Co cai, Efther, and Haman, of the Jews crucifying of Chrift,

Again, God hath made every thing beautiful in its time] As Again, God bath made every thing vectorist time! As cold, and frol, are as orderly, as necessary, as useful in the winter, the feafon for them, as fruits, and flowers, and other delights are in the summer. Sorrow and Afficients is in feafon of its sufful and needful for men, and in its kind as the control of the sufful and needful for men, and in its kind as

hath in the book of the world, and of his providence in the Government of all things therein, so legibly represented to the mind of man his righteous and beautiful ordering of them all, that man may if he set himself about it, easily discover Gods wonderful wifdom therein; as Ad. 14.17. Rom. 1.19,20. onely indeed fome things are unfearchable to humane reason, onely indeed lome timing are unicarculate to human vacciny, which he is to admite and ador, waiting fill the cine of therevelation of Gods righteous Judgments for the full and diffind moderflanding of them, Rom. 11:33,34, 109,10. & 11.78,9. Others, by putting the world in mens hearts, underfland according to one of the fulful acceptions of the word, 1711, a defire implanted in man of eternity and perpetuity, and for the fense to be, That albeit God doth make every thing good the tenic to be, and alone took outsimase every timing good and beautiful, yet the heart of man is fo fee upon immortality, that he cannot find our amongft any of Gods works here which have a beginning and an end, or are measured by time, any thing wherein his heart may fully and finally tell. But that which feems most agreeable to the scope of the place.

and grammer of the words, is this; God hath indeed made every thing beautiful in his time, and thereupon men ought with quiet and cheerful hearts to observe Gods providence in all things, and therein to reft, without anxiety or diffruciating the beauty thereof fo exactly as he should, which is the reason that he doth not so patiently acquiesce therein. Of this de-

fect he giveth two reafons :

fech be giveth wo reafons:

1. That they have the world in their hearts, they are fortken up with the thoughts and cares of worldly things, and are
focastroifed in the fore travel belonging unto them, that they
do not naturally look up to the wife and holy difficultion of
tool, 50 at to reft therein. This duty is the truncly of
lath earts, Marth 6.3 6,30,32. and facth earts are the hinde-

is the teries, Minth 6.26,3032. and fitch ciris are the hinds rance of this duty.

2. They ennot find out the work which God dath from their similar to the ciris of the most of the continuous of the most hind for the ciris are the hinds and the ciris are the hinds and the ciris are the hinds and the ciris of the ciris and the ciris of the ciris and the ciris of the c

and to rejoyce in them. Whereby is meant not a gluttonous, luxurious, and intemperate use of these things, as they, I Cor. anxious thoughts for the future, moderated by the fear of God,

and contentment to fubmit to God, whole Counfels we are

Chap, the beautiful, a smitch and joy in another faction, 1 Per 1.6,27,1 one able by all our castes soletr or difannul.

Jam. 1.2, 2, 8, 7,7,11. Ectel.6,73,13,4. P[a]. 1.04,14.

alfo he bath feet the would in their boar, 8c.] Thick words are to in this place very difficult, and variously both tendered, and the in this place very difficult, and variously both tendered, and because the world, or worldly things continue, the Lord doth part incute the ind of man the work which God doth from the beginning to the end, excepting endy that which men cannow type of the contraction and the contraction of the contraction of

and God doth it, that men should fear before him] Gods de-crees and immutable providence should not drive us either in-to despair and a wilful neglect of all means, in the use whereof God expecteth that we should wait upon him, and in which as in the way of his providence, he ufeth to work good for his people : nor do they allow us to lean on our own wildome, and ple: nor do they allow us to Ican on our own wildome, and to defice our own counfels, or burn incenfe to our own nets; but by them we are raught; in confideration of the Soveraignty, power, and wildome of God in all things, to fland in awe of him, to fubmit unto him; in bleffings to be thankful, in fufferings to be patient, because Itallitis is the Lord that decrees, orders, dispossh and over-ruleth all, Job 1.81. r Sams, and the country of the country

cees, orders, others, 121,326. Plal 37.5.7.
V. 15. That which bath been, it now, and that which it to be.
Red.] Ch.1.9. This is an explication of what was laft faid, v.14.
to flow how what God doth is for ever: The things, themselves passe, and others succeed in their places, but this series of things is carried on regularly and uniformly by a standing Law, and fixed decree, appointing a perpetual and proportionable Succession of things one after another, as it hath been from the beginning, Gen. 8. 22. Jer. 31, 35, 36. Job 28.

and God requireth that which is past. ] That which time thrust-eth forward, and so maketh to be past, God restores and brings t back again. And this is also an excellent argument of conentment in our estate, be it what it will: 1. Because God dealeth not in a ftrange and unufual manner with us, otheridealeth noë in a strange and unusual manner with us, other-wise then with others before us, that which now is our Case, hath been the case of other good men, and will be the case of others when we are gone, 2 Cort. 10.12. A human Tempu-tion there, is that which God doth utially exercise men which temperature the large, and down not keep us always; once and the same state. In trouble he bringeth back and restoreth comfort out both that with on him, Pal. 11.6.14, at 50 Job, Chap, 44.11. In abundance, he can shake our mountain which we thought unmoveable, and bring back our forsower again, Pal. 36.56, 7. So that in both respects we ought to curry an awail, avecting, and humble sharer cowards God in all con-

es men, and the fid condition of the Innocent and opprefied,

| V. 12. I few that there is no good in show : but for, &c. | I
| lob 13. — 13. Pil 1.7. — 7. J C 1.2. I. Habect 1.3. 14 he
| how by my tryal and experience, that there is no good in or
for them, k. for men; but endy with concentration of heartre
terjoyer in Gold bellings, and to do good in his life, it, to live
in the fear of God 1 st Chap. 2.4, 3.5 or to do good unto there
| lives in a librar elonjowance of their life and labours, as Pfal.
| 49.18. or to do good to others in the time of their joy, as Neh,
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| 1.0. use of it, is so far from making a man happy, that it is an occa-V. 13. And also that every man should cat sec.] Here are the fion of much wickdenssell amongst men, one man proving a parts of this contenument, to eat, drink, enjoy our labours, devil and woolf unto another, and making no other use of power, then lyons or bears do, to mischief others by. This wickednelle is aggravated, in that it was committed under the pretence of Gods ordinance ; Magistracy and Courts of Justice were erected by Gods appointment to be Sanctuaries and plaanxious thoughts for the tuture, moderates systems or so, of were erected by Gods appointment to be Shicitume's and passistence, Chapt. As what fewer God dash is finall be for new, and selled; now then, for those who were ordinated to confort V. 14. Legons that what fewer God God by providence, and selled; now then, for those who were ordinated to confort the permanent and inventor the unchangeablened of God providence, and the process and opperfided persons, to be themselves through the providence of the confort of the confo

Chap. iii.

2.17. Jer. 23.25,38. Jer. 14.14,15. 1 Reg. 22.11,12,24. Joh. 19. 10. Ifa. 36,10. Mal. 2.8.

6,9,17. Ifa. 26.10. Mal. 1.7. Matth. 21.12.13.

age or embelden wicked men in their ways of tyranny or op- Pfal. 49.10. preffion, because the Lord will in due time review all again, and passe a righteous judgement upon the one, and the

I faid in mine heart ] I comforted my heart against this vanity by the confideration of the righteous Judgement of

God will judge the righteons] By a fentence of absolu-

and the wicked] By a fentence of condemnation.

for there is a time there ] (i. e. ) With God, in the judgement to come. The antecedent is to be understood in the relative as Num. 7.89. Him, for, God, Efter 9.25. She, for Efter, Pfal.
1142. His Sanctuary, for, Gods Sanctuary, Job 1.21. naked fhall Freturn thither; namely to the carth.

rate on the 3. Alone, and the most on the prints and power; some more exquitine territor, oncess tonger line, most more healof whicked men as a very vain thing, even when they are in the life, more hardy, a bleet owner more, able to bear and endure
height of their greathers, Job 7-3. Pfal. 2-3.7, & 29.7, 37. 8. 10.

[More thanks a bleet of work more, able to bear and endure

| more, then man. | | Here we fee, I. That faith can look on the pride and power

20. & 35. 36. Habbac.2.7. Luk.12.20, so. 8, 87, 36. Hibbre. 27, Luk. 13.20.

2. That it is marce of comfort to men opperfield, that the Lord will judge their cause over again, and right them gainful heir opperforms. Therefore they ough pentently to wait on him, and to expect what filted he will give them out of their troubles, Eucl. 15. 8, 120, 17. 19. 17. 67, 53, 94, 18. 94, 19.

3. There is a preinted time bryond white God will not longer them to the contract of the contract o

Jam. 1. 7, 8. Job 21. 30. Pfal. 37. 13. Habbac, 2. 3. Zach. 5.

chem know their own natural vilencity, and that they are; as to commard reflectly, thus are the bestift shap prish, 1944, 93.05.

so Pál. 18.5.6.7, ye are Gads by office, bur ye child dye like ments bestifted by a natural disquistion, but is revealed to the control of the property of t

See Pfal 22.12,16. & 10.9. & 57.4. 2 Tim. 4.17. Pfal. 80. 13. Ezek.22.27. Jer.5.6. Pfal.68.30. Amos 4.1, Matth. 7.6. 2 Per.

על - דברת בני האום Some render those words by Secundum vationem humanam; and thence infer, that Solo mon fpeaketh here according to the judgment of carnal and corrupt reason, & under a Prosopopoeia, doth deliver the judgcorrupt reason, & under a Prospoposeis, doth deliver the judg Aving thewed the vanity of oppression, and injusticein ment of Athelits and Epicures, touching the mortality of the Atholic who are in place of power and judgement, who

whereby a poor mans comfortably waiting on the providence of violence, oppression and luxury: and so they understand of Good is in danger to be shaken. of God isn danger to be findern. We here note of 1. That Powet without Piery, is very ape to degenerate into crucify and opprefilion. It is an unwell and a willful thing, that vants under ballance of humility and deli-deayl to cemper and ally it, [16.1.a1.2,3.2.3. 87.0.13.4].

2. That it is the height of impiery, to fetch power and based. The first of the company of the first open and bearing the first open and based to the first open and based, their end the first, chief collect, bearing not and matter that the first open and based, their end the first, chief collect, bearing not and matter that the first open and based in the first open and based, their chief collect is equal, that chief hand, their folloct is equal, that chief hand live infullation in the first open and based to the first open and based, the first open and based, the first open and based to the first open and based, the first open and based to the first open and based, the first open and based to the first open and based, the first open and based to the first open and based, the first open and based to the first open and based, the first open and based to the first open and based, the first open and based to the first open and

wife mans purpose here feemeth to be no other but to humble the highest of men, as in the former words, by consideration of 3. That wickednelle is many times grofly aggravated by the Gods Judgment over them; fo in the fe to the 21 verie, by the circumstance of place where it is committed, Holie 8. Ezel. 8; consideration of their own mortal and earthly condition, wherein as to many particulars they agree with the bruit beafts; 6,9,17, Ilin. 6.10. Mall. 17. Matth.11.11.13.

and the place of pithendy fifty. Intent intiguity was short? This is from thing repeated, as the use of time tongue; and of the Scripture is, wheteely may be fignified. How mitual athing it only the place of Judgmen, here and three, one as well as another, to find this corruption, Jerc. 5, 1 fis. 7, a substitution of the state of the

opperfied, yet this ought not to discourage good men from own one thing befalls them.] For as for the Event of the son contented waiting on the providence of God; not to encour-

Plai.49.10.

as the one dyeth, so dyeth the other] Or, as is the death of the one, so it the death of the ther, Chap.2.15.16.

they have all one breath] They draw in and our the same ayrs by the same kind of vital organs, mans breath is in his nostrile, as the breath of beafts, Ifa. 2.22. Job 27. 3, 4. Gen. 2, 7. Ho speaks not of the foul of man, but of Animai and vital breath, speaks not of the foul of man, but of Animai and vital breath, which is common to both, Ezek 37,7,10. So we read of the common provisions which God makes in regard of this life, for beath, birts, filters, and men, and the common face which actually the many light 10,04,11,14,15,21,2,2,7—30.

If these tame that no presidence above a fixed 1 In outward the common face which actually the common face the common face which actually the common face and the common face

ferifual use of them: nay in many outward things beafts have the preeminence, some more strength, others more agility; some more exquisite series, others longer life, most more heal-

more, then man.

for all is rousinj All tequally vain and moreal.

V. 20. All gainto one place, all are of the dult, and all turns to
dult again]. As chey agree in one vital principle, fo are they
flubject to one Law of mortality, their original, in regard of
badly confliction; the fame, and by diffoliution their condition in regard of bodies the fame, Gen. 2.19. Job 34-15. Pfal. 22.16. We must still remember, that he speaketh of mans mere natural condition, as he is under the fun. Otherwife, in regard of mans future condition, his body is again to be raifed, and

mans inture condution, his body is again to be raised, and brought to Judgment.

V. 21. Who knowed the first of man that goeth upward, and the spirit of the heaft which goeth downward to the Earth? ] It the Britis of the kealt which goalt downword to the Earth 7 1.

18. I faid in my hear consening the spirit of the font of the form of the content of the con

them ; therefore let him take comfort of them himfelf before he dye, Chap. 5. 18.

# CHAP. IV.

Soul, and the total parity of condition between men and beads; carry themselves like bealts to their brethren, and must them in regard of mortality, who thence allow themselves in all kinds [elves dye like bealts, undefired, unfamented. He sheweth fur-

Annotations on the Book of Early failtrs.

An of the in this Chapter diverte other vanicies, which are confessors upon opperfifting, and mightor manner, both in perform on quive gone, including the last at 11, as 12, as 13, and in other men; who thereby are included to their failtrs of the performance of the performance

Vers. 1. So I returned, and considered all the oppressions, &c.]
Returned and considered, (i.e.) considered again;
the verb is put for the adverb, as is usual in the Scripture, in verbs which fignifie repeating or iterating of an action; as Gen-25.1. Addrain Reacca and tooks wire, (1.e., fooks another wire, or matricel again. Pfal. 10.6.13. They made hafte and forgat, (i.e.) They foon forgat: Hof. 9.9. Theywere profound, and corropted themselves, (i.e.) They deeply corrupted themselves: So lfai.6.4.4. Gen. 26.18. Kom. 10.20. Pfal. 6.10. He had confidered violence and injustice in the feat of judgement, before Ch. 2.16. and had the wed the vanity of that, and yet notbefore, Ch. 3.16-and has inswed the vanity of time, and yet not-withflatinding that a good in an ihould endeavour to rejoyce in his labours. But when he looks on it again, he finders infeat of rejoycing, nothing but the tens of opperfield men, without fixength in themselves, without comfort from others, which must needs render their lives very grievous and likfom to

them.

all the opprissions 1 it importests, either violent, or fraudulent detaining of mens goods or rights from them, Jet. 2-3, Luk., 3-4, & 19-3, a. Thefiel., 6, Jet., 3-6, 3-7, and the blad the stars of land as ware opprission proceedings or line for the year. Just as ware opened to the continue of the forth, 3. Py the grief flush poor oppression proceedings or line for the star of the conference 1. In form easily of the star of th ries are so powerful, so malicious and cruel, that others are affraid, so much as to pity him, Job 6. 14, 15. & 19. 21. 3. By their impotency to escape from the hand of their oppressions. their imporency to eleaper from the hand of their opperflours, so much is implyed in the near word, which may sever we read them, whether fo. as to repeat the negative of the former clause with the laters, which is using [Alex, 1, 5] do 2, 0. 2, 6. 32, 1. 20, 11 int. Add to prove from the band of their opperflours, namely, actions from them. They have no power but to weep, none to help shounders. Or elfe, as we read is, On the fide of their opperflours there is power, for much as they obtain from consequence.

The hard on the power for the control of the

fidentle of their condition; as Job calls once and again for IV, Job 9.3. I. V. 3. Whetefor I resigle the data which are strength dead &c.] Leftcemed the dead more happy. The dead which are strength dead; this is emphatical; our mortality makes us, as it were, dead while we life, much more our life, Marth. 8.m. Eph.3. 1. I'm., 6. Rev. 3.1. Prov. 9.18. There are dead when that are thiving, and dead much that are already dead. Men are fail to be dead likewise their are in any desperate condition, under any invariable calmings, Jeres in Babylon, [18. 45.19, Ezek. 37. 11, 11, 13, 1 Cor. 19.3. 1. Cor. 19.1. Cor. 19.1. Copperation it, in the Scripture accompt, a killing, a devouring of poor men, estring them up, grawing their topour, Hab. 1, 13, Pfall. 10.8—10. 1 K 14.4. Zeph.3, Ezek. 13.2. Mic. 3.4.3, Pfall. 3, 43.5. The emphasis then of the place is this, effected those more happy whose a laready quite dead, but notice who do that continual. who are already quite dead then those who do thus continual who are already quite dead, then those who do thus continually dye, and languish wave junder the cruedite of their opprefibers. This may feen to be spoken after the judgment of the fish, because grievous misteries and opprefilmen make men watery of their life, and chook cruther to dye. Death is a haven to then so the fish provided by the spoken so that have the control of the state of the spoken so that have the state of the spoken so the spoken so that have the state of the spoken so the spoken so the spoken so that the spoken so that the spoken so the spoken so the spoken so that the spoken so that the spoken so the spoken so that the spoken so the spoken spoken so the spoken s ir can hardly be either rationally or pioufly undervalued, beit can navay of either rationary or pounty undervaited, or cause of the veils which cruth and lye heavy on it, or the contrary thereunto desired, save onely in order to the cscaping evils which are worse then death, and to obtaining of good things which are better then life. In which sense the Apostle defired to depart, that he might be with Christ, Phil, 1. 23. Therefore he here fpeaketh according to the judgement of men under oppression, and who lye growning and sighing amidst many mileries, whose reason is darkned by the weight of their fortows; for oppreffion, in this fenfe, makes even a wife man mad, Chap. 7.7.

mere then the living who are yet alive] By the living who are pine away under their oppressions, of whom we can say onely, cent estate, rather then vexation with a greater, Prov. 15.16, 17.

18, 19, feen the evil] To see good is to enjoy it, Chap. 2.24. To see evil is to have experience of it, and to suffer it; in which sense the Serpent told Eve, that her eyes should be opened to know the Serpent cod a ree, that the eyes moun be operate to know good by the lofts, and cell by the danger of it, Gen. 3, 7, and this kinde of not being, or not having been born, though it cannot reafonably or pioully be preferred before a forrowful life, which will confift with the fear of God, yet it may, before a curfed condition, which falsa a man under the wrath of God, Marth. 26, 24.

Matth. 26. 24.

Here then we may observe, T. The sad condition of ment under the power of oppressors, when they have not so much abatement of their milery as to be pitted.

2. The cruelty of powerful oppressors, which deters others from compassionating powerful oppreliors, which actes others from companionating those whom they opprelise. 3. The dangerous temptation which opprelion exposeth men unro, even to be weary of life, as we see in the case of Job, Jonah, Elizh, and others. 4. The inconvenience in cases of difficulty, which relate any way to conscience, to consult with carnal reason, which will casily lead us into extreams.

is into extrems.

V. 4. Again, I conditried all travel and every right work]
Here he proceedes to another varily artifug out of the former
coppersion and infloverment, under which men usually are
discouraged from all ingenuous and uteful understeings, from
all noble enterprizes of any fort, by reason of the eavy and
danger, which, partly, through the jestodice of superious,
partly, through the malignancy and evil eye of equats, or in
terious, they are by their eminency and industry exploded unco-By every right work, we are to understand not so much works By every right 18896, we are to unsertiand not to much works done in integrity towards God, as the ingentous and accurate works of humane iffue, done by the wildom and practick cuning of artificter in any kind; such as the wildom of Bezaled, Exody, 3,4, and Hiram, 1 Reg. 7,14.

That for this x man is retivide by its neighbour]. That the more that for this x man is retivide by its neighbour].

more he is exposed to envy and danger; envy being like those moths and cankers which usually feed on the richest garments, as we fee in many examples, Gen. 4. 5. Numb. 11.27—29.
I Sam. 18.7,8. Gen. 26.12—14. & 37.8. I Sam. 17. 28. Dan.
6. 3, 4, &c. And this is a great vanity and disappointment. 6.3.4. &C.. And this is a great varily and diappointment, when that from whence a man might have expected credit and thanks from the world, thall produce him hatred and danger, and must needs thereupon be a great disjucting of heart, and diffouragement against formulatific endeavours, Prov. 37.4.

difoungement against fortuitette encavours, 1700, 37,4,714,713, V.5,7 the fool solded be in hands together, and cattet bis own dight Thirties or truit of this danger and envy, taken up by toolish and stoatsful intender results to take pains, and rather choose to be poor them to be envided. Here is the character of an idle person, 1, He is as sool, to make 60 solburd an inference, what for frace forenty and trouble, will not enotly neglect dury, but undo himself. 2. He foldeth bis bands; puts himself line a possible of the solution of the hands, Prov. 31, 19, 12 storfler was onther prov. 6, 29, 10, 8, 26. requires the firetching forth of the hands, Prov. 31. 19. Lexinefle wraps them up in one another, Prov. 6, 9, 10. 8. 26. 14. & 19.44. 3. He attach bis own fully, bringeth himself to extreme powers, contracted weaknelfe in his body, encluded his minds, wafteth his flock, confumeth his family, bringeth the carfe of beggary upon himself and his. For as the diligent hand maketh acid, Prov. 13. 11. 10 the flack hand maketh poor, Prov. 10. 4. He thinks it a part of wisdom to spare his pains, and fir quiet ; and because he cannot attain so much dexterity and skill as another man, therefore enviously to fit down and and skill as another man, therefore enviously to it down and gnaw his own flesh, either with hunger or indignation, Prov. 26, 16. Whereas indeed he is a fool, (i.e.) I. A wicked man, in neglecting the duty of labour, which he oweth to himself, to his family, to his generation, and whereunto by the ordinance of God he is appointed, Gen. 3. 19. Tit. 3. 14. 1 Theff.3.10,11.
2. An abfurd man, to reason himself into contempt and beggary, and to be cruel to himfelf, because he is fretted at other men, Prov. 11.17. Pfal. 27. 2. For as he had before touched the vanity which arifeth from others, fo here that which arifeth from a mans own felf.

V. 6. Better is an handful with quietniffe, then both the hands full with rouble and vexation of spirit.] This may be here taken, either as Solomons own words, and then to import a scasonable remedy against the evils here spoken of, viz envy, idlenesse, yet alive, he feems to mean those poor men, who languish and and coverousnesse, namely, sweet contentment with a compeChap. iv. 8 1.9. 1. Pal. 37. 16. Luk. 13.37. Or rather as the words of a 1.4. 2. and chaff for from his difciples by Two and Two, Mar. the fluggard, and then they are his apology for his lazinefic: 47. Luke 10.1. not onely that they might be joyal winefles lifter fluore to exceed in his profiling, he falls many waits diffequire himself, he cannot do it without much travel, nor after all for the travel he free from much enzy and danger. And therefore he rather chooseth a fmuller portion, with more safe and usually joyneth once two more to himself in the richest the Andrews of the contendment. In which, there is a great eal of falls ranging y of the fine fine points in the contendment. The which, there is a great eal of falls ranging y of the fine fine fine the profile of 28 at a same-ymen ne causennu sociation and aste way of livring. | therein delivered.; r Cor.1.1. z Cor.1.1. Phd.1.r. Coloffi.1. r Reft, or quietcule. For crust transquility of mindet is the con- | 1 field. 1.r. But withind. That they might with more cafe and fequent of a fruitful convertation, Phd.1.g. 1.6. p. 1.6. vain thoughts and defires, which would more forely vex it vant troughts and others, which would more loterly vext.

It is a great prophanedit to palliate this own fin, under the
name of reft and quietneffe of loirit, and under the protection
of Gods own truth to finde an hiding place for his bruitdineffe
and fenfuality; as Saul precended facilities to excufe rebellion, and fenfiality; as Saul preemeded acrifice to excule rebellion,

I Sam. 15, 75, 87 mrs. 75, 76, 87 mrs. 74, 15, 160, 13.5. I Reg

and fenfiality; as Saul preemeded acrifice to excule rebellion,

I Sam. 15, 75, 87 mrs. 75, 76, 87 mrs. 74, 15, 160, 13.5. I Reg

and fenfiality; and saul preemed and the sa 

trary to the former; as fools when they avoid one extreme fall

nto the other.

V. S. There is one alone, &c., One, (i. e.) one by himself;

as Gen. in. 9. and not a second; that is, either no companion,
or member in his family to provide for, or no heir ro succea
him in his estate; none for whom he can say, it is this man for

whom I labour. See v. 17.

neither child nor brother] His labour is not founded in any natural love of those, for whom he is bound to provide, r Tim

love of riches themfelves.

This coverous wretch is here described, 1. By his folitarinesse, he lives all alone, he cannot endure two mouthes in a

2. By his excessive labour ; there is no end of all his labour

2. By the executive about 3 under some float an introduct. He toyls infinitely, and without measure, [1, 2, 7, ] bo 2. 2, 5 ome by labour, understand wealth gotten by labour. He hath a vast either, and yet is as greedy as it he had nothing.

3. By his instatible defires, mitther is his ope fastified with rider.] He hath enough for this back, his beltly, his calling, the decency of his state, and condition, but he hath not enough to the the decency of intracts, and common, one he had not enough for his eye. Though he can but feel 1, and have no use of it, yer he is displaced that he fees no more. The eye is the in-frument of covering, 1 Joh. 2.16. Joh. 7.21. Chap. 1. 8. & 2. 10. A coverous man; though he have as much as his eye can fee, yet he would have more still, Ifa. 5.8. Hab. 2.5. Prov. 30.

15. Job 40.23,24. 15. Job 40.23.24.

4. By his folly and inconfideratenesse, he doth not weigh
with himself the absurding of his following, he fill goes out of
himself in labour after riches, but never comes to himself, to
reason and argue the cases to call himself to an accompt of his

doings, Jer. 8. 6. Luke 15.17. Pfal.4.5. 5. By his Inhumanity and felf-cruelty, denying those comforts to himlelf, which God hath given him, using himlelf worse then God would have the Oxe used in the Law, Deut, 25.4. Treading out the corn, and yet muzzling himfelt, Chap.

6. By the groundlefnelle of this cruelty, He hath none, while 6. By the groundleinetic of this crueity, He hatt none, who he lives, for whom he doth it, and when he dyes, he leaves no heir, kinfman, fecond to enjoy it; but undergoes all his toyl, and bereaves hindlelf of all comforts, for he knowes not whom Pfal. 39.6. The centure of all which is, that it is valuity, and

a very fore and grievous efficien.

V.9, Two are better then ove ] Good more then one: fo the comparative utest to be expected as Chap.7.1.235,5.8. Prov.

3.1. Hsg.2. 10. upon occasion of the foliary life or this miler, 8.1. Hag. 16. upon occasioni of the foliary life of this mile; 19,92. He 3.2.3. Urzy nauce atone are a trown, and use ways the finwent the benefit of footers, and mitutal hepfulnedit properties of the more honourship when they are properties which thereby one man afforder hand an helper unto maniform. Per a white from yet this poor child being wife, is preferred made whom for a companion and an helper unto maniform. Detroit this sign do king footili and intractable; as row.

Chap. iv

because they have a good remard for their labour. Or, a Be-nefit mutually from each other in their labour, by counsel, by nefit mutually from each other in their labour, by counfel, by comfort, by affines and co-portation, by fupply of any nettigor in infemity which may be full each other, 1 Sun. 12, 16, 17. Cor. 3.18, 5.3. A Ch. 13, 5. For. 20, 7. B. 18, 23, Phil. 4. 3. They do both promote the common good, they do be timedefully compaffed it, they do the most freedy enjoyit. This mutual benefit is further opened in fonce particular of instudies.

before, is fortisten or all, and nest none to tend to him. I has is fometimes the lot of the gody in trouble, but then God shade by them, Pfal.22.11. 2 Tim.4.16.17.

But was to him that is alone! Wo to bith, is in the Original, one word made of wo; as is observed out of Kimchi. It is here

one word made aftwo; a sit softerved out of kimelii. It is here in interjection of grieving, with a denouncing of one evil which is coming cowards a man: It is once more used in this Books, Chapt.o.f. on the hard year all elsewhere in thus fente, we is him that it alone, or, to him this Ohe, when he falleth, and there in our a fector of lift himp.

V. 11. Again, if we ple specifier, then that have been, exc. I has allows by to understood nor onelly interally as I Reg. 11. 3. hum memphorically for all kind of musual stiftence, and encouragement are weak-thicking to be done 14th to 15. I like

couragement in any work which is to be done, Heb. 10.24. Luke

V.12. And if one prevail against him 1 i.e. Some stranger or third person assult, and be too hard for him, that is, for one of the two, then two, or three shall stand against that One, and thall be easily able to relift him. See 2 Sam. 10.11. Jer. 41. 13, 14. Pfal, 127.5. This is another benefit of fociety and triendhip, and and protection against assaults, whether outward, of 

ing before one, as an enemy to deftroy him, Rev. 12.4. Hence that expression of looking one another in the face, a Chron.

a threefold cord or a triple twifted thread, is not easily broken.]
A Proverb setting forth the strength and benefit of concord

V. 13. Better & a poor and wife child, &c.] From this verle to the end of the Chapter. Solomon proceededs to fer forth the vanity of the Highest and most eminent condition amongst men, namely, ofKingly dignity, which he hevest both in foolilifs and wilful Princes, who refute to be counteiled, and in all other, be they never fo circumspied. To manifest the formet, he taketh fird one of the most contemptible persons; one could think on, and compares his with one of the most homothet, a child to an segad man, a poor child to a potent King. Childhood is abon very contemptible, and exploid to negled and feoring looked on as trail, beady, undrayed, with our judgment experience, History, 44, 54, 18, 18, 23, 71, Cot. 34, 20. Epsha-14. a Chinoin 13.7, Hereunto proteity being added, will make such as non enuighment protein, Lev. Jam. 3, 67, Prov. 14, 20. Tim. 4, 12. on the other fide, old age alone is verarble, though hum in an ordinary person, Lev. 19, 21, His. 21, 21. Gray haires alone are a Crown, and beauty. Prov. 16, 21. how much more homogale beat on the variety or the contemption of mer, he taketh first one of the most contemptible persons; one

The wildome of fuch a child here, is his knowledge of | 2, 15, 2 Sam, 20, 2, Prov. 14, 21.

8.5. Prov. 29.7. Here we fee . I. That wildome makes the meanest person honourable, maketh the face shine, Chap. 8.1.

2. That the fear of God teacheth children wisdome, 2 Tim.

3.15. I Sam. 16.18. & 18.5. Pfal. 119.98, 100. Dan. 1.10. 3. That intractablenesse of heart against counsel, is an evi-

dence of folly. Solomon though the wifeft of Princes, yet had a Councel about him of aged and the most able men, whose counsel Rehoboam rejecting, shewed his weaknesse, 2 Chron. 10.6. & 13.17.

4. That old age, and power, without a corrective of wisdom, are very likely to render men wisful, and opinionative, Job

32. 9.
V. 14. For out of prison be cometh to raign ] Out of the house of men bound, Judg. 16.21. Gen. 40.3.7. [fa.14.17. from the midst of bonds and fetters. He cometh ] Namely, the poor and the wife child: For the fewords are a confirmation of those before, from the event which happet to both, The wifelone of the child advances him from a prifosing out attended to the child advances him from a prifosing out attended to the child advances him from a profit of the other, hurriesh limit from profit or poverty from honour to content. Out him from power to poverty from honour to content. Out of prifos he control to raising 1, 6, from the lowest and onot of fourt condition, Job 5, 17, Pich 17, 38, Gen. 41, 14,39—44.

Sam, 78, Dan. 25, 28, 82, 34,63,08,63.

Sam, 78, Dan. 25, 28, 82, 34,63,08,63.

scure condition, Job 5.11. Fish. 1137, 35. Gen. 41. 14,39—44. 25 am., 78. Dan. 25, 54. 85. 23. 63. 08. 63. 3. whereas alf ohe that a born in the lange becometh poor Jor, whereas be in his kingdome is hown poor, 16. 6. in made poor So pating from one conditionto another; a kind of birth-but the puffing from one condition to another, is a kind of birth-but the | 10n, unto whom now tury texts to zeasomay and winto must obtained was a long to the fine in some comparised, he who from his childhood was a long to the property of the probled with King, and in actual puffition of his Throne, becometh poor, some problem with the problem of the the proble Pfal. 149. 8. Job 12. 19, 20, 21. 2 Chron. 33.11. & 36. 3,4,6.

all the living ] That is , all the present generation of men au noe rougi 1 nax 10, au tue preient generation of men living under specient Prince or Government. He speaks of the generality of men, and therefore expressed the under a general neiton of living men, Job 30, 31, 30n. 417. And withal, so intimate a ground in them of what he here considerwith al, to intimate a ground in them or what he nere confiden-ed, when the father is going away, and the for neady to func-ced, they think that they mult live and be preferred by the living, and not by the dead, and accordingly worthin him un-der whom they expect procedion and prefervation of life 5 for, for that end was Government infiltuned, i Tim. 3.2.

ror that end was Government initiated, I Tim. 2.2.
whith walk under the fun ] Ellewhere, which fee the fun,
Chap.7.11. another exprelion intimating this to be the popular humour of the generality of men, or the vulgar people, who go up and down the fireets; as the vulgar are diffinguish-

what immone the person of the properties of the person of the person of the presence of the person o glory dye before themfelver; so the ficklenelic of the generality of the people, who do not honour Rulers for their office fake; way of prolopid or answer to a sacke oright too to a and effectively frould reverse the more, by how much the more experience they have had of large pinelic ander it, Roma 13; 1-7; 1 Fer. 113, 24, 65 or confinence to the more experience they have had of large hour down the confinence of the more experience they have had of large hour down the confinence of the more experience they have had of large hour down the confinence of the more experience they have had of large hour down the confinence of the wife more than which pincheth them, and the copped a wearinefted being long around by the hour down the confinence of the wife more than the same than the same that t

2. 1. The wildoms of fach a child here, is his knowledge of God in his Word, whereby a young man is infruided how to derik his word, whereby a young man is infruided how to derik his ways, a that of I finothy, 2 Ima. 3, 17, 18, 13, 29, 39, 300. The foolithnellie of fach a Prince is, lek knowed no be admonified, He cannot counted himself, and he will be admonified, He cannot counted himself, and he will be admonified, He cannot counted himself, and he will be deficit continual changes, and reject to day whom yelter deviation a man to confider of 1 Inc. 27, 16, contrary to this which is called knowings confidering in the heart, Deut. The will be a falled knowings confidering in the heart, Deut. unufual thing, but very commonle is not a vanity which! Fince is have capetines of only from times, as in fome free perforts; but it is the general detailed the vulgar, to fland thus variously self-cated owners their Princes; an isl ages. So this phasic, There is no end, is used to expresse a general constitution to make it is used to express a general constitution of the project. The people never pur an end or a flow to this vanity, but it yalleth on price on the vanity, but it yalleth on price on the vanity, but it yalleth on price on the general constitution to a non-time of the project. The people never pur an end or a flow to this vanity, but it yalleth on price on one generalism to nanother than the project of ther, A ney mitted went detore quard, to do their now, and fo will they do which follow. 3. By no end, may be meant no fatisfaction to defires, no through and fixed acquielcency of heart in the people cowards their Princes, they will fill enterneart in the people cowards their remeas, they will that entering expeditions of new men, and new events to fastisfe their defires. So the word End, is used for that wherein the hear may acquiefee, and look no truther for foundting elle, Prov. 23.18. They do not terminate and fix their affections in one

apply themselves unto the son.

They also that come after shall not rejoyce in bim] i. e. In the fon, unto whom now they feem fo zealoufly and with fo much

unings, feems to import the Affirmative contrary unto it, as Pili, 149. 8, 1011. 1, 10, 2011. 2 (11011-2) and experiment of the firmative contrary untor, as a galacter, feems to import the diffirmative contrary untor, as V. 15. Leanfielred all bit living, which walk made it is Sun, v. 15. Leanfielred all bit living, which walk made in his liked.] The let we writes the found that the land made in his liked.] The let we writes the form of the period, but through the incontinuate and field disposition of the people, who ever have, and ever will form, the period of the period, but through the incontinuate and field disposition of the people, who ever have, and ever will form, they after will cast of the form in expectation of the given no changes, worship the rings Sun, and grow watry of him who is likely found to leave them.

This is easily and execution of first pairs and the living! This is sailly and execution of first pairs and the living! This is all the preferr generation of men.

neffe and inconftancy in their people, to fee their Honour grow old and decrepit with their bodies.

#### CHAP. V.

The Wifeman having spoken of the vanity which attend-feems here to make a kind of digitalian, and to go yet higher unto the consideration of that, which principally concerns man in this Life, to wife, The working of consystems the consideration of that, which is considerated and the control was a longer of all the other Vanish. The construction of the con-logent of an international control was the construction of the longer of case the construction of the Book) to that purpose, to longer of the construction of the Book) to that purpose, to thew, that though neither knowledge, nor pleasures, nor ho-

Chap. v. may be there in divers vanities, veril, 7, for differery and avoid-ing whereof he preferibeth a falemn caveat co thofe, who be-ing convinced of vanity in the Creatures, do go to God in his worship to mend themselves.

This is, I. General, relating to all parts of Gods worthip, which is in our Approaches unto God, to look to our affections, and to prepare our hearts to meet withhim, not refling of them: which is here commended, 1. By its goodnelle to in outward facilities, which are but the oblations of foolts, who

to refume Liberty when it is too late, Vell.5.

2. But I was miffaken, there was an Errour in my Vow. To this he gives a double answer, and fets it on with weighty confiderations: First, Look well before thou Vow, that thou do fiderations: First, Look well before thou yow, that shou to he have thy feel in Gods prefence, look to thy heart and affections, let thy much to in upon the first Suffr on the middle of precenting errour and overfight, out of unwilling nefte to do what thou hast promited 1.8 years that it was as cross. For condition, the third was the fixed, thy affections composed, by the object of call all that it within thee together to ferve him, Pfal.577. & call that it was as cross. For condition, the condition was the condition of the product of the condition of the product of th niled; Søy net that it was an errowr. For confider, 1. Thou art in the prefence of the Angel. 2. Thou provokelt Gods anger. 3. The damage which by that anger thou will fuffer, anger. 3. The damage which by that anger thou will fuffer, the will define the work of the band, dillippoint thee in that be fifted the work of the band, dillippoint the in that be fifted the work of the band, dillippoint the in the total provides the work of the band and the work of the work of the band of t

11.
2. Comparatively, and that 1. in respect of any Reall benefit and good in the fruition of them. The owner hathon of them and good in the fruition of them. The owner hathon of the course profit by them. (further then that he looks on them as his own) then any of his friends and fervants, who are fed and clothed by them any of his friends and fervants, who are fed and clothed by them are fell and the course of the course, and the course of the course, we first so of the course of the c

5. Impatiency and feetfulneffe in parting with them, or in gerting of them, verf. 17.

Laftly, he gives the Remedy of this Vanity and vexation, in the right use of Riches, viz. In a free and cheerful enjoyment ons, and to prepare our hearts so meet with him, not refting in outward factifiers, which are but the oblishons of fooles, who think they do well when in truth they do the contrary, terf. 12. By its condition of the contrary terf. 12. By its condition of the condition of the contrary terf. 12. By its condition of the c

condemned a coulter vanuy, Sathnette or tongue, Estumente, of Eart, both enforced by confideration of Good Sermentle, and of our own vilencife, verf.s. (econdly, preferibed frames) and will be seen that the second of the second vertical problems of the s

Keep thy foot] Seriously advise how thou are re behave the

of Divine wothing heads (as he had done formerly in the justice of the competency as Exod. 10.8, Marth. 549-control of the competency of t

cere malum, or ad fullienem mali : which is to the fenfe of our with them against himself, vers. 13.

The uncertainty of their abode with a man, having hutt Version. They are here called soles, and that is turther exthe owner, they perith themselves, verf. 14. pressed by want of knowledge: They know not, and that dolly fire treatment of parting with them. They must dye, they further appear by doing of evil, 15, 1.3,4. Jer. 8,9. The most ap. V. Annotations on the Book of Ecclefiaffes.

Chap. Assural fense is, as we render it, They how most that they do evil; there consider it nort, they understand it nort, the lite phrase, 1 Joh. 3, 6,9, 5 Asyaw player, 5 Asyaw is profiled unto him. He is of the earth earthly, 1 Cor. 15, 47, the lite phrase, 1 Joh. 3, 6,9, 5 Asyaw player, 5 Asyaw is profiled. He have been described in the fight of the fails to shelf, (1) bast be fails. He then fails to shelf, (1) bast be fails. He then fails to shelf, (1) bast be fails. He then fails to shelf, (1) bast be fails. He then fails to shelf, (1) bast be fails to shelf, and the fails to shelf as the shelf

near Coa man case tensions and the season of obediently to ferve the Lord, is but a facrifice of Fools, a mere

Heaven, Math. 6.9. His being in heaven denotes, 1. His Act 23.11.313. Mal. 1.14. 2 Sam. 15.8.9. Prov. 7.14. A like exdominion over us as Lord and Mafter, Eph. 6.9. 2. His glory
prefilion, Eccl. 11.10. Heaven, Marth. 6.9. His being in heaven denotes, 1. His designation of the designation of

flip we do in a special manner draw nigh unto him.

1. That when we do so, we ought to prepare and compose out the contract and affections by sinh and humility to appear before so.

2. That a prepare shear things purpose of obedience, and to be see God in all that he shall sy unto it.

3. That a prepared heart brings purpose of obedience, and to be see God in all that he shall sy unto it.

4. That mere connected the see that the see God in all that he shall sy unto it.

5. The connected heart brings purpose of obedience, and so the see God in all that he shall sy unto it.

6. That mere connected seems the seems that the seems th

formal and exemposal worthip.

5. That Hypocrites may think they pleafe God when indeed they provide him, and know not that they do evil, John
the deed they provide him, and know not that they do evil, John
they have the state of the sta 4.23.
14.25.
15. See not rulp with thy mouth) Having spoken in genterior special of the due preparation of the heart unto God, service, he misself unto something, which was in his own power to now giveth direction in the particulars of prayer and binde himself unto something, which was in his own power to now giveth direction in the particulars of prayer and is lot the due preparation of the heart uous God, fervice, he now given discribion in the particulars of prayer and vowes.

Bent reff] Go not about God worthip, as men that in a fight or terrous, being amazed, flye haftly they know not flight or terrous, being amazed, flye haftly they know not flight or terrous, being amazed, flye haftly they know not flight or terrous, being amazed, flye haftly they know not flight or terrous, being amazed, flye haftly they know not flight or terrous, being amazed, flye haftly they know not flight or terrous, being amazed, flye haftly they know not haftly defice, before God, or in his houfe and preference. We know not what to not a great part of floating the flight haftly, unadvisedly, according to the dictate of carnal and haftly defice, before God, or in his houfe and preference. We know not what to not a great part of the top the complete the property of the complete the complete the complete the terrois of the heart a fine-train price and the terrois and the terrois the terrois to haftly the terrois the floating had the top the fore the complete the terrois the floating had the continuous that the floating had the continuous the floating had the continuous the floating had the floating had

amount unto, or our carnal fiberes are able to perform, Jam. 1. us to avoid all neft vors which are underliedly made, and that is 39,00. Roun. 6.2.1. Act 31,34,6. 82.8,19.9.

before the who fine here, are failed provoke the Lord of his very force they who fine here, are failed provoke the Lord of his very free dot in the theorem and the same face, and to do evil before this eyes, [Isi.64,3.8.66,3.4, for God is the theurs, and thou an the earth.] Their act two are, guarants to enforce this even upon us; the one dawn from the contract the contract to enforce this even upon us; the one dawn from the contract to enforce this even upon us; the one dawn from the contract to enforce this even upon us; the one dawn from the contract to enforce this even upon us; the one dawn from the contract to enforce this even upon us; the one dawn from the public themselves with all honour and revenence, when they help is the contract the same perfons the contract of the contract of the contract the contract of the contract of

1. Tim., 2.1. the Greek reads it, one operation of the transfer of the Court, God; transplayly be mean out the Temple or Houfe of God, there they did syntheir rower, plat6-612, wherein there were Cherushin drawn, in other of the Plat6-612, wherein three were Cherushin drawn, in other of the prefere of the Angels, and their protection to the Church, 1. Reg. 6-52, 24. Others, underfland to of Christ, who is the fearcher of heaves, and will not the court of the Christ, and the court of the Christ, who is the fearcher of heaves, and will not the Christ, and the court of the court of the Christ, who is the fearcher of heaves, and will not the Christ, and the court of the Christ, who is the fearcher of heaves, and will not the Christ, who is the fearcher of heaves, and will not the Christ, who is the fearcher of heaves, and will not the Christ, who is the fearcher of heaves, and will not the Christ, who is the fearcher of heaves, and will not the Christ, who is the fearcher of heaves, and will not the christ of the Christ, who is the fearcher of heaves, and will not the christ of the Christ, who is the fearcher of heaves, and will not the christ of the Christ, who is the fearcher of heaves, and will not the christ of the Christ, who is the fearcher of heaves, and will not the Christ, who is the fearcher of heaves, and will not the Christ, who is the fearcher of heaves, and will not the Christ, which is the fearcher of heaves, and will not the Christ, who is the fearcher of heaves, and will not the Christ, where they had carried the christ of the christ of the Christ, which is the fearcher of heaves, and will not the christ of the Christ, which is the fearcher of the Christ, which is the fea be mocked, cannot be deceived; who is the Angel of the Covenant, and who is in the midft of his people, his Candlefficks, when they come to worthip, Exod. 23. 20, 21. called the pre-fence of God, Exod. 33.14. Mal.3.1. 1[2.63.9. Jofh.12.41. It feemeth to me to have fome allufion to the hiftory of Balaam, who when the Angel flood in the way against him, made such an excuse as this, It was an errour, I knew not that thou Roodft against me, ifit displease thee, I will go back, Numb. 22.34.

that it was an errour] That is, either do not vow fo rashly and unadvisedly, as to be at last brought to a necessity of con-fessing a simul errour, but advise before hand that thou maiest not erre. Such a rash yow was that of Jephthah, Judg. 11.30. 31,35. and that other of Saul, I Sam. 14,24,29,39,40. Or els, do not excuse thy self for breaking thy vow, by saying, thou didst it impaudently, and wore mistaken in it, it was an ignorance which thou are willing, by fome factifice, or other way of devotion to expiate; as facrifices were to be offered for the ignorances of the people Levit. 2. 27. Number 5.26.25. Heb.9. 7. Do not cover a wilful prevarication with a frecious pre-

7. Do not cover a whith prevarienton with a 11-zeous pre-tence, nor after towes make inquiry, Prov. 20, 25, wherefore [hould God be anery at thy copte] The word fignifies foaming anger; Why should be through anger foam against thee? An interrogation of dehorting. As, Why will ye dye, thee? An interrogation of dehorting, as, why will ye aye, (f.e.) Be careful that you may not dye. This is one reason, God will be angry. Another, Thou thalt feel his anger, he will destroy the work of thy hand. He will not bleffe those en-

deftroy the work of thy hand. He will not belie thole en-dexours, for the accomplising whereof thou delift mike that yow it hou delfroyet the vow, its will deftroy thy work, Deut. 3.41,5.8c. The bind follows. V.7. For it is the multitude of detensing, and miny words, there are many suntites: before those doal] Or, in multitude of detensing, there are also vanishes; and to in many words. Or, As in multitude of detensing, for this of words three diverwanties, multitude of detensing, for this of words three diverwanties. Some rake \_\_\_ not for a Noun, but for the Infinitive mood of the Verb; and render it thus, Quia sieut in multiplicare, or, quando multiplicantus somina, etiam vanitates multiplicantus; sie se sabent verba multa. As when dreams are multiplied, yaniries also are multiplied, so is it in many words. In all, the sense is the same. Mercer, a most learned Interpreter, makes the connexion and sense to be thus, I have given thee these cautions to be tender of thy behaviour in the presence of God, that thou maift not by dreams, fancies, vanities, or multitude of difficult bufineffes, be brought to utter any thing raffily before God, but amidft all dangers or dreams, or vanities, or difficulties to fear God, and not to suffer thy self to be withdrawn from him but middt all dangers or decams, or vanities, or difficulties to V.9. Moreover, the prigit of the setch is free All. Here he regrees Gas, and not to fulfier thy left to be withdrawn from him by any temprations. But the world feen to preferibe the fame which the properties of the pr

V. 8. If thou feel the oppression of the poor, and violent, &c.] The fear of God doth many times expose men unto injury and take care of husbandry, that he and his people may be nourishviolence, and that every where, all a province and country over, and that not onely from ordinary persons, but from great men, eft to the greatest, the fruits of the earth are netessary for every and that without remedy; because, it haply they have recourse mans supportance. Therefore Joseph reserved the fifth of the unto judgement and justice for case, even they finde wresting, fruits of the Earth for Pharaoh, Gen. 47.24- and it is recorded. and that without remedy; becaufe, if haply they have recourfe mans supportance. Therefore Joseph relevated the list of the unfollowing preventing, difforting of justice; Sothat mans tranquilling the list of the Earth for Phranol, Gen., 47.4. and it is recorded for the third for Phranol, Gen., 47.4. and it is recorded for the commendation of King Uzziah, that he was a lover of in this lift, may few more the but include mended by pieve and fear the didn't few more than the list of the Earth for Phranol, Gen., 47.4. and it is recorded for the commendation of King Uzziah, that he was a lover of the commendation of King Uzziah, that he was a lover of the commendation of King Uzziah, that he was a lover of the commendation of King Uzziah, that he was a lover of the commendation of King Uzziah. That he was a lover of the commendation of King Uzziah, that he was a lover of the commendation of King Uzziah. That he was a l to be demonstrated which and the substitution of the substitution

natures, no exemption in your to meets what there are the means of province over. If you fee a poor man that fears God, not onely fuffer under the meanefs of his condition, but under fraud-allumny, rapine, violence, where ever he goes; 2s Ezek, 18, 12, 18, 10 to 1, 19, Me, 3, 10 h. 24, 2—12. & 19, 7, 8. Pál-7, 4.0. Jet. 6.6, 7, & 20, 8, Ezek, 8.17.

marvel not at the matter ] Be nor amazed or aftonished at it; fo much the word imports, Ifa. 13.8. Job 26. 11. Think it not a strange thing, I Pet.4.12. Do not think hardly of God, nor diftrust his providence, or grow weary of his service. What wonder at all is it to see power crush poverty; or wickednesse

wonder at all is it to fee power cruth poverty; or wickednesses impresses piezes p falsa, s.g., at the matter] Or at the will, or purpose, to wit, of God, in uffering, and ordering this thing: for these things happen not without his appointment and providence, Hab., 1.2, 18,10.

nor without his appointment and providence, Hab, Ita, III. 10, F. Pial, Ita, 21, F. Pial, Ita, 22, for he that is higher than the highest product of higher than 10, Higher, via. Cod, who is higher: the relative without the antecedence, which is very utital; or, The High from above; The High regarded hit. It fements to be a retement and emphatical anadiplofis; the faune word is used. for from above, Gen. 27. 39. & 49. 25. This kind of elegant and emphatical repetition is frequent in the Scripture, P(a), 22. 1. Jer. 7.4. & 2.2.5. Ezek, 21.27. 2 Sam. 18.33. 1 Reg. 18.39. Judg.5. 30. P[21.98.45,6. & 224.12. Hof. 2.2. Dan. 10.19. And according to this fenfe, God is faid in a way of Judgment to look down from heaven upon the violence of great men, and to fpeak from thence in his wrath unto them, Pfal.2.4,5. & 11.4, peak from thence in his wrath unforthem, Pial. 24,5. et 11.4,5.
5,6. Exod. 2.23, 2.4. S Sam. 9.16. Pial 93,4. Or, He that is higher then the High. God, who is the High above all the earth, the High and Mighty One, above the Potentates of the world, who are called High ones; 12.24.21. 13.2. 17,12. 2 Sam. 23. He that is King of kings, and Lord of lords, Higher then the Kings of the earth, Plal 89.27.

regardeth] Observeth the violence of proud men to avenge 

and there be higher then they | Namely, The Holy Angels who and never the pipers non-treey I Manuely, I ale roly Angels who are fent forth for the good of the Church, Heb. 114, who pitch their cents about believers, and are guardians over them. Pfal. 347, 88 g.1.11. who behold the face of God as Minifetter ready to execute his commands in behalf of them, Match. 18.10. whole fervice God is pleased to use in the punishment of Tyrants, and

fulverfion of States, Ila 37.36. AC. 12.22.
V. 9. Moreover, the profit of the earth is fer all Here he returneth to confider the varity of all kind of Riches; amongst

vant to his field to order and busband it. It lyes on him to

ture; if a man be hungry, it cannot feed him; if naked, it norrecover him. As it is an infirument of traffick, which any fewer and politifion, Dan. 2, 8, Joh. 3, 35. 1 Reg. 20.6. 1 Chr. fwereth unto All things, Ecclef. 10.19. So it may be a defence 29.12. bis band, (i.) either the fathers, to leave unto the fon. Bur if God thould withhold the fruits of the earth, and forbid that to bring them forth, abundance of wealth would be as use-

The latter clause some thus render it, He that loveth it, shall not have any increase by or in the abundance thereof. Increase happinesse or solid tranquillity, Job 1.21. Plal, 49.17. I Tim. here, is a word which fignifieth Increase of the earth, such fruits as may be eaten: and money is not fructus edulis, though it come out of the earth. But the prefix a fet before the word Abundance, being fometimes a note of the Accusative case, and carth, lob 1,21. Eccles. 12.7. Administrative, being iometimes a note of the deculative cale, and expletting the object of an Action, we may well record it as it is in our Verifion; He that loveth abundance; as Gen. 34.1. & 37.2. Prov. 9.5. Multitude, or Abundance, here, is taken in the same kind, for gathered wealth; as Pfal. 37.16.

the same kind, no gautice weating as Yeal, 37-16.

V. 11. Fine goods increde, they are increded that eat them]
He themed the vanity of the love of money, here the thems the
vanity of Husbandry and great policifions: or elle gooth on
upon occasion of the last words, be that levels abundance, fluid
not be faitified with increde; because as his wealth increaseit, his charge and family, and friends, and retinue will increase likewife. The possessiour can have no more real good, nor fatisfaction from his great citate, then his fervants have, many hands outh be fee on work, and configuranty belies fill-ed, many backs cloathed, and all they have their reall flare as fully, as be himfelf in the things which be optifiether, no man had greater experience of this then Solomon, of whole nume-rous Family, and large expenses we read, I Reg. 4.22, 36. So we read of the great Family of Abraham, Gen.14.14.

and what good, or what profit is there to the owners thereof

Chap.1.3. & 2.1.4. & 3.9.

faving the beholding of them with their tyes? He hath no advantage above others, fave that he fees them eat that, the savantage above one; a twe time need to me cat cat, the property whereof is his: and this is some good 3 for it is a more blelied thing to give, then to receives, Act. 20, 37, or 3, he can onely plate it minfelt with looking on his land and mongyr. as-his own, whereas the real benefit which they yeelf doth accrue unto other as well as to him(file. And if his eye have any advantage above his in another; for they are refreshed with sweet fleep, which his are usually deprived of,

V. 12. The steep of a labouring man Or of a servant, or of him that tilleth the ground, or is conversant about any painful trade and work, Gen. 4.2. 2 Sam. 9.10. Prov. 12.11. Ifa. 19.9. is [weet] Whether he cat little or much : If he eat little, his labour causeth sweet fleep : If much, his healthinesse and

ftrength caufing good concoction, doth not fuffer his fleep to be disquieted with crude and offensive vapours. Besides la-bour taking up the mind, doth free it from those careful thoughts and coverings which are usually the hinderers of

but the abundance of the rich will not suffer bim to fleep] This may be understood either of abundance of wealth, with the many cares, bufineffes, fears, troubles, which are confequent thereany acess, bufinefles, étears, trombles, which are confequent therepron, General, p. Pov 3, 10. Uke 11.61/27, or of infuefle of
dyes, glutrony and excetle of delicious fare, which causeth
directed again fir the Gluttons, who freed their time in ito,
feathing and excetle, and so overcharge nature with intempetence, beyond is frough, Luke 16.1/28 x 11.24, which causeth
indigetion, and malignant vapours whereby fleep is temoversion in freed freed, beclef 3.6 1-9.00 x 4.1-5/4, and which the great
version is for freet fleep is a bleffing of God to man, Pfal. 17z. Prov. 3.2-4.

Prov. 3.2-4.

For 1.6-4.

For 1.6-5.

For 1.6-5.

For 1.6-6.

For 1

V. 13. There is a fare evil which I have feen under the Sun An evil that caufeth Sickneffe, a very grievous and bitter evil Or an Evil falling on men, Chap.6.2.

5.3—6. or else exposing them unto envy and danger, to ra-pine and violence, Prov. 13.8. 2. Reg. 25.6,7,9,12. V. 14. But those riches perish by eviteraves Or, with much

affiction. Either by their own improvidence, imprudence, investigation of the standard for the standard formula, successful the standard for the standard formula, successful the standard for the standard formula, successful the sta

is a profit and real benefit which the earth bringesh unto others or by calculates and mistarriages in trading; or by some those that labour about its, but money though a man increase feeter birth and curse from God/Prov.33,5,1 and that after much interest so much, and though it appear never so lovely trade and only log exthem, after much follicitude and another of them, after much follicitude and another of the control of

wards his children to lay up for them. be beretteth a fen, and there is nothing in his band ] Or in his or the fons to inherit after his father.

V. 15. As he came forth of his mothers womb, naked thall be return to go as be came ] Though he could fecure all his wealth telle as fo many stones: a man hath no good of money, nor of from prinking, yee he himfelf must leavet kem; and go out of other trades, further then they purchase or manage for us the the world as naked as he came into it. And that which hath no power to free us from death, to comfort us in death, to go with us into another world after death, is no foundation of

6.7. Luke 12.20,21.
to go] (i.) To dye, Chap. 6.4. Job 16.22. Pfal. 39.13. Phil. 1.23. Return, viz. to the womb of the common mother. the

carrin, 100 1,21. ECCEL12.7,
and shall take mothing of his labour! That is, of his estate gorten by hard labour; Chap.a.19. Prov.5,10. Deur. 28.33, which
he may carry away, or cause to go along with him, in his, hand,
He cannot catry so much as one handful of all that hash with him.

with mun.

1.6. And this alfo is a fore evil. As before, verf. 23. That though his Riches haply are not kept for his hurr; nor do not perifs in his time, yet they will not at all keep him from death, nor profit him in it. Riches will not profit in the day of watch.

that in all points as he came, fo [hall he go] His death and his birth are over against one another in an exact propor-

and what profit bath he that bath laboured for the wind? ] For and what white hath he tous has all allowers for the white I plant that which will not flay, which cannot be held fall, which is emptineffe and very vanity. So words of wind, are empty and vain words, Joh 16.3. A man walking in wind, that is, a lying Prophet, Mic.a.II. To to reap a whitiwind, Hol.8.7. to fill the belly with the east wind, Job 15.2. to inherit wind, Prov. 11.1.9. to bring forth wind, Is. 26.18. To feed upon wind, Hol. 12. 1. To feed upon wind, Hol. 12. 1. To feed upon wind, Hol. 12. 1.

16. Are experience of very vain and fruidelie enterprizes. Here money is compared to wind; The one hath wings to five away with, Prov. 25. 5. fo hath the other, Pfal. 104.2. The consented be field, Prov. 30.4. neither can the other, I Cor.

7. 31. V. 17. All his days also be estath in daskaelle, and hath much forew and wealth with his schendie. Or, according to the words in their order, thus, also ab his slages to estath in day. negle, and much forew, and his schenge, and warth. A further vanity of Riches in the hands of a coverous worldling, he derived. nyes himfelf a full, free, and comfortable enjoyment of outward things, he cannot unbend himfelf from his carking cares even when he goes to est, but as he gets, so he useth and en-joyeth his wealth in darknesse, i. e. (for the words following are exegetical) in forrow, and wrath, even unto very fick-

All bis dayes he eateth in darkneffe] It may be underftood either literally, that he doth fo lengthen out his labour, and grudge to spare himself any times even of necessary refreshwork no longer. Or rather metaphorically, he careth with our any pleasure, and with much trouble and anxiety of mind; fo much darkneffe commonly importeth, Ifa. 49.9.10. & 10.10.

is, et earlism aengenife, ubiety, and wretchedly, as a llave to his inches, he forms, giverse, frees, is even fick with anger and vexation, at the expense he is put unto in keeping but a mean and a foodst able. The Greet by a very enfen entitlete in the letters which are much alley read it thus, ad bit days beis in which are much alley read it thus, ad bit days beis in the letters which are much alley read it thus, and bit days beis in the letters which are much alley and the letters, and it for letters, and it for the figure of the letters are the letters and the lotter pronount at Delitics. For the area of the letters are the le dearly loveth, and hath fo hardly laboured for.

Chap. vi.

and upon exact fludy and inquiry after the truth; as I Joh. I.

and upon exact flutly and inquiry after the truth; as 1 Joh. 1.

J. Joh. 1.14, Chap. 1.13, & 2. 4. & 2.3, 2.5.

It is good and comety]. Good and controlable to a man himback felf. Comely, decent, honourable, and of good report roward others. Or, there is a good which is allo comely. Or, it is comely. Or, Behold I have feen that which is good, yea, it is comely. Or, Behold I have feen that which is good, that which is comely. The like manner of expredition, 1 Sam, 1.5. of Part. 1.6.6. Teaching as in our convertation, the minde nor app it. To look unto that which is good in; it if, and then to that it wife and pradent which is decent towards the world, Phil.4.8.

which is decent cowards one worth, vini.4-8.

that a man eat and drink, and evjoy good of all his labours

Or, in all his labours, to (weeten his labours with a comfortable fruition of the fruit of them. Of all his labours; so the Preposition Dis used, to fignifie as much as Exor Be, Exod.

all the dayes of his life which God giveth bim] When God gives life, we should not deny the comforts of it to our

for it is his portion] All the good he can ever have from them: A metaphor from division of heritances; or from diffribution of mear at a feast. It is that which God hath allored him of all his labour. But withal, he must remember that ed him of all the labour. Due wears, we come renements and intermity. A man will be but a man how rich of all elements have but a part, So challenge, but level to the manifer, and all his wealth will not guard him speinft the his family, country, friends, challenge part likewise in those dent because the common speinforce of the constraints of the him for each constant of the common speinforce to the mannity, ref. 10. He will be fill never goods, wherever fine obtaining the speinforce that the constant is the constant of 14. 1 Cor. 16. 2. Gal. 6. 6, 10. 2 Cor. 12. 14. 1 Tim. 5.8. Ifai. 23. 18.

V. 19. Every man also to whom God bath given, &c.] Here i onely a further infifting on the fame argument ; as Chap. 2.24. & 3. 13. & 6.2. He thews, 1. That God gives us our wealth, Deut, 8.18. 2. That he gives us dominion over our wealth, that we may not be captivated unto it severy man is a flave to his estate further then God sets them free. 3. Wherein this power ftands; t, in uling it, to eat thereof; 2, in uling it in this power (Runds 3 1. in uling it, ocarc thereof 3 2. in uling it, proportionably to his condition; or as Divines (pecks, Scandard detention) flatter; to take his portion 2 3. To ule it with fruition and ciscerlularife, to Teiper in in it, Tim. 6.7. 4. Not to let his joy feellow up his duty, nor his delight, his labour, but to freeten his labour with ity, and to moderate his joy with labour, Bib. 4. 38. 5. To ulic, and to enjoy his own, the fluid of his complete his power of the control of th

V. 20. For he shall not much remember the dayes of his life Some make the fenfe to be thus, Although he give not much or although it be not much which God hath given, (which fense the diftinguishing Accent doth somwhat favour) yet he shall remember, that all his life long, God sweetnesh that little unto him with the joy of his heart: And a little with joy and cheerfulnesse, and Gods blessing, is better then much riches of the ungodly, Pfal, 37.16. Prov. 17.1. Luk. 12. 15. Prov. 15. 17. Dan.I.Iy. But our translation peferreth another fense, which feams most consonant to the drift of the place, He that in this manner, doth cheerfully enjoy the bleffings which God gives him, shall not, with much forrow or weariness, remember the groubles of his life; neither shall his labour be very irksom or grievous unto him, because the Lord doth answer him, or doth proportionably unto his labours, return comfort to him in the joy of his heart, in the joyful and contented fruition of

them.

becsufe God answerth him in the joy of his beart] Answereth
all his labout with joy, giveth hidi fuch joy of heart, as is a full
compensation for all his labour. As money is said to answer unto all things, in a proportionable value to them all, Eccl. 10. taken for it. Other expositions there are, but this is most genuine and natural.

### CHAP. VI.

N this Chapter is continued a further description of the common vanity of riches, in the hands of a coverous person. He is here fet forth,

First, By the good things which he hath; 1. Riches in a. bundance, riches and wealth. 2. Honour, and both to the

ADDOTATION OF THE PROPERTY OF name is odious, verf. . 4. He hath not feen the Sun, nor known any thing: theother hath indeed feen the Sun, but hath feen no good, nor krown any thing but forrow and vexation, and at last goes to the fame place, verf. 5, 6. This vanity

First, By the narrow use of riches, and all the labour converfant about them; it terminase in the body; it cannot fatiate
the minde nor appetite; that is fevil and coverous, infatiable; the minde not appeare; much not evil and coverous, matabale; if wile and prudent, above fatisfaction by these things, vers. 7.

That they cannot satisfie the minte, appears, because then wile men might finde our some more good in them then sools; but the wifett can have no more out of hem, then for their snouths, and so have fools, and the poorest men that know how to live, as well as the richest, vers. 8.

Secondly, By the vanity of wandring and endleffe defires : the wife, the foolili, the rich, the poor have things prefent and necessary, so long as they live, they have enough to that use: and this is a real fruit, much better, then to let the heart wander and weary it felf in endleffe defires, verf. o.

Thirdly, By the impossibility of mending a mans condition Amony, by the importantly or mending a mans condition by thefe things, order rising him above the flate of mortality and infirmity. Aman will be but a man how rich foever he be, and all his wealth will not guard him against the evil sincident to humanity, verf. 10. He will be still never the better

Fourthly, By theignorance of man to make the best use of hings, and to resolve himself, whether a great, or a moderate eftate be better for him; especially confidering the shortnesse of his life, and the ignorance of what will become of his efface or family after he is gene, verf. 12. Thus we may connex the two last verses, with the argument of those before: or rather we may take them for a general conclusion of all the precedentvanities, fince so many things there are which increase vanity, what is man the better forthem, vers. 11. For first, amongst them all, he can hardly know what is good for himfelf. 2. I them an, he can hardly know what is good for himidir. 2. It he do, he can enjoy that good but a little while, his very life (the beft outward bleffing he hath) is vain, and but a shadow.

3. When his life is over, he shall be never the better for any 3. Wen aus me is over, are man pernever interested on any thing which comes after him. 4. Neither can he pleafe him-felf with the fore-fight of what shall be after him, because he cannot tell it to himself, neither can any man els declare it to

Verf. 1. There is an evil which have feen under the Sun]
He shows the milery of a discontented coverous

a. He flows the milery of a difcontented coverous dipolition, and that it is a fixed light of God to bellow upon a man the freeze enjoyment of outward bleffings, which when he that, he is a petrought to deep unto hindfel. and it is common commelf hard] Or, much and great. Cover-cuteful is both agreet fin, and yet a very ufual and frequence fin, that is to be meet with, in all parts of the habitable world, wherever the Non rifleth and feretth. The commonstis of fin, doth not at all extenuate the greatneffe of it, but rather ag-

fin, doth not at all extenuate the greathene or it, our rather age gravate the fame, Pfall, 14, 23, 1er., 1, 15.

V. 2. A man to whom God bath given, &c. ] There is a man, who hath all things that heare can defire, not onely riches, but fubliance of all forts, lands, moveables, with honour and great place, 2 Chron.I.II,12.

fo that he wanteth nothing for his foul of all that he defireth He is not defective, or destitute of any thing which his foul can with for; his substance extends to all just and large defires; it cannot be exhaufted or worn out, Deut, 8.9. Ifa. 11.14. 1 Reg. 17. 16. He (peaketh not of the boundleffe defires of covetous men, which are never fatisfied, but of the just defires, which a man or agenty an anonour count anye, in order to me accently of his efface, and to the quality of his place. He cannot read-onally with for any thing cowards the facing close of his July defirer, which his efface will not pelentifully sufford him, Pal. 73, 7. Luk. 12- 17, 18, 10-21. 7—13. Pal. 71, 74. All this a coverous wretch is faid to have from God, not in a way of blef. fing, as if God did profper and approve of his fordid, or finful miles as a counting prosper and approve of his sortial, or infinity waters of gain; but in a way onely of providence, his Sun thining on the julk and unjulk, Matth 5, 45.

yet God giveth him not power to eat thereof J Chap. 5, 18, 19.

bundance, tiches and wealth. 2. Honour, and both to the mercanfor his define, yerf. 3. 2. Many children, 4. Many years, great old seg, verf. 3. 6. Secondly, 8 phis mitery, which makes all that vain unto hitto. 1. God gives him not power to enjoyit, 2. A firtney extent hit 2. 3 fill fooli is not filled with good. 4. He hath no burial, verf. 2, 3.

Thirdly, the centure of all this - 1. Abfolutely, 2. Comparatively. Abfolutely 1 is inft, 3 an evil, feebadly, 8 com pluindieth! him of them. This is noted as a great affiliation.

Hol. 7.9, Deuri. 28. 33. [16. 1.7. Lam., 5.3. Fer., 5.1. Here the 8. All the real futur which any man can resp of all his worldly Learned oblive a difference, between a man own ufcof his labours, it to have his daily bread, the bread of his allowance, goods and a frangers for the himfelf doth the test of them 5 to be a formation of the stranger search them. The former north ners, modern-but a firanger search them. The former north ners, modern-but a firanger search them. The former north ners, modern-but a firanger search them. The former north ners, modern-but a firence of the stranger search them. The former north ners, modern-but a firence of the stranger search them. The former north ners of the stranger search him the stranger search h

13. 2 Reg. 9.37. [six, 14, 20.] Jer. 8.3. & 16.4. & 23.19. 2 Chron.
21. 19. \*\* State the state is the state them by I I regard of I fercetly among timen, Chap-4-57. Isla-4-57. Pill. Jel. 32. Chap. outward effects, never to have full good or evil, note to be non 7.1.

17. \*\* An extra the state of the state them by I I regard of I fercetly among timen, Chap-4-57. Isla-4-57. Pill. Jel. 32. Chap. outward effects, never to have full good or evil, note to be non 7.1.

18. \*\* An extra the state of the

the principal, yet but one part of mans necessary provision; all tion of present contentments, is vanity, because much can do which the Apolite comprizeth in food and rayment, a Tim.6. a man no more real good, then a little cheerfully used: and

sons provaence: ane sixer, crueity and accounting, minester or the continuous provaence: ane sixer, crueity and accounting minester of the world, sixer westign, and are will diffus() but onely a finitelier the world, sixer westign, and are will diffus() but onely a finitelier the world, sixer within the rest of the world, sixer within the limits deficies, disturbly jetulent, as associous frost, through ginglements, keeps himself from taking any delight in his abuncance, and percent himself through with divers forrows, a Time, 6. 10.

1.3 If a men legge an instand children! He spake before of once, who had non too succees him in his claus, but a stranger; between the milery of a correct post legging in themselfest, pellan 173, 34, 54; therefore children were called the gory of their Parent, Hol. 9. 11. Job; 14, 25, ph. 18. They cannot fold two is not one world, greater beltings in themselfest, pellan 173, 34, 54; therefore children were called the gory of their Parent, Hol. 9. 11. Job; 14, 25, ph. 18. They cannot fold two is not somether world, greater beltings in themselfest, Beltin 275, 34, 54, therefore children were called the gory of their Parent, Hol. 9. 11. Job; 14, 25, ph. 18. They cannot fold two is not somether world, greater beltings in themselfest, Beltin 275, 34, 54, therefore children were called the gory of their Parent, Hol. 9. 11. Job; 14, 25, ph. 18. They cannot fold two is not somether world, greater beltings in themselfest, Beltin 275, 34, 54, 64, 11. 17, 52, 138. Beltin 275, 34, 54, therefore children were called the gory of their Parent, Hol. 9. 11. Job; 14, 25, ph. 18. They cannot fold two is not somether world, some them the folk, Rel This year that the folk and the some three the folk Rel This year. The foll is not folked the some three the folk Rel This year. The foll is not folked the some three the folk Rel This year. The folked the some three the folk Rel This year. The folked the some three the folk Rel This year. The folk is not folked the some three the folk Rel This year. The fol

greater bleflings in themfelres, Palan 127, \$5, \$4,\$ therefore Pella, \$1,77. They have no furblenesh, either in excellency or children were called the party of their Parenn \$10,91. It Job (1911) and an action unto it is the state of them. \$1.0. But coveroulnesse takes away the parent of them. \$1.0. But coveroulnesse takes away the parent of them. \$1.0. But coveroulnesse takes away the parent of them. \$1.0. But coveroulnesse takes away the parent of them. \$1.0. But coveroulnesse takes away the parent of them. \$1.0. But coveroulnesse takes away them many tears; to Gen. \$47.9.

\*\*April to the days: \$9 but yets to wan) He feemed, the parent of the parent o

measant ivong creatures, to see the Sun, 100 3. 10, 11, 12, 16. [initiatable and enditfic purituit of the heart after things which Vefi. 18. V. 4. For the count is wish sensity]. (b) He is born, Jeb. 1. Son the count is wish sensity]. (b) He is born, Jeb. 1. John, 2. To no purpole. These which never come to personal control and vanisheth away as foon as it is born, is born in vain.

and departeth in deriveff. Or, into darkmefe, or, obforately without any notice. Aperiphenian of detable, Earl 11.8. bit man field be covered with derivative [i.]. Shall ancerly be forecomen, there fault never bean vancento of bits. without say notice. A periphratic of each, Eccl. 1: 8.

bit is assepted by covered with developing [1]. (5) shall interely be foreceast; there thall inverte be any mention of him.

V. 5. but has left run it would just just be a first form of the state of the state

pexation of Spirit, because infatiable defires do bring perpetual

world can make him, A man he was before, and he will be but a man ftill, from earth he came, and to earth he will go, he lyes under a decree of mortality and infirmity, which by the help of no worldly wealth or greatnesse, he is able to break

13,14.15. 1 Sam 2.7,8. Act. 2.23. & 4.28.
and it is known that it is man ] Be his wealth or honours

and it is grown tous it is man j on his weath or honouts what they will, yet a fail, montal, mutable, earthly creature he is fill, as he was before. And though men have been fo demented with worldly greatentife: as to take Divine honout themselves, and to think themselves lawlesse, and exempted themtelves, and to think intentives lawitie, and exempted from the bonds of other men, yet it is known and visible, that they remain men still, and so God will at last make them known to themselves, Pfal. 9, 20. Ezek. 28.6, 9, Ifa.2.22. &

31.3.

neither may be contend with him that is mightier then he] He cannot implead God, nor enter an action or fuit in Judgment with him, he cannot call him to an accompt, or judge him; with him, he cannot call him to an accompt, or judge him; he may not think by contending with God, to alter or break through the order of his providence or decrees, [16, 47, 9, Job 9, 3, 15, 16, 70, 44, Job 4, 71, Knon 2, 10, His, 14, 1 Cor. 10.11, Erek 2.14, Piel 33, 10, 11, 105 34.31, VI. 11. Seeing there is many things while time from the providence of the control of the cont

turther argument against mattaute delites or weater, pocule where there are many of them, their increase doth but increase vanity, that is the usual concomitant of great abundance, more cares, more distractions, more lears, more troubles and imployments come along with them , and yer man is not a whit better then he was before, he was fed, and cloathed then, and he is no more now. Can he carry any of them away with him? can he find out any more excellency in them ? will there any can the find out any more excellency in them? will there any real advantage semain unto him more then his own portion, and comfortable accommodations by them? But I rather conceive these words to be a solemn conclusion of all the former exist which words to be a follown conclusion of all the former differencies of vanish in the creatures, and repetition of what he gave fumunity before, Chap. 1.3. It was there laid down as the Propolition which he underrook to demonstrate, and having demonstrated is, it is here in the close of the whole difference is the control of the whole distraint expensions, the properties of the whole distraint expensions, the control of the whole distraints of the control of the whole distraints, with the control of the control of the distraints, with the control of the control of the distraints, which was the control of the distraints of the control of the distraints of the control of the distraints of the control of the cont

V. 12. for who knoweth what is good for man in this life? ]
Among thich variety of things under the Sun which the heart
of man is apt to be drawn unto, neither he himself nor any other is able certainly to inform him, which of all those is best for him to enjoy and reap comfort from. Whether it be better

All the dayes of his vain life which he fpendeth de a [badow] All the dayes of his vaintify which is floated he follows:

All the dayes of his vaintify which is floated he floated he was and courte which so there has a floated he was a distance to the dayes of the vaintify which he floated he was a floated a man.

Y, 10. That which had been, it manded already]. He shewes the vainty of wanding defires; and greedy endeevours after the vainty of wanding defires; and greedy endeevours after the vainty of wanding defires, and greedy endeevours after the vainty of wanding defires, and greedy endeevours after the vainty of wanding defires, and greedy endeevours after the vainty of wanding defires, and greed endeevours after the vainty of wanding defines, and the vaint of all outward befinings, it is filted a very vainty and the vaint of all outward befinings, it is filted a very vainty and the vaint of all outward befinings, it is filted a very vainty and the vaint of all outward befinings, it is filted a very vainty and the vaint of all outward befinings, it is filted a very vainty and the vaint of all outward befinings, it is filted a very vainty and the vaint of all outward befinings, it is filted a very vainty and the vaint of all outward befinings, it is filted a very vainty and the vaint of all outward befinings, it is filted a very vainty and the value of all outward befinings, it is filted and very vainty and the value of all outwards befinings, it is filted and very vainty and the value of all outwards befinings, it is filted and very vainty and the value of all outwards befinings, it is filted and very vainty and the value of all outwards befinings, it is filted and very vainty and the best of all outwards befinings, it is filted and very vainty and the value of all outwards befinings, it is filted and very vainty and the value of all outwards befinings, it is filted and very vainty and the best and the days of the days of the least and the value of all outwards befinings, it is become and the days of the days

man nette or instruce while it has, and doth precently wann way, P[s1] 39 6. 8. 1444, J bl 8. 9. for who can tell a man what shall be after him under the Sun.] As a man can have little faithtaction by outward good things here in his own fight and life time, so can be promise himself as little in name or family, when he is gone, because he can by no means foresee or foreknow future and contingent events,

Chap. 2. 18, 19.

### CHAP. VII.

He Wife man having fet forthmany vanities of this life, and the great disappointment which men meet with who leck for happinesse and satisfaction from them, and thereupon the vexation which naturally arifeth from such a disappoint-ment: and having interwoven some general remedies against ment: and naving interwoven ious general remedies against these vanities, namely, the fear and worthip of God, and the cheerful enjoyment of outward bleffings: He here proceed-eth to many other particular means of healing the vanities of verf. 25-

Veti. 1. A Good name is better then pretious optament ? Or; or, a good name, and anyle, for, a good putmant. A name, is good before good optament. A name, for, a good name, and the property of good putmant. A name, of good name, manyle, for the charlest soundation in, an immeeting the property of the

cether is able certainly to month tilling. Whether is to better the first of the control of the

Syncchdochically to ignine all kind of indee, before which So-lounn doth here priete a good name; as also Prov.2.1.1.

and the day of death, then the day of onts birth] Some under-fland here a nore of fimilitude to joyn the two clauses together,
it a good name is letter then Proved spittings, if a bit day of death
then the day of birth. Others tepeat the former clause in the layterm the day of orth. Others tepeat the some tighter in the sacter, unto fuch a man who hath a good name, better is the day of death, then of birth. And the clauses from to have Cognation with one another: for the day of Birth is a time of festivity and rejoycing, and accordingly used to be celebrated, Gen.40.20. Marc. 6.21,22. in which kind of folemnities, they used to agoint shemfelves with freet oyntments: as on the other fide, anont themielyes wan tweet organizates: as on incounce idea, in dayes of forrow, they shinking from them, 5. Sannia, a. Dan. 10. 32. On the other fide, The day of Death removes a man wholly our of this world, and leaves nothing of him behind, but one by his Name and Memory, which the Lord threatneth. whicked man to blor out, and cause it to rot, Drut. 29.10. & 3. which dies to the out, and suite interest of soul, and of our section of code, Jos.

26. Pov. 10-7. Job 18-17. But the name of good men remains

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26. Pov. 10-7. Job 18-17. But the name of good men remains

27. Like the two the tribet of the milit, then for a men

28. The state of the state of the mility in the state of which confideration, That day which delivers a man from them, is better then that day which lets him into the peffeffion of them: for man is born unto much trouble and fortow, Job. 7. & 14.1. but a godly mans death puts a period to all his fins, to all his fortowes, Rom. 7.24. Rev. 14.13. 2 Cot. 5.67, 8.

Phil. 1.23.

V. 2. It is better to go to the house of mourning, &c. ] As to a good man, the day of his Death is better then the day of his birth, because it puts an end unto all those forrowes and va-

won two or at mean, man teem me own end in the end of another san, and is admonified of his fraility and mortality, for is the way of the whole earth, John 2,314. Hebry 27, and the tiving will fast its bines? Or, will put it up, and fallen it to his heart; will be feriously and fally affected with

brance of God, Job 1.5. Dout. 8.12-14. Ifa. 22. 13. Amos 6. 3-6. Deut. 32.15. Ifa.5.11,12.

3—6. Leun; 3.15, 113, 5.11, 12.
V. 3. Sorrow is better then laughter] That forrow which arifeth from the medination of death, a find, fober, and composed temper of spirit, whereby a man is randered capable of instruction, and schilble of firous strings which concern his peace, is better, and doth a man much more good, then laughter and the jollity which belongeth unto Feaftings. The word fignifieth anger, and so by some is the sense rendred, that chari-

field niger, and foby fome is the fenfe rendred, that classicable and windome angir which reproved men for their foults, and fo matech them forrowful, is better then the flat-way of Parafire, which faced the burst or 1000. For your parallel per sond wain mirth, and to cendeth unro union.

For you for adding of the constraint? Hels, by the limit or bad-will of the constraints? Hels, by the limit of the dark will be the constraint. Note that the solid the constraints, Not. 2.1. But the solid the constraint in the limit of the limit of the constraints. Which are the limit of the limit of the constraints which will be the limit of the lim

Con.4.16. \$7.9.10. whereas on the other file, empty mirth doth diffolve the heart, and let it out unto more vanity. Clap1.33. Hol.4.11. Either 1.10. 1 Sam.4.3.6.
V. 4. The heart of the wife it is the budy marriag. He proved forows to be herter, which may the following the followi

synechdochically to signific all kind of riches, before which So- | 2 trench is called a house of measures, 1 Reg. 18. 32. Isa.

3.21. The heart of the wife] When his body is elfewhere, yet his thoughts and heart are thinking on the evil day, which wicked men thrult far from them, Amos 6.3. So Job in prosperity did with a religious fear forecalt evil, Job 3.25. Nch.2.2—5. Pfal.

137.6.

but the beart of fooles is in the house of mirsh] Though he may by poverty, businesse or many other diversions be absent in his body, yet by his good will he would have his share in every through yet by his pool with ne would make his three in every meeting, his heart is upon pleafures, and his loverting wholly that way, so that he is amazed and overwhelmed through unpreparedness of the test, 314. Peter 3,14. House of joy were dead of, [6,33,13]. Here then we are taught to moderate our selves or, all 32.13.
in regard of outward pleasures, because love of them is the character of a fool, and of an heart estranged from God, Job

receive with meckneffe the words of reproof, as David did, not receive with merkinter the wintor to thorous, but not not only from Nanhan a Propher, Sam. 12.7-13.but from Abigail a woman, I Sam. 25.2, 23. Heb. 13.2. Prov. 9.9. & 17. 10. By the food of locate, understand any lattering flocetis, or any merry and pleafant diffcouries, being a Syncethodne, wheechy all kind of Jeffs, and betwiching pleafates are fignified, 152.2-6.9. Gen.31.27.

good man, the day of his Death is better the other day of his Death is better the other day of his Death is better the other day. The second is the second in the second i practices, whereby they beger tanginer, and recultie tengins of vain men like themfelves, are compared to the noyle of thorns burning under a pot, as these make a sudden blaze, and a great noise, but do no good; presently go our, and the meat faften is co his heart; will be feroully and lany ancetes with
it and have deep imperfilions, heterely ancide upon his fight,
it is and have deep imperfilions, heterely ancide upon his fight,
if the groundist and power of God, who of anceth early his first,
if the groundist and power of God, who of anceth early his first,
better of the groundist of the groundis denly vanish without leaving any folid joy behind it; where-as the reproof of wife men finketh down into the heart, and helps to work out the feum and vanity which lay within it; Pfal, 58.9. & 118.12. and as the crackling of thorns to the ear. to the laughter and vain mirth of fooles to the heart of a wife man is wholly offenfive and unfavoury. Hereby feems likewife to be noted the apmelle of vain men to be caught with every light and empty pleasure, as fire doth suddenly take in thorns, and passe thorow them, Exod. 22.6.

V. 7. Surely oppression maketh a wise man mad, &c.] This may be understood two different wayes: 1. That even wise men when they see innocence oppressed, and violence prevail inftead of juffice, or when they themselves are unrighteously oppressed, are hereby much shaken and discomposed, tempred o passion and indignation against so great diforder, Pfal. 73to pation and indignation against to great chotter, Fin. 73.
33,8,13,21. Prov.23.17. Hab.1,23,13,14. 2 Sam. 16.9. and
then the latter clause is thus to be taken, and It, namely opprefison, destroyeth the heart of a gift, (i.) An heart endowed

Chap. vii. 

which we conceive to be in their things. Beginning, Sec. This.

V. 8. Better it the end g a thing, then the beginning, Sec. This.

W. 8. Better it the end g a thing, then the beginning, Sec. This.

If all had Godd prefence, and Manna in the Wildernelle, and maxime holds in mony things: 1 He Beginnings are difficult and painful, the End fruitful, and created thole pains as in the findise of learning, in the wayse of vertue, in the bearing it is the species of the properties of the beginning of the species of the beginning of the species of t me outs, rev. 10.5, 10. 3 mm. 2.16. 30 in buinnets, a man | couch. He that is wicked now, would have been loin the boft many fuddenly enterprize fome great work; and glory in the of citiests, Matthe, 23.0. Thou canft not change the world, thy conceit of his abilities, who after comes off with flame, and it work is to mend thy felf: a bryar is but a bryar; though it be not able to finish it, for want of wildome to forecast events, in paradife; and a lilly it a lilly, though it grow in a wilders.

Luke 13.28 — 32. I Reg. 20.11. perfeverance is that which lastle. Lukery 3.8—3. Reg has the preference it has which carried in the first of the first fome, and they who fowed in tears, do reap in joy, Pfal. 126.5, 6. Pfal. 73.17. Jam. 5.11. Heb. 10.36,37. Phil. 4.5. Ifa. 10. 12,

24, 25, and the patient in favoraboxy 5/2 to man-1/2, and the patient in finit, then the pound in first I. Long in fpirit, That can long reftrain and keep in anger or impatience. This is frequently in Scripture attributed into God Exod 34. 6. Nch. 9.17, Plan. 145. 8. Allum. 1. 2. and fo it is of wildome and thrength in a man, Prov. 14. 9.2. 8. 16.32. then the proud in fight II. The proper antithefis had been the state of the following the provided in the proper antithefis had been the first the first the proper antithefis had been the first the first the proper antithefis had been the first the f

the hafty, or fhore in spirit, as the expression is, Prov. 14.29,17. the halfty, or floors in spirit, so the expection is Prov. 14.39,17. V. 11. Wislam is good with an inbertiance: and by it, &c.] Exad. 6.9. But his purpose is to them, that patience is rooted This is to be understood comparatively, for wislam is good of in humility; the meanner effects men have of themselves, the it selfed alone, but it is better, more useful and beneficial to a mansa

eth from him, It ever at hand, ready to entage and enflame | wildom is more parameneit, and more excellent, and bennérial, hut a fool ufeth it as his conflant dyet. It is bound up in the heart of a fool, and six were fewed and fealed up in it. It is [Original the words govint, For intelligence of the same of a fool, it is but as a pallenger through the heart of a fool, it is but as a pallenger through the heart of a fool, it is but as a pallenger through the heart of a fool, it is but as a pallenger through the heart of a fool, it is but as a pallenger through the heart of a fool and the fool of the pallenger through the heart of a fool of the fo

onation of the times, thusy now to leave God in, thy generation is leave northy flation, depart not from thy rank, stillich nois thy felf with the things which thou canft not help, walk with God, as Nosh did in the world times; Gen. 6,9 and let the badnefs of the age thou liveft in, make thee more wife, more circumspecf, more thumble, as fire burnes hoveft in the coldeft

weather, otherwise thou dost not wisely inquire concerning this matter I This is a ussesses, the meaning is, it is a foolinh arrogancy to complain of the providence of God, as if thou were wise enough to teach him, or to mend his works, Job 38. 2, 3, Job 21. 22.

in humility it he meaner effects men have of themelves, the litefel alone, but it is better, more utility that was the meaner which the meaner will me the meaner when the meaner will be the meaner when the nec. So the Challes Paraphrafe underlianted in continuous and many in a continuous part of the continuous part of

refleth; and is theltred against danger under the shadow of wife 3 A 2

dona, and ofmoney. Or els an hypallage, In the shadow of God is so holy that he would not suffer sin to prevail, if he were

ochte, în dat which is in common stiftuned of them, sathe one is a fladow, foll is the other. And follow they are trained in the common stiftuned of them is a fladow, follow the common common the common co

Pfal. 94. 12. & 119. 71. 1fa. 26.11. & 42.25. able effective by the chiral badage was reprocompliant of. But because fuch may be the badautie of the times, and for preview the injuries and company and the state of the badautie of the times, and for preview the injuries and company and the state of the badautie of the times, and the badautie of the times, and the mention of the state of God also hath set the one over against the other] Hath so ordered and respected the life of man, that good and evil

Loan work, in unresponsible or winds or weather, in lotted meand his work, be able to order things better to his workable for a relative first principle of the mean the first principle of find out any thing fuperfluous, any thing defective, any thing any means, or weakenedic of any endaporage that under the credit interest principle of find out any thing fuperfluous, any thing shelf if he had been any means, or weakenedic of any endaporage that under the credit interest for first principle. tood orangem upon tince or curic, nie, at the ministrange of indo out any gauge upermous, any thing detective, any tining any means, or welchecide of any endagovar thou uled to reclair first the control of the contro

con, and of money. Let es an hypathage, in the indow of 1 God as to holy that he would not lutter int to prevail, the were widow, that is, in widoon there is a shadow. The doubling, notello. fow wis and powerful as to order it to his own gine he other prefar het, noted the proportion of the one, and the other, in that which is in common affirmed of them, as state one excue what his prederminate countle had appointed, and is a those who is the other. And for the vulgar Latin rendersh that the tremainder of it he will reflarin, Rom. 9, 18, 1 Sam. 2, 18 and 1

nuxmous and moreanez use or temp, or by expening hun to the curtley of there's and murchers. But a many wildown will be made in a subject to the magnitude of t able efface, to be the best remedies against oppression, violence, and those other evils, which in a bad age we are apr to complain of. But because such may be the badnesse of the times, and so

Civil policy, and the minaging of humane foicities; I fithou! the Lord doth; is belt done, and accordingly acquited init, and fee gitate concustions in States, depopulating of countries, with fillinear and luminion yield unto it, 1 Sam. 3, 18. 8 Sam. translating of kingdom, plucking down and rooting up, the 17.15,16.8 16.10. Phil.399. A63 11.17,18. 16.29.8 Rom. 8, frood devoning as it pleates the yonder non, murant nos, but 18. 15.15.6 \$2.16.10. Phil.399. A63 11.17,18. 16.29.8 Rom. 8, frood devoning as it pleates the yonder non, murant nos, but 18. 17.15.6 \$2.16.10. Phil.399. A63 11.17,18. 16.29.8 Rom. 8, frood devoning as it pleates the yonder non the fine of the principle of the front of the days of the principle of the princ

Chap, vii. for; as Gen. 29.18. Hof. 12.13, Gen. 18.28. Jon. 1. 14. Matth. | preferred from the dangers which lye on either hand, Pfal.

and there is a wicked man that prolongeth his life] Lives impunely in 2 wicked way without controle, and thatmany times, because he is wicked, Job 21. 7. Jer. 12. 1,2. The Lord hereby teaching us, that there is a day to come wherein he hath appointed to judg the world in rightcouliness, called the day of

the revelation of his righteous judgments, Acts 17. 21. Rom. 2.
5. He is most just and righteous now in all his wayes of providence, but many times in them he hidest himself, Isi. 45. 15. that he may exercise the faith and patience of his fervants, and that the perdition of wicked men at the laft, may by his long fuffering and patience towards them, be the more confpi-

V. 16. Benot Righteous overmuch] Some would have this

V.1.6. Benes Rightsus ouermuch] Some would have this foolen in the name, and according to the judgement of extral Reason, as a politick precept unto neutrality and indifferency in good couries, feeing plets yand ighteounfield ooth to often expole men unto danger, the not therefore over-forward and legious, over-wife and feruplous; be note foi inflexible upon grounds of confcience, tennis little of thy thickneffs, and accommodate thy left ooth exigence of times and circumstances, flacken thy land, thick full, loofen the rudder bonds in a tempett. Why thouldeft thou unneedfairly expose thy felf unrodanger? But I rather conceive that the name of the mean is here given to the extreme, for a man may many times do a thing confcientioufly, and upon an opinion of duty, and thereby involve himself in much trouble and danger, when indeed there was no necessity fo to do, I Sam. 15. 21. 2 Sam. Til. 12. Joh. 13.8. Rom. 10.2.3. Phil. 3.6. Act. 26.9. Joh. 15.2. Col. 2. 18. 1 Tim. 5. 23. and in this fenfe the meaning is, be not righteous over-much, be not too much bent on a thing, just in thine own opinion, but temper thy zeal with godly wildom, make not thy felf over-wife, as if thine own private judgment were ground enough to regulate all thy behaviours by, flatter were ground enough to regulate all thy behaviours by, littlet not thy felf in any pointonizative confidence of thine own abi-lity to judg of all that is fit to be done, but think fobetly of thy felf, Rom. 12. 3. The more humble thou art, the more wary and circumfpect thou with be, and the more wary, the more fate. Some apply this against too much rigor and feverity in centuring of men for unjust, when we see them perish, rry in centuring of men for unjust, when we see them perity, or for righteous when we feet them profers, grounded upon the doctrine of the former verse. But I rather take it for a Caution and direction to moderate our zeal, with prudence, sealt it bring upon us the forementioned danger, Masch. ro. 16. It was the commendation of Agricola in Tactius, Retinuity, guod eff difficillimum, exfapientia modem. Quifquip plus justo non

Agaic, ille sapit.

V. 17. Be not overmuch wicked, neither he thou foolish, &c.]

Though there is a wicked man that prolongeth his dife in his Anough there is a wicked man that protongent his the in his wickednelle, do not thou thereupon take courage to le loufe the reines to all luft, or to make the impunity of others an encouragment to any excelle of wickednelle in thy left, for this is folly and madnelle to run againft a rock, because some oneor other hath escaped shipwrack. He doth not here allow any degree of wickednesse, but because in many things we fin all degreeo wickedneife, but because in many things we fin all, and no man by his greated vigilancy can prefer bimiliti whely from miscarriage, therefore he warnesh us to beware above all, of breaking forth into prefumprious hins, and su-petitivity of maughtinists, Jam. 1, 31. Excelle and profusement of viril 1 PeA-3, excelanteed for this, Eph-4,19; 26.67, & 2.33.44, & 8.6. Hol.43- Misc. 7-3; why shoulded thom by excelle of fin constant by branch by the most profused by the state of th

threatned against desperate finners, Pfal. 55. 23. Prov. 10.27.

V. 18. It is good that thou shouldest take hold of this, &c.]

V, i.8. It is good that thou floudiff tack bold of this, 8c. 1) Take hold, that, is, firmly and contlantly keep to it, and ne uter let it go. 11a,5c.4. Job 17.9. Prov.4.13.

of this] Meaning either that which he fpeaks of in the prefent verife, the fear of God, whereby the heart will be prefented from visions and imprudent cureamers, and the dangers enfluing discreption. Or elds, the medicarty he follows the control of the [from this] must relate unto the two former precepts, it is good that thou take hold of this, namely that thou be not over-much wicked, and withall that thou withdraw not thine

34.9—16. first have comfort in trouble, and deliverance out of it; for the fear of the Lord is the beginning of wifdom, he doth teach them how they may walk without offence, Pial.25, 12, 14.

God, whereby men are taught to keep an holy moderation, and to avoid all unnecessary and imprudent extreams in evil times. to avoid all unnecellary and improdent extreams in evil times, this widdow will keep a man from the dangers mentioned verf. 15. more then ten, that is, many mighty meri, or principal commanders can preferva et al., A gody man, who hach God for his friend, and his Angels pitching their tenes about him is thereby much fafer from danges, then a city is by the power of many Dynafts or Potentiate, who are incrufted with the defence of it; a Reg. 16. Ed. 8.10, 2. Sam. 0. 16-a.

Prov. 3-3.36-5. Zach. 3-7. Flal. 3-7. Prov. 3-a. — 16. & 4;

V. 20. for there is not a full man upon earth. that doeth wood and (inneth not ] Though fome conceive these words to have no relation or connexion to the words going before, or following after, yet they feem to have a very fair afpect both waies.

To the former words; there is no man fo just, but he will fometimes be overtaken with fin, which will eafily expose him unto danger, if he have not spiritual wisdom to behave himself, unto danger, a ne invertice printing windown to behave match, in a fair accommodation towards other. 2. To the following words, there is no man fo jult, who doth not fometimes fall into fin, and therefore he ought to bear with the errors and failings of others. The common corruption of the best men required of them, both wildom toward themselves to pre-vent danger, and charity towards their brethren to forgive of-fences: wildom towards themselves, that they give not occafion to any to reproach and speak evil of the waies of God. Col.4.5. 1 Thest 4.11,12. Eph. 5.13,16. 2 Cor. 11.12. I Pet. 2.12.15.16. Charity towards others, when they are overtaken with a fault, as confidering themselves, who are without Gods continued affiftance, equally obnoxious to the fame mifcar-

risges, Gal. 6.1. Col. 3.13. not a just man upon earth] For the Saints in heaven are made perfect, they fin no more, Heb. 12.23. The words in their abso-

doft know them, lay them not to heart, be not troubled at them, do not fet thy felf to revenge them, let them nor disquithem, do not let thy left to fevenge them, let them not anduled the thy minds, fee them, and fee them not, I Sam, 9.0. Sam, 13.

20. I Sam, 5,25 & I Sam, 10.27, Prov. 19.11, & 20.3. It is a great point of wildom to diffemble injuries, to consive at them, rotake no notice of them, to paffer them by with meekness, and neglect, 2 Sam. 16. 10, 11. This meeknesse he requires h to be shewed even towards mean and abject persons, or

quients to be thereof even cowards mean and shieft perions, or cowards the poorte flevarm in a man family, who don't forme-times, it may be, through our own provention, sutter flow that and undustion fleecther against us, Joh. 31.31,44. W. 22. for efeminisms all of sime own beart showed; I start store by left fleverile site surfect observed; The order of the words feature to be inverted; for the metaling it, thou art conficion to the first that the other conficience out of the start of the outs of the start of the star others. The confideration of our own frequent passions and infirmities, should move us patiently to suffer, and willingly to intentities; notin move us patiently to man; and managery pardon the overlights of our brethren, Gal. 6-1, Fit. 3, Jan. 3, 1, 2, Matth. 7, 1, — 9. The more fenfible any man is of fin in himself, the more meck and charitable be will be rowards others. Pride is the ground of contention and cenforious nester.

V. 23. All this have I proved by wifdome: I faid I will be wife, but it was far from me. He proteffech the truth of all which he had before raught, that wifdome is an excellent prowhich no mad detore taignt, that who meets an executed pro-cedion to a righteous man again his own corruptions, and dangers enfuing thereupon, and confirmethit by his own ex-perience and tryal, according to this great wildom which God had given him. Yet withal, he acknowledgeth how floor he came of this perfection in wildome, which he promited himfelf by the diligent use of means to attain unto. Professing over-must wicken, and within that thou windeaw not thine land from that, namely, that thou be not righteous overinformation that, namely, that thou be not righteous overinformation that the street of the properties of the pr precept, as that he departeth not from another, shall thereby be ly prize it, Prov. 3.13 -26, & 8.11, 12. 2. He had the

Annotations on the Book of Ecclesiastes. benefit of a Religious education, and his fathers inftructions to | and foolifhnesse of madnesse, by instancing in one particular nement or a recigious equation, and an assurers influtedons to a new commence of magnetic, by instancing in one particular quicken him in fig. Pow. 4, 4—713. 3. He firsh heart vanishy of the wiles and fubilities of halvals, which it was rate wholly upon it, that according to the property of wifemen, the might be yet writer, and get more knowledg. Prov. 9.0.8 to. he might give to the Church then, and leave a record for all Laccidal, 13.4. He payed extendily unto God for is, (which policity to take notice of his pecial Repentance for thole wholly upon it; that according to the property of wife men, ceffary for him to add to the former catalogue of vanishies, all hemigheb eye twife; and get more knowledg. Prov. 98, 81: to 14, Elcidi. 13; 4. He prayed estratifly aunto God for it, (which an excellent menan to get widen, Jan. 15; E. P. J. 17; C. G. 19; 1. Chron. 1:0. 5; He had humility and a due fente of into. And here he gives, 1. The Character of an wherith war of widening, (which allo is a fie dipolition of heart to be an other or the state of Reg. 3.7. 6. He had all outward furtherances and accomifons are as gins lidd to catch filly creatures, who are ended modations towards the getting of it, wealth, peace, power, as -which the bias, but different not the danger. See Prov. 1, 1, 2, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 1, 2, 3, 1, 3, 1, 2, 3, 1, 3, be mife, Though the purpole of his heart was wholly fet upon it, yet he found that it was far from him. Teaching us there; more heavy miferies with them. We read of the bitternelle

& 13-9,10. 3. That it is the nature of lipitual wildone to with the lweet layeur of an holy life, and many good works differed from the state of the greater doth it differs and bewall its diffance from him a things necret the Center make more that out to S. Exod. 33.

1. V. 1. That which he for off, and extending step, who can find out to the content of the content of the state of the content of the state of the content of the state of the sta

able to convince and to ounce; use consumers with the control of t

by, 1. The unfearchable deepneffe and diffance of wifdome in of death, 1 Sam. 15.32. and of a worfe bitterneffe, the end of by, 1. the unfescribate expense and attance of wiscome in | of seating 1. Surface | world enterties; the end of the class which will from the noble and not fluiding under- a frange woman ubiter as wormwood, and he floy stage badd on fluiding of man, Job 28.18——21. & 27.15—22. & 28. | bid. Prov. 5.45. Death may be frecented and findlished, made per totum. Rom. 11.33.34. 

2. That the most fendble of their imperfection; as the more delicate | Phili. 23. Luke 2.95, 30. But the bitteness of hell is inthe most fendble of their imperfection; as the more delicate | Phili. 23. Luke 2.95, 30. But the bitteness of hell is inthe fenfes are, the more sharply are they affected with what cureable; death may be honourable, to dye in a good cause in offends them, Rom. 7. 14——14.8. 12.3. I Cor. 15.9. to a good old age, to go to the grave in peace, lamented, defired, & 13.9. to 3. That it is the nature of lipitual wildone to with the freet favour of an holy life, and many good works different way to the freet favour of an holy life, and many good works with the freet favour of an holy life, and many for the favour of the fav

having made fo diffinct and accurate an inquiry, weighing and

nelle and ablitulendie hereal, stem to mutury in senserous in learning and the official and accurate an inquiry, neighing and to fall find and accurate an inquiry, neighing and the left and an accurate an inquiry, neighing and the left and the left and inquiry and inquiry and left and inquiry fill and inquiry fill.

I and my level? That it, all the hearing and feriously feet any left and inquiry and left and inquiry fill.

I and my level? That it, all the hearing and feriously feet application 3 1, that is, my heart: for the learned conceive that application 3 1, that is, my heart: for the learned conceive that a conceive the left and in the learned and incomplete the learned conceive that a conceive the learned and incomplete the learned conceive that a conceive the learned and incomplete the learned conceive that a conceive the learned and incomplete the learned conceive that a conceive the learned and incomplete the learned conceive that a conceive the learned and incomplete the learned conceive the learned and incomplete the learned conceive the learned learned the learned conceive the learned learne \*\*\* 3.3.\*\* wonien, which fearms to be the reason of the aumber, here mendiangles of the same is such as the same is well as the same is such as

13.3.8. & 6.5.9.-44. Provy. 4.5. & 9.10-415.
V. 16. And I find more bitter than Death the woman whole facility expound thefe words as a confirmation of the former: heart is funers and stars, &C. | He therewish the differency which load and Adama Right, and fole continued 60 long as he was he had made by his study to find our the wickedness of folly, alone; but when the woman was given unto him, the tempted.

him and then they fought out many inventions. Because the cevery case is to be done, or left undone? Dan. 2, 4, 5, 7, & 4. moman was first in the transgression, I Tim. 2. 14. But here he 3. 16. remeans was first in the transfurstion, t. Tim., 1.14. But here his freezethed both feets together, under the mane of man, and shewards, that they were made without any of this sinful and shall will only a first the image of a Good, a cadword with diwine wildow no different he way unroute happining and with period, a first will on the direct the fame, Gon. 1.24, Col. 3, 10. But though he were made upright, yet he was are creature, mutable, and for highly the but overcome by remptiens, and accordingly he dell of highly of the overcome by remptiens, and accordingly he dell of the first eafily admit of the temptation of Satan, and fought out many inventions of his own, did not content himfelf with that way to happiness which God had prescribed, but fancied to himself an higher perfection, and yielded to follow those new wayes unto bleffedneffe, which Satan and his own deceived heart, did fuggest unto him, and so tell from his primitive honour, and be-ceme like the beath that perish, and contracted a bottomless and unsearchable depth of finful deceir, which none but God can shroughly fearch and discover, Jer. 17.9. Ifa. 57.10. Jer. 2.23, 24. 8 32.22. By many incentions, he meaneth all thefe vain, shough crooked counfels, and carnal thifts wherewith mon do pacifie, pulliate, excuse, defend all their sinful courtes, Pail. 119.133. Rom. I. 21. 2 Cor. 10.5. Gen. 6.5. Ludovicus Be Dicu translateth the words thus, Ipst autem que-Luddovicus Be Dies at animatest use or on unas, sp. minor year, freenst expirations magnatum. They fought out the inventors of mighty men, or of the Angels, who were not contented with their own flation, but forfook it, Jud. v. 6. and for taleach to the comparation of the Serpenc, Ye deall be like unto Gods, you shall be advantaged into a nobler and more homourable conditions. native way affect into a notice; and more honourable condition, then now you are in, Gen. 3, 5, these thoughts, being siggestled by Sasan, they ambitiously entertained, and so fell from their primitive perfection.

### CHAP. VIII.

He wifeman proceedeth in this Chapter, to give further precepts touching tranquillity of life. And they are, 1. Practical prudence with the fear of God, which flamp a kind of ensighty and luftre on the face of a man, and make him to be had in reverence of others, verf. s. 2. Obedience to Magiftrares, without haftily attempting, or obtinately perfitting in any rebellious defign, it being in their power, as they pleafe, to awonge themselves upon us, vor. 2.3,4,5. 3. Preparedness of hear to bear inevitable evile, by a pradent observation of of heart to best inevitable evils, by a gradent observation of times, and judging of what is in a concurrence, of such and fash circumstances furth to be done, and where shings are dust, and undifficants let, of dipole out marry apicety to yell we when providence of God, yerl, 6, 7, 8, 4. Because is in a yeary great tempastion an od displacentied and impartitory of piles, when a sum involument whiche Rullers, against whose cruelty, all a mass siddion and onescentific man hardly be feasibly emough: I Be therefore, 3, observed the providence of God in this particular, yor 10, 0. 8. the real north of that rindomes and except softer in the lives of fuch men, yerl, 11. 3, the grounds of confort many code does in this transparency on the foreground of the confortion and control of the confortion and code continuity. comfort unto good men in this compration, and of ferrours and refirming upon evil men, morwithflanding their prefent power rechainc upon co'd men, nowithlanding thirt prefent power and proficity wiff.13; 1. July down a general proposition concerning God providence in the affairs of this life, where the good men thould future, very 4. s. 2. A cheeful temporate of courserd and profine the lifting, where we are considered for the forest profit of the licitate for the fortune, verf.4 s. 8. A patient reflight and the providence of God, admiring his works, and admiring the unfamed has been described to the confidence of God, admiring his works, and admiring the unfamed has been described to the confidence of God, admiring his works, and admiring the unfamed has confidence of God, admiring his works, and admiring the unfamed has confidence of God, admiring his works, and admiring the unfamed has confidence of God, admiring his works, and admiring the unfamed has confidence of God, admiring his works, and admiring the unfamed has confidence of God, admiring his works, and admiring the unfamed has been admired to the confidence of God, admiring his works, and admiring the unfamed has been admired to the confidence of God, admiring his works, and admiring the unfamed has been admired to the confidence of God, admiring his works, and admiring the unfamed has been admired to the confidence of God, admiring his works, and admiring the unfamed has been admired to the confidence of God, admiring his works, and admiring the unit has been admired to the confidence of God, admired his works, and admired his

there is described. At the country of the country o Chap7.23.24. Or it may be taken proposit veritals, and so the mand; yet so, that thou do not violate thine outh and obedified to the that no man can attain unto perfect wildome, as

an agat of nonneute to inne out unto others, Marth. 9.16. Joh. 9.35. Phil. 1.15. 3. That it rendreth him reverend, venerable, amiable in the eyes of others, and doth conciliate special honour and favour unto him, in the liearts of those that converse with him, Job 29. 7—16. 4. That it illightneth his eyes, that he may more clearly underfrand what he is to do and Pfal, 25.9. Job 22, 28, Pial, 32, 8, 1 loh, 2, 20;

and the beldnesse, or, strength of his face shall be changed, or, doubled By the strength of the face, we may understand sierceneffe, Impudencie, fournels, aufterity : as Dan, 8, 23, Deur, 28. 50. Prov. 7.13. & 21. 29. 18.3.9. Pfsl. 10. 4. Jer. 5. 3. wildom changeth all this into mildreffe, meckneffe, and tereneneffe of countenance; as Mofes was the wifest and holiest, so he was the meekeft man, Numb. 12, 3. Prov. 11.2. 2. By ftrength of face, we may understand confidence and courage; For the righteous is bold as a Lion, Prov. 28. 1, Guilt and thame caft down the countenance, Gen. 4.5,6. Righteoufneffe and wildom emboldenit, 1 Sam. 1. 18. Job 11.15. Luk. 21. 28. And in this fense, some read the text thus, (which the Original word well bears) The ftrength of his countenance, his confidence and courage shall be doubled, Chap. 7, 19, 1sa. 40, 31. Prov.

4.18.
V. 1. I counfel thee to kep the kings commandeness, and that in regard of the sub of God.] 1 to kep. There is in the Original in Ellipsia, and founching recentled rive being byleved, as it usual in other places, Pilal. 120-7, 160.14, 28. 20.7.9, 6. Match. 55, p. 1. Thiel.; 3. Tim.4.9, Gon. 3, 22. March. 13, p. 1, j. it thou will admit of my counfel or perfending, thus advite thee. Its put ellipsically, to intuitive a procal implais, gaid to give auchiority to the procept, God.; 2.
To kep 54 bylev command 1 to obleve the mouth of the king. The Ringels are find to they or other the face of God, in other of order and a standard to the command in the other order.

Match, 18, 10. Effh, 1, 14, 1 Reg. 10.8. The mouth is often used for the command, which proceedes the from it, Exod. 38, 21. Numb.4.27. John 1. 18. Our obedience must not be accord-

used for the command-which proceeded throm it. Exod. 38. 21. Numb.44.7. John 1. 18. Our obselence must not be according to our own famicis or conjectures, but according not the precipie over team, for the Law is the mount of the Magistrate, y of life, so be fishfull and obedient towards Magistrates, and not combine our felves whife then the Law.

and what in regard of the outs of Gad J. Thefe words are both an enforcement, and a limitation of the day preferibed 31. An enforcement z. It is necessary spield obedience muto Magistrates, one one you cot of series or one of the control of their feword, but one of confecience towards God, and because of his waves that are upon us gloom 13.5, and fo is tenue is or leave unce found coverant and outs to fidelity, which was taken by them covaries that the tenue of the coverant of their covaries then be fined as possible or league made in the preferre of God, was likely to be by the intervention of an out, as covenant between that the coverant of the co Vest. 1. V 16 % is at the wife men? and who featured.

It is the most continued to the cont ence due unto God. " Thy fervice to the one, must be fuch as will confift with the fealty to the other; for we are bound unand who knoweth the interpretation of a thing? ] Here are to God and his service by oath and covenant, I Per. 3. 21. Neh. two force of wife men sored unto us; 1. Herhat is wife in 9.38, & 10.29, Pfd. 119. 106, and no fubordinare obedience to lainfelf: 2. He that is able to each others wifeon. Or, tho others, mult make us forget ord uny unto him, 1 San , liebbe cruly to glugo of all affairs, and lightly to differen white in & 2.417, Dan, 3.10, 17, 18, AC, 4.19, & 5.29, 1 Pct. 2, 17,

[18]. Ville.

Annocations off the Doux of Experiments.

In the diplocative of his Prince, bringeth much mifery upon V. 3. Be not help to go use of his fight, see. [2]. Or, Go page help [1] himfell, because he wantesh that wideon, which floudd tog-flowed his fight? When two Verbs finite come together, get a proper opportunity, and ight ways of regating his reither the latter is to be taken infinitively; as Dout. 3.31. vour again. When there is ignorance and folly within, danself his 6. Felt. to 3.13 or the former adverbally; is Gen. 34. Felt. 8.4 Felt. to 3.13 or the former adverbally; is Gen. 34. Felt. 8.4 Felt. 19.4 Felt. 19.5 Sen. 34. Felt. 19. F

in which fenfe the word is frequently taken Exod. 15.15. 2 Sam. 4.1. Job 23. 15. He fheweth the root of rebellion, namely, impatiency, tear, perturbation of spirit, whereby men fling off from their allegiance. Servants are faid to stand in the prefence of their lords, I Reg. 10.8. Efth. 1.4. So that hafting out of their presence, implies, a declining and casting off of obedi ence, Jon. 1. 3. 1 Reg. 12. 16. This is one part of obedience here forbidden, haftiness in taking offence, discovering of choler

goeff: where ever the command of a King comes, it is accom-panied with power enough to be averaged on any that provide, him. He never wants infiruments to execute his -dipletative. When Sull promounced death open the Pittish, there wanted net a Dong to fee upon them, it Smaz. 18, Dan. 7, 19. and who moy fig. auto him, World Add Boary T Intellewhee Spoken of God, who worketh all things by the counsied of his own Will, and doub whatforew he pletafeth both in heaven

own will, and onto matteever he picatest both in neaven and earth, Job 9,13. But of Pinnes and Magifrates it can not be abfolutely and fo fally spoken; for being subject unto errous, and miscaringes, they may with humility and wildom be admonthed; I Sam, 14, 45,46. But he speakers here of the great power which they have a spaint which he people date nor to mutter, Prov. 30. 31. and ought not without much reverence to contest withal, Job 34.18.

V. 9. Whose becrete the commandement, shall know no evil)
This may be understood either of the Commands of God, piety
and godly wisdom will reach a man to walk so circumspectly, as that he shall not provoke the wrath of the King to his own ruine: or of commandment of the King, whereof he spake,

veri. 2.

be that observet bis Gommandement, [ball know no evill,] None
of the danger before mentioned, ver. 3. thall live securely, and
quietly out of sear, Rom. 13.3, 4. 1 Tim. 2.2.

and a wife mans heart differneth both time and judgment] This is a qualification of the precept, a wife man will not for fear of danger, or hope of advantage, do all that is commanded him on or deliverance from the hand of death, by a blind obedience, but he confidereth the feafon wherein, mither field wickednesse deliver thase that

happy success of such undertakings do depend, and this cannor without much wisdome be duly observed: hence it comethe without much wisdome be duly observed: hence it comethe without much wisdome be duly observed. There is a time whetein one mark

transacting businesses that are of weight and consequence unto

us, Jer. 8. 7, 8. Amos 5. 13. Luke 19.44. Prov. 15.23. Act. 22.

us, Jet. 8. 7, 8. Amos 5: 13. Luke 19-44; 107.15:23. ACL3.
25—3-9. ACA3.5.6.7.
for he knoweth out that which flowld be.] Because am a cannot foreste future events, not exactly judge of the confiquences of aclians , therefore it is very difficult to avoid many of
those inflicine which by realon of this ignorance do actend
him. There is not feation, and one manner of acling, which
would have been feconded with fucetee, if it am an could have and automent, trying away in pallion, either from the prefence, or from the commands, or from the anger of a king; not remained in the kings have many eyes, and can clear a great dilatanck, and long arms, and can estily reach thole that the indicators from them. Obedience, innocence, calmined for finite, and the command of this ignorance, who bath a thouland wayer and can estily reach thole that the indicators from them. Obedience, innocence, calmined to finite, aman, for a first and yealthing disposition, may focus; and recommended the character, and the command of the indicators from the command of the command of the indicators from the command of the abitual stubbornness.

Donot thou fland in an evil thing I stube have been transfite and expectation, I Cor. 3.22.

habitual flubbotnness.

Dons the fleat is an evoil thing ] If thou have been transported with perturbation, and gone out of the way, coal and was the kinnes, do not harden thy still in the destroyed with perturbation, and gone out of the way, coal and was the kinnes, do not harden thy still in the destroyed was the still possess the still still the still still the still Eph.6.11,1314.

In the date whas fever pies fath kim.] This is not spoken to construe, or give allowance unto any revengeful and cruel actions of Finces, and their spower of difference execute their own lusty, but he thereach, bettier the full ofference in the state of the stat

pulfat punperum takerma, regumque turret. The power of a King is as little against death, as the power of the meanest beggar. And therefore some have observed, that whereas when David is mentioned upon other occasions, he is usually spoken of by name of King David; when his death is spoken of, there is no mention of his dignity and office, but onely of his name,

and there is no discharge in that wer ] Or , no weapon wherewith we can prevail in our wir, with death. There is no apparatus bellicus against fuch an Adversary, no arrow or javelin that a man can let flye in this combate : Or, there is no miftion into this can let sys in this combate: Or, there is no million into this betted, in wish adoth any man go forth to make war against death. So the word stemeth to be understood, Pfal. 78-49. with 37 megallets of 18 or 38-400. So Symmethus rendered it. It is not possible to stand in battel array again such an adversary: the Spraugion tender in thus, as keep a mean of the standard of the stan or an Exauctoration from ... at warfare. There is no protecti-

danger, or hope of advanage , do all that is commanded him by a blind obedience, but he confidered he fealow whereas he had all death.

\*\*The commander of the knowless of the confidered he fealow whereas to find our a proper fealon, and right ways to apply hinding the well-defined whether the fealow whereas the find our appear fealon, and right ways to apply hinding the well-defined whether the fealow where the find our appear fealon, and right ways to apply hinding the proper fealon, and right ways to apply hinding the proper fealon, and right ways to apply hinding the proper fealon, and right ways to apply hinding the fealow of the fealow which the fealow whether the fealow ways the fealow of the fealow which the fealow whether the fealow was the fealow of the fealow which are the fealow whether the fealow was the fealow whether the fealow was the fealow which are the fealow when the fealow whether the fealow was the fealow whether the fealow whether the fealow whether the fealow was the fealow whether the fealow whether the fealow was the fealow whether the fealow whether the fealow was the fealow whether the fealow whether the fealow was the fealow whether the fealow whether the fealow whether the fealow was the fealow whether the fealow whethe

eth to paffe, that the mifery of man is great upon him. This walth over must be to his own hurt.] With his wonted transition general is to be applyed to the particular case, a man by incurhe passet ho to the observing of another Vanity which was to

Chap. viii. be found amongst men; I applyed or gave mine heart unto every work, as Chap.7,25. teaching us with special attention to observe the wayes of Gods providence in the world, Pfal. 111.
2. 1 Per. 1.10, 11. When he was thus considering of the right means of living comfortably, by yeelding due obedience unto Government: He found that some Princes were so tyrannical and intolerable, that it was very hard for men to live quietly and intotexate, direct was very nate for men to live query under them, they go on without controls, and miletrably affile the poor people, Prov. 38. 15, 16. for whole good and confort they were appointed, Rom. 13.4. God thus pleafing in his Juftice many times to punish the fins of a Nation, by giving them up into the hands, and under the will of unrighteous Governours, Zach. 11.6. Hof. 13.11. Job 24.20. Ifa. 10.6. & 14. 20, & 19.4. But he showesh the vanity of such Tyrannical courses. They tend at last to the surror those that use them the Rod which beareth the children, is usually at last thrown the Rod which beareth the children, is usually at last thrown into the fire. As their power hath put into their hands a greater liberty of sinning, so hath it heaped up for them a greater measurg of wrath, 1sa, 10.12, Dan. 11.36—40. Isa, 14.4—23.

mealing of watch J fa. 10.1. Dan. 11.36—10.0 I fa. 14.4—13. 18. Reg. 13.9.3.0 V. 10.0 And fo I few the wicked havind, who had come and 
one from the leads of the Hay: and they were forguten in the city 
whose they had fo down: Thu is 41/0 vanisty. I hade words are 
obforce; from understanding the former part of wicked rulers, 
and the latter part of good rulers: others, the whole; onely 
wricked ones. The film of the former fanls is this, When I 
confidered the rule of Tyants over others, I observed that 
when they were deed and obtained, they did as it were come and 
return again in their children or wicked fuceflours, who reignedit lies them. 10.8 #1.8.1.0 or when they had been denived. ed like them, Job 8.18,19. or when they had been deprived and deposed, and so as it were buried. I saw them return to and the special of the control of th buried in fo much flate, they were prefently forgotten, neither the nobleneffe of their families, nor the flatteries of their creatures, nor the magnificent monuments ereded for them were tures, nor the magnificent monuments erected for them, were able to prefere their names from roternates. Pf.la.79, 10, 35, 36. Prov. 10,7. By the place of the Holy, or of the Holy one, as Hab. 3. understand the tribunals of Judgener, whereon they fit as his Vicegeronts, Deut. 1.7. Pfal. 82.r. Exod. 22.28. 1 Chron. 29.23. 2 Chron. 19.5. By coming and going, feems

fee afar off, or if they do, yet because evill feems far from them, therefore they go on securely, abusing the goodnesse and long-suffering of God unto presumption, which should have led

them unto repentance, Rom. 2.4.
First, we here see that there is sentence pronounced against every wicked work, Ifa. 3.10,11.

3. That the fentence being pronounced, though it come flowly, yet it will come furely against ungodly men. It is every day necercand neerer, and the longer it flays, the more heavy it will be. It comes with feet of wool, but it will fitthe with

yy i will be. It comes with section would be hands of lead, Gen. 6.3.

4. That wicked men abule Gods patience unto prefumption, and because they see all well with them, do dispite his threatenings to their own destruction, 1sa. 5, 19. Jet, 5, 12. & 17. 15.

2 Pet. 3.4. Ezek, 12,22, Plal, 55,19.
5. That Impunity maketh wickednesse more excessive and That Impunity maketh wickednette more executive and outragious, and the heart of man is the more filled, and em-boldned in wickednetle, by how much the more experience it hath of Gods flownelle to wrath, Matth. 24,48,49. Prov. 7.18,

hath of Godel hownelle to wrath, Matth. 5.48,49. Prov. 7.18, 150. 2 Pets. 3, 26 de force of man is full in thum, or 15 fully fatter to the hoart of the force of man is full in thum, or 15 fully fat in them to de civil. 3 is belief in them 6.0 Aquits: therefore the force of man de cuit, a 43 de nagelit, with a feoral and profumptions descrip to Symantonicus: the phrate north an height of conditions and relaberation of infull couries, called in the force, the condition of the conditions of the c

V. 12, 13. Though a finner do evil an hundred times , and his V. 12, 13. Though a funter ao evot an isonarea times, ann uns dagus le prolonged, ye fuire; I known, Rc. I Here he answereth the Tempetation whereby good men are apt to be offended at the prosperity of wicked men, Pf. 13, 73, 23, 19, 12, 12, 11. and wicked men to be hardened in their fine thereby: Though a finner do

men to be histedened in their first thereby. Though a finner do continue to do evil, and fefery pentilment an hundred times, nearly continue to do evil, and fefery pentilment an hundred times, new to force, as Chiap 4.3.

In ever fo often, as Chiap 4.3.

end bit days the pradinged] Or, his punifiment edays of the door God do put off his angier, and not first inway execute it upon him, Chapp.11, fla.48.9. Deut.44.0. Exed, 2.1.2. yet furley I know, and do conflictuty affirm, Thus it thall be well with them that fear God, I fla.3.10.11. In order of the confequence is inverted, and fift the remainteration of good men is mentioned, before the punifiment of evil men, to firenghen their faith, and to comfort them againfift the opportions and impaired of their potent and everfative, because usually the rage drysmits of their potent and everfative, because usually the rage drysmits which few before him! This is the churafter of a good man, which few before him! This is the churafter of a good man, but for the churafter of a good man, but for the churafter of the churafter of a good man, but for the churafter of a good man, and the churafter of the churafter of a good man, and th

wast to commend their nearts shid conficiences unto him in well doing, 16.8.13. When wicked men profper and rage, they fees not, they fear nor their cruelty, but fill they hold falt their integrity, and go on fleadily in obedience and patient wait-ing on God.

ing on God, But it shall not be well with the wiched, neither shall be protong his dayer, which are as a shadow I to shall not well. This is a sections, lesse being said then is intended: for the meaning is, It shall be very ill with him; as Exod. 20. 7. Pfal. 34.5; Rom. 1. 16. Pfalm 84. 12. Ifa. 42. 3. Rom. 4.19. Revel. 12.

neither shall he prolong his dayes ] Long life is oftentimes promised as a bleffing, Prov. 28.16. Exod. 20.12. Plal. 91.16. Provez. 2. and the contrary threatned as a curfe, Pfal. 55. 22. 1 Chron. 3-9.3. 2 Chron. 19.4. By Coming and going, letters be incimated the administration of the public folice of Government, ellewhere experted in the like manner, by going in and out before the people. Numb. 27: 17. Dest. 32: 2. 1 Reg. 37. Re

in the fift of the two former: fenfes, sie Alsean. optically, and so is placified after a ferming instead Symmetrial: or where whatever they did was accompted Right, and so is in ppliable to the latter fenfe.

This is Alf Primity | All the owner and pionpo of wicked men of in their life, and funerals, si but mere Varity, fince when they are gone, their mense and memorials periful with them.

V. 1. Bessule fenture againfl an evil work is not executed by the statement of the control of the state in their prosperity, whereby they are many times hardened and ensnared, Pfal. 69.22. Hos. 13.6. V.15. Then I commended mirth because a man hash no bester thing

under the Sun, then to eat, and to drink, and to be merry, &c. ] Some make this to be a fenfual and carnal deduction drawn from the former observation, that since by a mans most circumspect walkvery writed work; 113, 110, 12.

Secondly, The the Lord's flow in putting that featence in lag for earn more free hinleft from a retile, then it he lived execution, being willing that men hould repent, 2 Pet. more lookly, and fance vil men do many times go away with 3.9.

the best way to take our pleasures, to eat and drink and be merthe per way to take our presumes to eat and think and be ther gratifie our licentious defire, 1 Cor. 15.32. If2.22.12,13. Amos 6.3-6. Pfal. 73.11,12. But I rather understand the words in 6.3—6. Pisi.73. II, 13. But 1 rather understand the words in the fenie formerly expressed, Chap. 2.4. & 3.12.13.22. & 5.18. Since it is impossible for a man to free himself from those com-mon vanities and temptations which are under the Sun, Therefore there is no greater wisdome, no better remedy of our prefent vexations, then to compose our hearts in an holy calmtent vexations, then to compose our nearts in an noty camp-ness and security, not ever curiously or querulously to inquire into the dark providences of God in the world, but with an holy submission to commit our selves to the Lord, and in his holy fubmiffion to commit our felvers to the Lord , and in his feat, and with herefulnelfie and thankfiging to enjoy the prefent bleffings which his bounty lath betforwed upon ur, without any unquistraffed fight; at the disorders we facer any anxious and follicitous thoughts coulding any things which the fourner was used; and the state of the fourner was used. The state of the fourner was used to be found to the fourner was used to be supported to the fourner was used. The state of the foundation of the foundation is the form all his labours greater.

which a man can reap in this life from all his labours; greater benefit he can never expect from anything under the Sun, then to have food and rayment, with cheerfulnesse of heart in

V. 16. 17 When I applyed mine heart to know wisdome, and to see the businesse that is done upon the earth. He have concludeth with a reason why a man ought not anxiously to perplex or dis-quiet his thoughts about the works of Gods providence, in the Government of the world, why good men are afflicted, and ill men advanced; because when a wife man hath applyed his mind, made it his businesse, broken his seep in this inquiry, yet he shall come short of what he promised himself, and must at last acquiesce in the Soveraignty and Dominion of God, whose works are unsearchable, and whose Judgments past finding out: therefore we must suppresse all rash centures of those things the reasons whereof we are not able to attain unto, and with calmnelle and tranquility of fpirit, labour to enjoy pre-fent comforts, rather then to buffe our felves with curious and

fruitlesse inquiries.

to see the businesse that is done on the earth That is, to discover and get a clear, distinct and satisfying accompt of all the ver and ges aclera, diffined and faithying accompt of all the works of God providence in the world, to comprehend the reasons of the administration and Government therest, to have a solitonal view of the compreges and whole farme of himman efficies, to reconcile all the freming abluralities and inconguistics which appear in them, to look exalty into the Temperament and Camposition of formany infinite, and comprehensing the state of the state o trary events, unto the making up of one most exquisite and

neautiful work.

for there is that meither day nor night feeth fleep with his eyes.

As Chap. 2.32. This he speaketh of his incessant study, in
denying himself necessary refreshments, out of the intentnesses of his mind in this inquiry, as ftrong and fixed thoughts will keep away fleep from our eyes, Pfal. 127.2. Eclef. 5.12.

Cannot pertectly undestraine, or learen into the counted of orthon; so char no one or taken had be unrewarded, relev. God in the government of humanes efficies, his feter judge intent, his admittable contractos, his various widene, Job 111. Our perfons, our times, our limployments are in the hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they have the contract of the hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or difpose of us as they hand of God, men cannot do to us, or diffose of us as they hand of God, men cannot do to us, or diffose of us as they hand of God, men cannot do to us, or diffose of us as they hand of God, men cannot do to us, or diffose of us as they hand of God, men cannot do to us, or diffose of us as they hand of God, men cannot do to us, or diffose of us as they hand of God, men cannot do they hand of God, men cannot do to us, or diffose of us as they hand of God, men cannot do to us, or diffose of us as they hand of God, men cannot do to us, or diffose of us as they hand of God, men cannot do to us, or diffose by widome, (the Two great Engines and Instruments of discovery, Jaxian unto it. He doth not hereby discourage us and what uses we are affected for objects. He doth not hereby discourage us and what uses we are finested or, other air pleases thin, order we are directed to observe, Pfall 111.2. & 104.14. & 105.5, the control of the large of the Name, whole our wages, as may be nothed to the control of the large of the Name, whole our wages, as may be nothed to the control of the large of the Name, whole our wages, as may be nothed to the control of the large of the Name, whole our wages, as may be nothed to the Name, who the large the large that the doth, how contrary (there is appear unto humant reason, is right coulty, hollity, and wiskly done. Secret and wonderful his many against the control of the state of the Job 9.2-14. & 40.2,3. Rom. 11. 33-36.

#### CHAP, IX.

IN the end of the former Chapter, the Wife man observed the secret and hidden course of Gods providence; and in this, proceeded in the land argument, traing nonce of a con-time things, whether nature, that local him; mough ne guide diministration of the world in the common Events which doe qually beful both the good and the bad, even as death at depending on the providence of God, and not on the counter that hapnesh to them all alike, verif, 2,3.3. Whereupon he of man, Rom. 9, 16. Jer. 9, 23, 24. 15, 47, 9. 3mm, 4. 13, this, proceedeth in the fane argument, taking notice of a conthe last hapnesh to them all alike, vers. 1, 2, 3. versations to with the state of we should comfortably enjoy life, and the good things thereof , while we have time to do it , and not defer it till it et, while we have time to do it, and not deter it till it | Some would have their words, and to toward to verf. 13, 60 be too lare, because when clear homes, is deprived us of the perseng indigence of the first all the comforts and delights which this prefent life doth at and Epicures upon the dectine of providence there of a duto us; upon which occasion he praiself his before death, because therein we larve the liberty of enjoying all ward things, and the different first of the form of them; and death of the control of the death, because therein we have the liberty of enjoying all ward things, and the different first of the following the control of the death. Detailed the control of the death of the control of the control of the death of the control of the death of the control of the death of the control of the control of the control of the death of the control of the bereave us of, verf. 4, 5, 6. And therefore fince the dayes of

they had not deferved : fince a man gets nothing by his holi-lour life are but Vanity, we ought with much cheerful nells and entile, not lofeth any thing by his wickednelle. It is therefore intention of mind to copy all the sweet contentments which intention of mind to enjoy all the lweet contentments which life doth afford us, yet fo. 2s not to leave the duties of our Calling undone, this being all the portion which we can have in this life of all our labours, verf. 7,8,9,10. After which he falleth into the contemplation of another wonderful providence of God, whereby events feem to befall men rather by chance, then by reason and counsel, and contrary to those previous dispositions by which we are led to expect far different effects Jiffontions by which we are led to expett far different effects toom those which do come to palle, verf.11. The reason where of in part he fullylynn, namely, the invincible ignorance which is in all men of the proper featons wherein actions are to be done, or elfe disbility to forefee and prevent the evils which are coming towards them, and do indeeding furprise them, verf.13. Latily, left he should because dictase unto using increased the district of all good means comment after by chance, in regard that thing the ment the excellent use of godly widoon to deliver us out of furth dangers, by an example of One poor. then by countd, I fe threwth the excellent use of godly wisdom of edivert so not fut changers, by an example of One poor, but wifeman, who being in a little City meanly mand and definede, did by his widdom ediver it from the power and military assumed to a mighty King which came against it. Yet thewing with a very great Vanily amongst men in englecting fo wise ama because of his poverty yeer, 12, 14, 15, 16, whence he concluded, by thewing the excellency of wissione, that filter wissome is better then chancous and building power, and wished they came wissome the concluded that the conclusion of the conclusion is better than changons and building power, and wished they came wissome the conclusion of the co and then all infruments of war. And withal, that as one wife man may avert much danger, fo one wicked man may deftroy much good, verf.17,18.

> A Li this I considered in mine beart ] I gave all this to my heart. I laid it up in mine heart. It noteth fpecial fludy and attention thereunto , Luke 2, 51. &

11.14. cent to declare all this]. To prove, examine perfectly to understand, and clearly to matieful all this. The word figurities to quife and purge, because when a thing is folyide and declared in the mort difficulty known, a Cor, 316, 177, 18. Total the Rightesan, and the wife, and deler work; are it the hand of Gal. Thus the persons and works of the belt and most hand of Gal. Thus the persons and works of the belt and most

hand of Geld That the perious and works of the belt and most prudent men are not in their own power or disposit, but are guided by a Divine providence, and by a fecret, invitible, and unpreventable discitation from short, by him who worketh all things, by the counsel of his own Will: To be in the sand of Ged, noteth, 1. Subjection to him power, John, 278, Mattha, 38, 18, John, 222; a. Direction and guidate 20, 14, Evol 3, 2, 44, 3. R. Ulling by him own for the complete of the country of the Body of the country of the country of the country of the country of the Body of the country of the country of the country of the country of the Body of the country of the country of the country of the country of the Body of the country of the co fible Government. So the hand of the King, notes the com-nand or order given by the King, I Chron. 523, 4. CU-flody and protection from evil by his care, Efter 2.3, 15a. 62.3, 10h. 10.28,20. Our works are transfinent things; and as they come from us, feem to vanish away, and to be no more, they are quickly more of our hands: but they are always: in Gods lunds, and written in his book, he referved them unto the cime of Retribution, and keepfeld as each Record and Regifter of them. So that no one of them shall be unrewarded, Helv.

whom he will, he hateth whom he will, Rom. 9.11, 12-13,13, 6.

No man knoweth any thing that is before him: no man can discover the counsel or the love and hatred of God by any outward things which he looketh on, the fame things equally hapning to the good and to the bad, Chap. 8. 7.4. Matth. 5. 45. Or, no man can know whether the things which he loveth, or the things which he hateth, thall befall him , though he guide

Some would have these words, and so forward to vers. 13. to

dition here under the Sun, reftraining and limiting all the con- Learned men have conceived unnecessary. Some rendring is dicion here under the Sun, reflixining and limiting all the confided vents of worldly things by the holy hand and wife provided the confided vents of worldly things by the holy hand and wife providence of God.: And all the precepts which might notherwise hem to favour of Sentiality and confidence of the dead. Yet quickly palling a judge-flow of the providence of the confidence of the confidence of the confidence of the providence of the confidence of the confidence of the providence of the confidence of the providence of the confidence of the providence of the providence of the confidence of the providence of the providence of the confidence of the providence of the providence of the confidence of the providence of the providence of the confidence of the providence of the pro

and evil kings threated unto evil men; yet Gold ofto proced in the execution of these promise and threatings, as
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taith then of Juffice; and that the events of the world, were all rather fore Interpreters do most agree. As for him that is joyned to, then of places; and that the events of the world, were all rather place interpreters no most egree, and not make it juyined to, cafual and contingent, then either predetermined by the county of its a companion of the living, He hath hope. While life jeefel, or governed by the providence of God.

Chap. ix.

thate and condition, towards Good. Not that any man is per-fectly righteous in this life, Chap. 7. 20. but inchoatly by the first fruits of the Spirit. Comparatively, in oppsition to the wicked. Evangelically, by fincere dispositions of heart, and by the ordinary prevalency and doministion of grace.

to the clean and unctean] Between whom great difference

was to be made . Bzek. 22.26.

and be that [weareth] Namely, failly or rashly, without truth,

that is, prevous and troumetoin unto nant to ocnous, a great person while ne liver; sin a better and more hopeful condition temperson unto him to confider, that just and wrife men then the most honourable, when he is laid in the dult. The should be exposed to the self-fame miseries, with sols and un- Scripture suctin the metaphor of a Dogs, oc denote the visit and un-

1. a. 5. 16:49. 17.

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- set also the heart of the four of mon is fill of evil geo.] Tea also

- set also the heart of the four of mon is fill of evil geo.] Tea also

- set also the heart of the four of mon is fill of evil geo.] Tea also

- set als things here below; they judge it vain to ferve the Lord, they with the king of terrours. 2. Hereby they are fee feriously to diffificall theats, they under use to love, the by the behavior of the control of

madnile, all for of turious, headstrong and esperate execut, with boldselfe and prefumption. See Chip. 8.11.

\*\*sid after that they go to the dead! After a life spent in mindnessed for full sides. Or, Their later end is to light, wherein onely they can work, John, 4.1 [16.3, 18.5, 19.16].

to fet down fitch rules de l'anaquillistes sinis , a may make a ma condortable to diget the vanicies of this life, and freestly to puffe over the time of this pilgrimage letter.

All things come after to All.

All things come after to All.

The single time and the same fire and all the single time and the same fire and all the same fire and same fi or as a companion or the swing, are naturage. While the re-diction governed by the providence of God.

one count to the registers and to the wicked &C.] Mofes due in
through, and to mend his condition; four good things how en event to the righteness and to the widerd, Roc.] Mofee dye in the wilderdelig, as well as the fet the mornment, Jack haden in the wars as well as Abad. It also the morn with a position of the responsibility of the Rock haden in the position of the Rock haden in the position of the Rock haden in the position of the Rock haden in the Pharonh 2 of a Doeg by Saul. And ufutilly, as to outward hings, the earnings into each fide of the worft men, plat, ps. 1.

1. The righteness and the widerd I in regard of their fpiritual flate and condition, towards Gall. Next that say man is perfectly righteous in this life, Chap p, 2.0, but included by the Rock haden in the Rock haden and condition, towards Gall. North that say man is perfectly righteous in this life, Chap p, 2.0, but included by the Rock haden in the Rock hade renders it difficently from all, 57 like it normal rais days a like (50 like). Who is there that communicates which to tward all the living ? They feetune follow, not the written Text, but the reading 3 and to by communicating, mean joying in Ellowthip with the living; Who is there that thall have the common that the living a Surely norm. As the condition of the living a Surely norm to the living a surely norm and the common surely normal raises and the living as the living was to be made [Exck.2.3.6].

to him that furfighted, and him that furifications.] That catefully observed, or preplanely neglected: the worthip of God; as we fee in the examples of fromourn and Jehu.

as we fee in the examples of fromourn and Jehu.

as we fee in the examples of fromourn and Jehu.

as we fee in the category of the doubling of the prefix Capb, nortest an equal comparison, and absolute finditude be perfix to the form of the comparison, and absolute finditude be passive fend, thus, Whostover that I be choosen unto any life, seems the thions compared. Gin. It is a see a set of the comparison of the compa actively, with a different punctation, thus, Whofoever chooseth any thing while he is yet alive, he hath hope to compafe and to office his defire. 2. By keeping to the written Text, in the pative fend, thus, Whofoever final be choosed unto any piff, or condition of life, he may therein have hope; which make the condition of life, he may therein have hope; which make the life, it is a different which we render; to give the condition of life, and the life has a different white for the life of the life, and the life of and be that frewarth] Namely, falfly or rafuly, without truth,

Living, being usually taken for the Subflantive or abstract, to

wit, for life; as Gen. 27. Pfal. 21. 4. Prov. 18. 21. Pfal. 43. 3.

who doth for verence the great Name of Cod. Drun. 28.

who doth for verence the great Name of Cod. Drun. 28.

the state of the street should be subflantive or abstract or should be subflantive or abstract, as the subflantive or abstract or abstr that by the case in the period of the result of of the result

netic and fenfuality, then they dec. Or. Thir liter end in o light, wherein only they can work, Joh. 9.4; Ifa.38.18,19.Pfal. Others, After their, (F.) Following their own heart, maning feart their own lufts, they do it all fall into the pit. The same only pertinent month in place, knowing that they had after their own lufts, they do it all fall into the pit. The same only pertinent month in place, knowing that they had designed that the preferat comforts of this world, are for the utility of the same of t

Annotations on the Book of Ecclesiastes. to enjoy the world, and willingly to leave it when God are the fubflantials of ourward bleffings, 1 Tim. 6.8. Having

calls.

but the dead know not any thing ] This is not spoken absolutely, for the spirits of just men are made perfect, and are with Christ; but according to the subject matter in the context, They know nothing of the things of the world, or any outward sey know nothing of the things of the works of any others comforts and bleffings here below under the Sun, they can no longer be delighted with the knowledg or fruition of earthly

& 5.18,19. & 8.15.
for the memory of them is forgotten] They are wholly removen trout an imment som wormy convenient in min men; the no a awares some, it is to be undertrood not abolately, as their houle, their families, their friends know them no more. | if they were never to mourn, Chap, 7. 2. this was the fin of the

moved trum at mainter and worting convertation with men, therefore the firm of And becaule is we endelfe to recount particulars, therefore he concludes his general. That they have acc any more a portion for ever in any thing under the concemplation of any worldy the fruitton, fo much the contemplation of any worldy things; They carry any nothing with them, their glory, their contents do no not defend after them. A coveress man doth no more done upon restlib, nor an ambitious man upon honour, and the contents of the cont no more dote upon wealth, nor an ambinous man upon noneur, nor a fenfual voluptuous man upon pleafure, all their thoughts, defires, emulations perifit, therefore if ever we will en joy the good bleffings of God, it must be while we live, because there is good bittings of Sood, it must be white we live, becaute there is no knowledg nor wrifdom in the grave whiter we go. Pfal. 49.

7. Luk. 12.0. Job 3.17.18, 19.8. 7.7—10.

V. 7. Ge thy most set by freed with joy, and drink thy wite warp hear? I has much as the dead neither know, nor

with a mort piece; I mak much as the dead neither know, nor enjoy'any of their worldly bleffinges; and in as much as Good gives them to his fervats in love, and as comfortable refresh-ments muro them in the day-got their vaniley. Therefore has bettered tugoo a cheerful fruition of them, while we have time and liberty fo to do, that fo the many other forrowes and bitterand liberty to to do that to the many other forrower and bitter-nelle which they shall meet with in this life, may be mitigated and sweetned unto them. He speaketh not/as some conceive) of sensual, epicurean, and brutish excesse, but of an honest, decent, and cheerful enjoyment of bleffings, with thankfulneffe and in the fear of God.

no in the iear of God. Go thy way] It is used adverbially, as much as Age igitur, eta Agedum, by way of adhortation, or encouragement; as Gen. 19.
32. Prov. 1. 11. Ecclef. 2. 1. 1/a. 1. 18. & 55. 11. Since in death thou canft have no love, nor fense of any outward bleffings, therefore hearken to my counsel, make use of thy time, and en-

therefore hearken only comfed, make use of thytimes, and en-joy mercies while thou mades.

Joy mercies while thou mades, and the state of the state

day of cohabitation, that they fould not depart one from the with the found in the control of th not fo exceffive as the luxurious and fentual pleasures of foolift Epicures, yet they are far more pure, fweet, and fatisfa dory, as having no guilt, no gall, no curle, nor inward forrow and terrors attending on them, Nehem. 8.10. V. S. Let thy garments be atwaics white ] Food and rayment | for there is no work, nor device, nor knowledge, nor wifdome in

directed unto cheerfulnesse in the one, he here directs unto de-cency and combinesse in the other. Whitenesse was anciently cency and commente in the other. Whitenette was anciently an expression of things pleasing and delightful. Albofque dies borasque Serenas in Silius Italicus. Candidus & felix proximus anuss erit, in Ovid. So the white stone of absolution, is called a ansus ers., in Ovia. So the white stone of abolition, is called a white stone, Rev. 2. 17. the Affects on which persons of honour did ride, were white Affes, Judg. 5. 10. In like manner they did use in the Bastern Countries to use white garments, as expression.

things Job 14.21.

mitter base they any more remord] He (peaketh nor of the remard of a holy life, for forthe dead have a created, because their works dollow them, Reverla, 13.5. but he speaketh of the works dollow them, Reverla, 14.3.5. but he speaketh of the comfortable use of coursard blefings, as the onely remard comfortable use of coursard blefings, as the onely remard which world by things can afford them for all their labout; as it is more plainly expounded in the next verse, and Chap, 3.23.

\$\frac{5}{5},18.8.6.11.8.19.8.\$\frac{1}{5}.\$\f and chearbilitetics on the other fide, Blacknetle is the colour of grief and forrow, Jer. 14-2. They were won to und white garments at feafts and joyal folemnities: when he faith, let them be alwaies white, it is to be understood nor absolutely, as

hath bestowed upon us.

V. 9. Live 19 pills with the wife whom then loves! See Life, or enjoy life. So Symmachus, & not always (wis; as I Pet. 3.

10. Ecclef. 2.1,24.
with the wife whom thou loveff Therefore he speaketh not

Prov.5.19. Gen.26.8. It notethalfo the difference between Prov. 5.19. Gen. 20.0. At most mails of the difference between conjugal and adulterous love, that is, a love wherein a man may live joyfully, or may (weetly enjoy his life with comfort; whereas the pleasures of the other lead unto death, Prov. 2.18.

whereas the pleasures of the other lead unto ocath, trov. 2.18. 25.32—11.8 ch.56.33.33.8 ch.56.33.31.8 ch.19.1 As Chap. 6.12. This is repeted again, a tom flut unit me middle of all our carefully concumum. that they are perithing and Temporary things. This living loyality All our days, is to be underflood as the disneyt, in the concerver, with relittifion to the duties of picty and insight in intensity in the concerver, and allo it intimates the duty of combination, 1 cor. 7, 2, and allo it intimates the

do it with thy might] Vigorously, industriously, instantly, do not flack time, nor defer it till it be too late, Rom. 12, 11. 2 Theff.3.8.Tit.3.8,14.

the erave whither then reeff In this life thou haft opportunities and providence of God, to give him the praise of our fuccesses. of doing good, of delighting thy felf in the fludies of knowledg and quietly to bear what ever milearriages he hath ordered to and wildome, of improving thy strength and invention to pleasure thy self and others, Therefore work while it is day, 125, 26. and while thou haft yet an opportunity, Joh.9.4. & 12. 35. Gal. 6.10. while there is ftrength in your hand, while there is wildome in your head, while the vigeur of your fa- hath made way unto them. Therefore to prove that even able culties laft: for in the Grave, or in the state of death, wife, and skillul men are subject in common with others unto whither thou art every moment. Baltening, there is no limited and extensive in common win others unto place for any of these times of the characteristic forms of the char Though this be appliable unto all duties of piery, and sharity. Should feem that His Time, noteth the Time of evil and calayet the fcope of the place syms principally at the enjoyment of the comforts and commodities of this prefent life, which we are cheerfully while they are put into our hands, to enjoy, and not put them off till death, when we shall have neither skill nor ftrength to use them. Here also we may observe what manner of delights he alloweth them, namely, fuch as artife from honest labours, and are guided and moderated by art, knowledge, and wildome. Our delights must not be sensual

but rational and industrious.

V. 11. I returned and faw under the Sun, that the race is not to the fwift, nor the battel to the lirong, &c. ] These words some make to be the observation of another Vanity under the Sun. to wit, That Events and Successes do sometimes fall out quite otherwise then the preparation or probability of second causes do feem to promife: That things are fo done usually in the world, as that no reason can at all be given of them, Others makerhem a kind of corrective to the former precept, of living joyfully in the use of all outward bleffings; Though it were to be wished that man could thus eavenly and comfortably passe over his dayes, yet when I further considered, I found, That no man can ever enjoy a stable and constant Delight in this world, in regard that future events do oftentimes quite vary from those principles and preparations which went before them. The words feem to have relation both to the general scope of the Chapter before, Touching the powerful and un-fearchable providence of God, Chap. 8. 16,17. & 9.1,2. and also to the words immediately preceding: for whereas he had advised. That whatever our hand findeth to do, we should do it with our might: Left any man should thereupon presume, that things must needs fall our according to those abilities which he bringeth unto the effecting of them, He here di-rected us to look up in all our works, above fecond causes, not to trust in our own gifts, nor to attribute any thing to our own fittength, to remember, that it is not in him that willeth, are in him that runneth, but in God who sheweth mercy, Rom. 9.

16. and accordingly to implore his affiftance and bleffing in all our labours, who workerh all our works for us, Ifa. 26. 12. P[a].127.132. Deut. 8.17.18. Prov. 10.22. Jer. 9. 23. And having done our duty, and used such good means as God affordving done our duty, and nied unt good means as God anorath, then quietly to refer the fuccefft unto God, in whole
had are all the wayes of the children of men, and upon whole
good pleafure do all the filters of things depend.

I returned and To feel The Infinitive Mood is put for the
Indicative; as JECI.44, 728.413.10.

I fave under the Sun! I confidered the things which are done
to the sun of the sun of the first of the confidence of the sun of the first of the firs

in this Life amongst men, and found by my observation, That the rate is not to the smile! That swiftnessed doth net ever avail a man to win the prize, or to escape danger, 2 Sam. 2, 18, 23.

place, Chap. 10.6,7. Pfal. 127.2. David was put to defire fupplyes from Nabal; and Chrift, in whom were all the treasures

21.26,27.

nor riches to men of understanding ] We read of rich fooles, 1 Sam. 25.2,3,25. Luke 13.16,20. and of poor wife men here,

nor yet favour to men of skill] Joseph cast into prison, Daniel in the Lyons den, David hated of Saul.

But Time and chance happeneth to them all Their Endeavours do arrive at fuch a fuccesse as the counsel of God had preor- wrought by a poor man whom no man made any accompt of dained, which is wholly hidden from our eyes, and therefore nor expected any such good from, being an obscure unknown feem to fall out many times rather at adventure, and cafually, person : and when he had wrought it, no man looked after then according to any tegular means that have been used in order unto them. . Whereby we learn, that Divine providence hath a wife and holy hand in ordering the most casual and forsuitous Events, to the execution of his righteous counsels, 1. Reg. 2.34. Efter 6.1.—11. 1 Sam. 6.7.—12. 2 Reg. 3.22—
24. He doth not hereby difhearten us from the use of means, but direct us in the use of them, not to septifice to out own het, but direct us in the use of them, note to facifice to our own thet.

- V. 174. The words of wife mus are beard in quiet, more then the
not to glory in our own wildom, but to trait upon the bleffing

- or of him that ruleth among foots?

Are heard, that is, ought to

V. 12. for man alfo knoweth not his time | Events are then faid to be cafual, when no pravious knowledge or counsel mity, which many times befalls a man when he little dreams of

it. This is called his day, or his bour, Plal.37.13. Joh. 16.4. & 13.1. Calamity comes as a Thief in the night, unfeen, unexpected, Matth.24.50. I Theff.5.3. Luke 12.20. Or as a fnare

which a man thinks not of, Luke 21.35.

As the fiftes that are taken in an evil net, [evil and exitious into them, and as the birds that are caught in a fnate; fo are the fons of men suared in an evil time, when it salleth suddenly upon them. Many times when we think things go best with us, as the fish and the bird go with much hope and promise of good to themselves, unto the bair and snare: fo men fall into cyill by those very means by which they promised much good civil by those very learn by which in they promised mutat goods unto themselves, Efter 5, 12. Pfal. 69, 23. 25am, 13. 28. Lute 12.19,20. He intimates hilkewife, that as the wildom of man can easily deceive the simple birds, to the providence and power of God can be too hard for all the wildom of men, and ensings them in their own counsels, Job 5,13,13,14, Prov. 11.5.6. He can suddenly infatuate them, Ifa. 19.11-15. or fuddenly ftart up fome unexpected circumftance, which fhall vary the nature of the whole bufneffe, though otherwise never fo wifely contrived, 1 Sam. 23.27, 28. Job 22. 10. Pfal.

V. 13, 14, 15, 16. This wisdome have I seen also under the Sun, and it seemed great unto me: There was a little city, &c.]
These words may be understood either as the Observation of Their words may be understood tither as the Observation of another Vanis, namely, the difference which is showed unto middom when it is over-clouded with poverty, by the example or parable of a little City, delivered from a great King, by a poor delptifed man; or clie in Relation to the words near preceding, thus; Thought be true, fair fometime Events fall out contrary to the fecond cause, so that even wise one and disponited in their works of those each white regularly flouid bear englished upon them. I make the contraction of the contrac times God doth deny fuccesse to the most proper and probable times don used environments of the most proper and probable causes, so doth he arother times give great deliverance by unknown and unthought on means. The scope is to show the excellentuse of wisdome, and how highly it is to be valued, though it be as a treasure in an earthen vessel, 2 Cor.4.7.though brought unto us by mean hands : as David bleffed God for the brought unto us by mean nands: as David Dielted God for the wife counfel of Abigail, 1 Sam.2,32,33, and Naaman rejected not the advice of a little maid, 2 Reg. 5.2, 3,4. wildome in but a woman, faved a city from destruction, 2 Sam. 20.

16—22.

It feemed great anto me] However the wildome of the poor man was undervalued by others, yet it feemed very great unto me; so much the greater, by how much fewer helps and means he had to attain unto it.

There was a little City, and few men within it ] Here in a parable, he sheweth the excellency of wisdome, by the greatnesse of the danger from which it delivereth; fer forth by a little City, with few men, and weak defence; affaulted by a great King, with a numerous army, and ftrong bulwarks: fo that the difadvantage was every way on the City fide.

now there was found in it a poor wife man] He found in it s yerbs active of the third person are used sometimes passively, of wildome, was ministred unto, Luke 8.2, Matth. 8,20, 2 Cor. 11a. 9.6, Hol. 10.2. God many times maketh one wife and holy man a means of delivering a whole people, Prov. 11.11.Gen.

nas 'verpas vira.
yet no man remembred that poor man This deliverance was

perion: and when he had recognize, no man looked after him, to return him any thanks for it, 2 Cor. 4.7. Then faid I. wildome is better then from the I Chap. 7.19. Prov. 3.12.8. 2.4. 3, 45. Hereby we are taught re-confider the goodnefie of things in comparison one to another, and to prefer that which is most excellent, 1 Cor. 12.31. & 7.38. I Sam.15.22.

be heard. As a fon honoureth his father, Mal. 1. 6. that is , he | bring it all to light, verfizo. ought to honour him.

are beard in quiet] That is, either are to be delivered with fubmiffion and meekneffe, Prov. 25.15. 1 Reg. 12.7. Or, Are to be heard with a tractable and calm fpirit, without pride or contradiction, lob 29.21.22, lam. 1.21. A wife man fpeaking, contradiction, Job 29.3.1, 22. Jan. 1.2.1. A white than pleasing, though without chamour, contention, or offensition, doth by his weighty and (eafonable advice, more calm the spirits of his hearers, and by his short and ferious council, more powerfully prevail with them, then all the angry and passionate words of such as have more power, but no skill to manage it: He regit distills animose & petition mulect.

V. 18. Wildome is better then weapons of war : but one sinner v. 18. svijaams is etter tota weapons of war one one limber definete much good.] Wildome is not onely better then ftrength, but then ftrength atmed and feconded with military provisions: the poor mans wildome did not onely deliver the City from the great King and his numerous Army, but from his bulwarks and fortifications which he had railed against

but one sinner destroyeth much good] By the opposition be-tween a sinner and a wife man, It is evident, that Solomons Wiseman here, is also a godlyman: otherwise God useth to infatuate and defeat the counfels of worldly wifdome, 2 Sam. 15.21. Ifa.19.11-14. Ifa.29.14. & 44.25. 1 Cor.1.19.

one finner] Some render it, Qui in uno peccat. He that in war through folly and inadvertency committeen one Errour, may through folly and inadvertency committed one Errour, may defiroy a whole army: for they (s), In bullo notice to percare. That one Errour of Abfolom in preferring the counfel of Huftai before Achitopheti, did undo his whole enterprize. But its rather to be underflood in opposition to the one pow wife mans, verf.15, one wicked man like Achan will endanger the Camp, Joh. 7.1-5. I Cor. 5.6 as one Leak in a ship, one spark in a barrel of Gunpowder will fuddenly undo all. One fool can throw a jewel into the Sea, which a thousand wife men cannot get up again : πολλακί ά, ξύμπασα πόλις κάκε άνθρός επαυρεί. Grextotus in agris unius Scabie cadit.

#### CHAP. X.

Nthe latter end of the former Chapter, he shewed the excel-Nthe latter end of the former Chapter, is thewest the exect-latent usef of Goldy wisdome in order unto transquillity, both private and publice, and the mischief which one fool might, do in deffroying mothe good: which list clause in that chapter, he proceeded in in the beginning of this, to demonstrate by three in-flances, thewing fift how folly deliverye a good name, which he illustrates by an excellent similated, yetf. x. Secondly, how it fpoils a mans actions and undersettings, which by wil-dom might be dexteredly managed, yetf. x. Thirdly, flow it defaceth a mans whole behaviour, and convertation,

Then he proceedeth to them the excellent use of true wifdome, in relation to our behaviour towards Princes, and Perfons in authority, whereby, through prudent Caution, meekand gracious deportment, a man may refusin in bimelf!

and may allay and pacific the difficulture which had been concived againful him, in the minds of the Ruler which had been concived againful him, in the minds of the Ruler which had been concived againful him, in the minds of the Ruler which had been concived againful him, in the minds of the Ruler which are death, and by their purrefution do tain the oyncreming those kinds of dilloyall Affections, He flowerth, First, First Rile and cacfain or difnen, which may be double. First, flower the Ruler againful usin our own particular perform, yet-4. Secondly, Envy or Indignation growing out of Errours in Government; when a man observes foollish and unworthy perfors to be advanced, and those more thomoustable and deferving to be depretifed and discountenanced, yetf, 5.7. nels, and gracious deportment, a man may reftrain in himfelf

would reach a nan to observe, in the which through the heat of passion, a man usually proceeded to a from bad to worfe, ver. 12, 13, 14. Cancerning which he sheweth, 1. The misches which they bring, v.12. 2. The vanity and fruites finess of them to the person that utters them, vers. 15. 3. The root of them, ignorance of civil affairs, and want of skill to converse with

know any thing of them, ver. 13,14.

3. In regard of inward Thoughts and Affections; concer-

bring it all to light, verl.20.

And because Princes might haply hereupon think themselves free from all ye or duty towards their people, because they should be free from all danger and rebellion from them: He should be free from all danger and rebellion from them: He doth therefore further them the necellary dependance which prince and people mutually have in regard of Weal and Woe. Thereby detering Princes from Tyranny and migovernment; (whereby they tutterly fubvert the end of Gods ordinance, which was for the peace and proplemity of the people.) And also disterding other unto the right nearns of Government, and proper vertues requifite thereunte; which are, 1. Wildom, and maturity of judgment, that he be not a child, verse 16. 2. Noblenesse of mind, not onely in regard of blood, but chiefly in vertuous endowments, raising the soul above all forchiety in Verticulor endowments; raining the toil above all tor-did and bafe defigns. 3. Temperance and fobriety, eating and drinking to ftrengthen unto duty, not to difable or indifpole unto it, nor to incroach upon it, verf.16.17. 4. Diligent At-tendance, and superinspection over the house of the Commonwealth, that there may be no ruptures in it, but that all be found, and in good repair, verf. 18. 5. Moderation in delights, nor to feaft for laughter, nor found the life in mirth and drinking, because excelle in these will require a proportionable increase in money and treasures to maintain them, whence will necessarily arise oppressions and extortions upon the people,

Vets. 1. DEad flyes cause the syntment of the Apothicary to sand forth a flinking savour : so doth a little fally, &c. In these words the wise man doth by an elegant simili-SC. In these words the wise man doth by an elegant inmit-tude or proverbial fpeech, illustrate what he had last flooken, namely, That one faure defroyeth much good, as one dead flye doth corrupt and marr a whole vessel of most pretious oynt-ment, which in those Countries was had in great accompt, a Reg. 20, 13. It is here applyed unto a mins good name, which is compared unto fwee comment, Eccle 7, 1. Cant. 13. and as a frychough but a little creature, can tainst and corrupt much percious perfame, foe little instruction of a man, otherwife very wife and honoutable. And this foo much the rather, because of the malignity and ingrastitude of men, who do more habifity censure one rerour, then value many graces, and with whom one finall mifcarriage doth blot out the ontone yor of all other defervings. as one little cloud doth ferve to overflandow the whole body of the Sun. Therefore it concernates are considered in the contraction of this in the northile others, Gen. 24, p. Phil. 3.17. 2 Reg. 20.13. It is here applyed unto a mans good name, cause it to flink in the nostrils of others, Gen. 34.30. Phil. 2.15.
1 Tim.6.1. 2 Cor.6.3. 1 Pet.2.15. much lesse by our leaven fowre the whole masse, and derive infection upon many others,

I Cor. 5.6. Gai. 5.9.

Dead first] Flyes of death, the genitive Cafe is not the place of an adjective, Pfal. 2.9. & 31.3. Rom. 7.24. Phil. 3.21. Judg. 7.13. 2 Phil. 3.21. This may be taken either active ly, flyes which cause death, as the plague of the Locusts is call-

give over. When two verbs of the same tense come thus to-6.9.7. Egive over. When two verbs of the same tense come thus torsected by the same tense come thus torsected in the same tense come that to the same tense tense tense that the same tense tens fion, caufeth to fend forth a flink.

[o doth a little folly him that is in reputation for wildome and

bmour] The note of similitude is wanting, as in many other places, both in the applaces, and in the amblous, as Prov. II.

22. Jer. 17.11. Pfal, 125.2.

So doth a little folly] Here is an Ellipsis of the verb, which Ignorance of civil statis, and wanted stall to convenie with men, verifit, 4. The nature of them, they begin in folly, is they end in midnefic, they proceed in bibling, and multiplicity they end in midnefic, they proceed in bibling, and multiplicity to fend for that stinking favour; as Gen. 1.39, 30. The more interest of words, concerning things which a man cannot foresteen the more appropriate to wildows and honour, the more fairness and the state of the know any tuning of them, yet. 13,14-3, In regard of inward Thoughts and Affections; concer-ning which the flewesh has in the little fecturity a man can promile himself even in his most fecter and intom projections of dilloy-himself even in his most fecter and intom projections of dilloyalty, in as much as God hath invitible and unexpected means to cloath, Neh. 6.11. Hierom and the Vulgar read the words to

Chap, x. another sense, Pretiosior est sapientia & glorid parca ad tempus jed, Chap. 7.9. Prov. 25, 28. Judg. 9.23. 2 Chron. 21.16. And militia. That fometimes a little folly is more pretious then it feems to denote high dipleafure, like that of Saul, of whom wildome and honour, 1 Sam. 21. 13. But this, befides the it is faid, That he igh feathed out threats againft the Church. grammatical incongruity, holdeth no proportion to the former Act. His rage was as a Terrible Blaft of a florm against part of the verse, whereunto it answereth, and therefore is awall, 152, 25, 44, and this is further instanced in the phrase

ly, therefore the right hand is the dearest of the two, Matth, leave not thy place | Contain thy self within the bounds of 20,20. and it is noted as a thing strange and unusual when | thine own calling and condition, on not either through fear and men have been left handed, or able to use both hands alike, Judg. 3.1. & 20.16. 1 Chron. 12.2. So the meaning is, A and impatience, rife up in dilloyalty against him, whole spirit is wise mans hear is ready and prepared unto every good work, infen against thee; keep slill in the rank of a subject, and behe doth thing with judgement and counsel, he doth with man. hearth yielf with that lowlined and submission becomes ture advice and deliberation fo weigh his actions, the circum- eth a fubject. He speaketh not against a prudent withdrawing flances, confequences, probabilities, and events of them, as from a florm, and hiding a mans felf, as Jacob fled from Efau. that he may not afterwards repent of his behaviour therein. and David from Saul, and Elias from Iczabel, and Chrift from that he may not afterwards repent of his behaviour therein.

and David from Saul, and Elias from [ezabel, and Chrift from He wotteth by the guidance of his heart, Prov. 17,52. Luke 14.

Hey of May be guidance of his heart, Prov. 17,52. Luke 14.

Hey of May be guidance of his heart, Prov. 17,52. Luke 14.

Hey of May be guidance of his heart, Romore of his works, doth all going out of his fight, Claps 3,3 as I firat to their tents, 1 Reg. his heart is ablent of the worketh and good hour textective it; or which he worketh and good hour textective (it; or which he worketh and good hour textective (it; or which he worketh and good hour the worketh and good hour textective (it; or which he worketh and good hour textective (it; or which he worketh and good hour textent is ablent, and doth not direct it. A wifeman hath he command of his heart, knows how to use it (stanisably, locations), and to deliver up rayers and compliants known unto opportunity, and in contomity to times, place, performs, 10 God, who is a Judg between them and us, and is able to vindicate this undertaking may be intectified and properous: core un innocency, and to deliver us out of their hands whereas 100 is transpared with pattion, a mazed at difficult.

Every man mutt keep his fustion, as foodlers in an Ariny are or the properous in the control of the properous in the properous not which way to take, or what to refolve, goes about his bufineffe as awkwardly and undecently, as a man would do whole incite as manney are right land were tryed belind him, and had onely his left hand 15th land 15t

bridle all difloyal passions, to restrain all unlawful attempts, 33.4. I Sam. 24.16—19. & 25.3.33. to keep our selves in the same eaven and unmoved temper, V. 5,6. There is an evil which I have seen under the Sun, as an

To refer not the dury rowards the brethern; a Chett, 77, 15— poffish have a clear knowledge of the worsh of all persons

20. But the latter clause of this veries plainly leads us to an whom they advance, but may easily be carried into mistakes by

part of the veries, whereum or an mercera, and the course a parent, pin, 2-4, and thus a more monates in the pains registed by the beth Interpreted hand, but a foste heart of fire, a San, 11.20. Excl. 24. Pinfe men heart is a this right hand, but a foste heart of fire, a San, 11.20. Excl. 24. Pinf. 78. 21. If the high art is in life is the kind of proteintial from we had, Chap. 2, displaciant of the kuller tee, though unpulty and injuriously, 14. The right hand is usually the most expectate not tend for the contract of t despair, withdraw thy self from thy duty, nor through insolence pect to have Gods bleffing any where, but in his own place, His promifes and protection are annexed unto our duty. Pfal.

19.11 — 17.

V. 3. year also when he that is a foot walketh by the way, his desperate and one of the way and the control of the way and th undertskings, but in his open convertation amongst men, in may not onely recover the favour, but prevent and prefer the similar motions, getter, speakows, and and the portment, he is delibrate of prudence and common different and the state of the follow of the three, but and the respect to the follow of the three, but and the favour of the convertation.

The state of the convertation and he faith to every one, that he is a food! The Septuaging render is, a Angiellar miles above the state of the of his convertation.

and he faith to every one; that he is a fool! The Septuagint leads and gentle either when the man has been seed, the his man has been seed to see the seed offence. Or, as a man in a course of physics, who will have that at he part of the seed of Jaundies every thing feemeth yellow; and so him the hath a vid, 4 Sam. 34, and of the woman of Abel to Joah, 2 Sam. 20. difference places, every fewer thing afterlib thier; to him of the hath a vereignous brain, every fixed thing feemath to turn give a double fende of it. Fift, That a many yielding, so family, that that have regions brain, every fixed thing feemath to turn give a double fende of it. Fift, That a many yielding to remain white then himself do appear fooles. The Chaldese renderth it, and the standard of the

to keep our cives in the same caven and authored temper;

N. 5,6. Then is metal which better 100 miles and which one contrast,

If the Birit of the Rulo! The Chaldee hereby understanded in another cause of detection and rebellion again Brinces, name,
thould not fuffer himself to be shaken from his sheadfulfnesse,

moverthy personance exasteed, and men of eminency and de-

other fante: If the flinit; that is, the grant and displeasure the flatteries, or plaufible presences of those that ferve them, of the flatteries in the flatteries of plaufible presences of those that ferve them, of the flatteries in the flatteries of persons of the flatteries

those places of ruth, wherein they do imply them.

Annotations on the Book of Ecclesiaftes.

Annotations on the Book of Ecclesiaftes the sufficient of the concrete, odes are very highly advanced. The abstract for the concrete, odes not public as a Cant. 5, 16. This is matter of much girl and other of the matter of the matter of the sufficient of the matter of the matter of the sufficient of the matter of the matter of the sufficient of th Pfel. 101. 6, 7, 8. And fometimes to flew the greatness of his

Plai. 101. 6, 7, 8. And iometimes to them the greatness of his power in delitorying tyrants, Exod-9.16. and the rish fit in low place? This is to be understood in opposition to the former; and so by rish is mean, men of noble endowments for mission and good onesses, Plais, 12. To fit in low place, or in an abject and defisited condition, is noted here as a posture of mourning and great forrow; as Jer. 13. 18. Humble your selves, or make your selves low, sit. So Isai, 47.

V. 7. I have feen fervants upon borfes, and Princes walking as feroants upon the earth] By servants, he meaneth men of a low and base condition, fitter to be the tail then the head, Gen. 9.27. Lam. 5.8. which is a thing extreamly prepoletrous and abfurd, when fervants do bear rule, men of flavish condition are advanced above those that are free, noble, and pious, Prov. 19.10.

vanced above those that are measures, and productors six \$0.3.1.3.2. Detuca.8.4.3.44 upon be/rel? This is note of honour and dignity, Efth. 6. \$9,9 Jer.17.25 Ezck.3.3.23. Hereby he meaneth, That abject and vile persons, who ought to be under government, were exacted unto the throne, and unto places of trust and honour. ance unto the throne, and unto places of trust and shours. Such an one was Athenion in Greece, who of a poor and mean perfon, grew up to be a proud and potent tyrant; laid slide wife Counfellors, foolied Temples and Cities, wasted men of their effects, and filled pits with readure; as Atheneus, lib., 5, reporteth. And the like, Zenophon relateth, lib. 2. Helle-

and Princes walking as feruents upon the earth] As David feemeth to have walked when he fled from Abfolom, 2 Sam.

15.30.

18.30. He that diggeth a pir half fall into it, and who for breaketh an breag, a ferpent shall bit him. Who so remove to stone, shall be burn therewish: and he that cleavest wood, shall be endangered thereby] These are four proverbial similarudes, tendamgrea weregy I nece are your proverous implemes, tending all unto one end, viz, to flew, that evil usually returned on the head of those who were authors of it; in Δε κακή βελί Τα βελευσάνη κακίςη: Plal 7.15,16. & 9.15, 16. Job 5. 13. 

For another, dothmany times weat them himself.
The application of this general, in the prefere cale, is, Firth, against Princes, who do fo advance unworthy ment, and deprince the well defervings, linch dislocation in government, do pushly times, redown unto their own fulfitting, or prefer the propelling in the dislocation of the prefer the propelling in the prefer the prefe Shebs, and others, 2 Sam. 18.14. 2 Sam. 20. 22. 2 Chron. 23.15.

without much caution, he that rashly removeth them, is in danger of being flung by them, A ct. 28.3. Now as hedges do in-close grounds, and diftinguish the property of one man from another; so the Lord hath set an hedg about his own ordi-

rational terrains, since our up in these sames passes on the attempt of those, who go about to unjoys, and dislove who are in authority, that according to their duty they may be in the attempt of those, who go about to unjoys. And dislove friends to those that are pure of heart, a Time. 2.1, 2. Prov. 2.2.11. the ligaments of government. A like expressions we finde, Zach.12,13. Matth.21,44.

the ligaments of government. A like expectitions we finde, 22cht.21.25 Matth-21.44, and be inter ideavels wood find be endangered thereby] Or, betted thereby, the Chaldee, findl be bomn through; Shall not do it without danger; this I fool be blant, as it followeth in the next verter. We finde mention of danger in his imployment, betted through the control of the c timber. Like hereunto was that of Elop to Solon, that we should speak unto Princes n nersan north a cither very little,

thould speak unto Princes n MKIS n n n n n control that which may sweeten and pleak them it will overcome the them must be put to more flrengels Or, then it will overcome the strength of him these cutteth. Some understand it of an Army; it will secretile and weary the whole strength of an Army, to is will execrcile and weary the whole itteragin of an Army, to cleave wood whith. Or, in war, though the arms be blunt, fo that strength can do listle good yee wildom may supply that check, and get the videry; as Chap, 9, 15, 16, but wijdom is profitable to direct! Or, the excellenty of directi-on is wijdom. The Infinitive Mood for the Noun, 2s Mercer

hath observed; as 2 Reg. 19. 27. Plat. 101. 3. The direction which wisdom gives, is more profitable then strength; ir guideth a mans actions without so much toyl and labour, unto a better end. It is, of all other, the most excellent moderator and di-rector of the actions of life; because without it, all other means are bootlesse and full of hazzard: without it labour is dangerare bouleffe and full of hezzafd; without kabour is danger, our such the full of hezzafd; without kabour is danger, the most of the such as the full of the full of the control of the eth works; in diggling, in bearing burdens, in cleaving an heaving bred unto learning, because he observed a natural wifelow and descrivity, in his ordering of his burden for the unrul wifelow and descrivity, in his 3, 2, 2, 2, 2, 4. Without it cheaping body is utility; is a blank along the control of the gath down is the such as the such as the such as the such as the body is utility; is a blank along the control of the gath of the such as th to alter the long elibhilided, and wholfors confluctions of me elibert in elibert in the war own will the out the arm of the fittings to alter the long elibbilided, and wholfors confluctions of me elibert in elibert in the war own wildows on wheth. Art and cumning to the laws and culcomer; fuch changes are ultially moniferous rothe laws and culcomer; fuch changes are ultially moniferous rothe through the protection of them, prove, as a 8, 24 ± 1, 25. Thirdly, againft the undutiful and rebellious carriage of people, command the principle of the provent of

Sheba, and others, a Sam. 18.14, a Sam. 10.21. a Chron. 3.11. Serpent before he folke, all a manne todquence arrangement with the start of the start diggels a pit fluid fluid into six 1 he is a faill three dearers. It is a faill three dearers from Hunding, who digpits, and then over the order to the six of against min, eacher in teach orin; and see too acceed to because them. Or, according to the feope of our vertion. A wife man should, by meeknelle and discretion, charm his own bitter tongue, and pinit of detraction, whereby he is perto cuttle and rewlie the Ruler of the people. Such a wain babler, whose lawlesseement is such as the contraction of the people. Such as win babler, whose the people with government, and nance of Magiltracy, which he will not have violated by any speaking evil of dignities, is no better then an uncharmed Serpent, Pfal. 58. 4, 5. Rom 3.13. Or, Asa Serpent bites moft dangeroufly.

Chap. x.

The scope is, 1. To compare the spirit of disloyalty and murmuring in the people against their Rulers, (so often forbidden, Exod. 22. 28. Act. 23.4. Jude vers. 12. 1 Pet.2.

vent the bireing of an enemy, but do further conciliate fayour and orace.

graceful in themselves, that they minister grace to others, gracetul in themiesves, that they minister grace to others, Ephel. 4.29. Col. 4.6. and obtain grace and refpet from them. As Abigail did not onely appeale the wrath of Da-vid, but did greatly draw his heart and love towards her, by

do not make fo long and tedious Oustions as others of highlight fuffereth the affaires of a Kingdome to be turn-menter parts, quidedfit of deltite or modus; They choose ed upfile down, and to be broken to pieces by his exre-afear things out of many, and weigh their words before lefnfeit, and through want of prudence and skills to different they unter them. Whereas fooles pour our all that offers between right and wrong, Ephela. H. Heb., 513: 18.3.4; it felf; words hamilts or laptanisms, in or now in picture! Con. 14.40. Such a child was Rehbosum in the fliength satis definant; as he faid, Prov. 17.28. & 29.11. & 10.19. of his age, A child of one and fourty years old, 1 Reg. 14. satis definant; a me is no, rov. 1), 20. a 29.11. c. 100. 27. (n. 100. 27. c. 100. 10. 100. c. 100. 10. 100. c. 100. 10. 100. c. 100.

that well fenced in: but two cars, to teach the state of first plant, and first of first plant plant, and first first plant plant, and accordingly stags what he find land, as a find a first plant plant, and first find plant, and first plant pla

dangeroully, which bites without hifting, doth not give phofis in the word, after him, He boafteth what he will do; warning of the harm, that a man might flipe from the word, of the many hear the high three the will go, what fucefule he fall have, the next words, or the may year, when haply the nexts momenth of words. P[al.49.11,18. Luke 12,19,20. ]am.4.13-16.Ecclef.3.24.

The words may haply be a Minufis, fetting forth the hu-mour of fuch a garrulous person, who saith, A man cannot toriguden, p.200.33-23, Ad. 3,24. Jude verf. 17. I Pet. 2.

3. Junton the biting of a Stepane, every rebellious and conjections speech against those who are over us by God and the properties of their gardiness perion, who faith, A man cannot be propertied by the properties of the p eth righteft.

a. To compare the wife and humble behaviour of men votes and the feel wearieth every one of them, coward their offended. Covernours, unto an intebational, because the sport one to get to the Gisp.] Having there whereby that stepentine sport detraction is alleged, as either annual actions to foolish men, both in deeds and master in terpenment plant of actions a surger in a state of the state junction for a Confirmation or Affeveration of a truth, as but labour in vain. As the Sodomites being finiteen with we likewife render it in other places, Pfal.139.19.Prov.3.34. blindnesse, wearied themselves to find out the door, which ommunes, wearied themselves to find our the door, which the state of parties and weather the state of a wild fundam up bind(s). He here thereth, below the words of wife men are not onely as a charm to prevent the biteing of an entern, when the factor was fundamentally as the words of wife men are not onely as a charm to prevent the biteing of an entern, when the factor was the state of the st for the words of wile men are not onerly as a therm to pre-sent the blesing of an entury, but of druster conclider as earth of being of an entury, but of druster conclider as an open of the drust of the drust of the drust of the drust of the arr open of the drust of the arr open of the drust of the dru former verfe.

Ephel., 4.99. Col. 4. 6. and obtain graces and respect from them. As Abgaid did not only appeale the wrain of David, but did greatly draw his heart and love icovariables, by the wife and gracious words, Prov. 10.3.2 & 15.13, 24.65. & collection of the provided of the pr The fenfe feemeth to be much like that , verl, 10, as uncerty to undo, and, nit were, east uphinelfs. Prov. 19, 28.

Frov. 1.1.18. Rom 3.19.

V. 13. The beginning of the words of the most in facility leading to the charge state of the charg

unto ruine. The more he speaks, the more folly he discover, and goes on from evil uno works, according as his rage or discoper of mind doth further and further canaport. The control of the property of the control of

how to make a prey of him.

These and such like imporencies, argue childifhnesse in one that Governs. The Wile man instanceth in one principal of thefe, viz. Sen uslity, in the next words:

of these, wix, Seniuality, in the next words:

And the Prince set in the menting! Though the King be
child, yet is the have prudent and vigilant Counfellours,
their case may recompence and supply his defects, but
where they likewise he is told as he, Prov. 29, 12. where
all other ministers of State follow onely their private gain and pleasure, without any regard unto publick wel-fare, no wonder if such a Nation have a wo hang over

eat in the morning ] Are riotous, luxurious, fpend their whole time in fleep, and excetfe; Rife nor up unto fervice, but unto delights, confectate the flower and beft of the time ( which floudd have been given to God, and to the publick) to their own vanity and riot, Jerezt. 12: Ifs. 5. 11, publick) to their own vanity and riot, Jer. 21.12. 112.5.11, 12. Hof. 7.3,4,5,6. Act. 2.15. Prov. 31.4. This is mixter of patience unto the affilied people, when they confider, that God doth thus reprove Kings for their fake, Plal.

V. 17. Bleffed art theu, O Land, when thy King is the for V. 17. Builds are them, O. Land, when the King is the Jen funders, and the Princes test in the Jengino for liveright and not for drangerness. The Jen of Andrea, That is, one trained up, intrucked, and shaped with principles of true Nobility, wildome, and holmess. As a Jon of death, of perdition, of wildome, and holinette. As a join to death, of perdition, of wrath, is one devoted thereunto: fo a join of nobles, is one nobly feafored with principles of honour and government. As sons of God, Gen. 6.2. men bred in the Church of God, and under a godly Education; fons of the Prophets: fons of Phylinalis, men bred in fuch professions

of nobles] From a word which fignifieth whiteneffe, ei ther because persons of honour did use to wear white raymentit, Efter 8.15, Rev. 3.4. firin white thrioner, Rev. 20.

7.1 side on white affer, Judg-5, Lo. 6 ric denote the parity of manners which should be in Rulers, that they might be examples of all integrity units on others, Rev. 19.8. By four of nobles, then, he don't nice understand men birely been of noble parents, and who have noble blood in their veins; (fuch an one likely might the child be of whom the property of the parents of the mente. Effer 8.15. Rev. 3.4. fit in white thrones, Rev. 20.

unto labour; as seco. 12.12. exed. 17.13. an lite exprelions divers they have seen in due sales and one of exiting,
free they have seen the seen the seen of exiting there is a see seen the seen of thing there is a see seen the seen of the seen 8, 9. Apranums terratu wont not cat the fire had gone his businesis. Gen. 24, 33. and our Swolour preferred his Fathers Hork before his own Refection, Joh. 4, 31, 32. Sometimes even wicked then have been fo intern on their cometimes even winner men nave been to intent on their wickednelle, as to denyliberry of earling, drinking, and other refreshments, to themselves, till their designs were to be accomplished, ACMATA, Prov A.Ye. 'and to we find Magiftrates fo ferious in duty, as to forbear eating, and to forbid steven somethies when it was necessary, Ezra 10. rorma reven tourismes when it was necessary, 221a 10. 6. it Samita, 23. Temperance is in no calling more re-judice; then in the Calling of a Magistrate, Prov. 31.4-Multitude of businesses, and those of greatest importment, and fuch as do often require immediate consultation and disparch, ( and fuch are many times the affaires of States) will not allow liberty of enting and drinking, all delights must be laid aside to second them, Exod. \$2,34,39. It was wickedly done by the King and Haman to fit down to drink rescenty some by the tung and standar to the down to drink when the City was in perplexity, Here 3,15, to lee publick fairst yet fill, while private luxury was ferved, for firength, and not for damentalls | The end of ea-sing, it to expire that the end of the city of the city of the interval of the city of the city of the city of the city of the interval of the city of the city of the city of the city of the interval of the city of t

duty, and fo to enable unto the attendance upon duty ngain. It ought not to be the end of our living, but onely a necessary means unto life, and unto the fervices there-

And therefore Gluttony and Drunkennelle are to be avoyded, as by all men, because of many other evils which

Annotations on the Book of Ecclesiaftes. 6. Vain and fibiject to be flattered by those who know my to make a prey of him.

These and the like impotencies, argue childifnesse in These and the like impotencies, argue childifnesse are to be managed by mildome and counsel, In. 18.1. Hos.

A11. & 7.5.

V. 18. By much flathfulness the building decayeth: and through idleness of the bands, the bouse droppeth therow. In This is a proverbial form of speech, and appliable unto alk This is a proverbial form of speech, and appliable unto alk kind of buinteffes, thereing the danger of idlenesse and proceedingston in them. And it is here used as availustration of what he had faid vers. 16, to see forth the arisony of a land under childish and carelesse Government, by a Comparison drawn from the leffer to the greater , from an house to a State; for as an house being exposed so wind and weather, will in time drop thorow, and fo endanand reather, will in time drop thorow, and fo endan-ger the rotting of the timber, and the ruits of the whole; if the owner thereof do not by timely repatite; prevent tuch a mitchief: of the Common wealth, being-spofied to various dangers, from the fibrility and hosility of chemical abroad, and from the rebellion, fedition, and the contents of ill-affection, finding the conti-nually in during traditions of ill-order the con-tent of the continual property of the continual property of the con-tent of the continual property of the continual property of the con-tent of the continual property of the continual property of the con-tent of the content of the content of the content of the con-tent of the content of the content of the con-tent of the content of the content of the con-tent of the content of the content of the con-tent of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the con nually in danger or discoution, it Governours, who fiscald be the Healer's, Repairer's, and Builder's thereof, be fice ex-ceeding vigilant upon its prefervation and fatery: which if he be, he will have little time left for luxury and inten-

Here then, 1. A State or Kingdome, is compared to an House, as sometimes the Church is, 1 Cor. 3.9. Ephel. 2, 21. & 3.15. Heb. 3. 2—6. 1 Tim. 3.15. nothing more usual, then to call the Kingdome of Israel, The House of Israel, the Houle of Jacob, &c. Ila.z. 6. & 5.7. Luke 1.33. Obad.

2, Princes are compared unto the Mafters of the Family, 2. Princes are compared into the Malfers of the Family, and to the faunt when in belongen to Heal and Repair the raines and breaches in this great building, 16.3.7. Job 34-17. 16.3.9.1.8. 66.4. As elfewhere to financiare, polis. 8.4.9. Barrow's gas Barrow's and Fare 19.2.8.10 coverings, Ezzka. 8.6. to Barra, which keep a houle from being brown the Heal of the Same Andrew of the Same and Heal of the Control o ken open, Hollis. 6. to the Coignes, or Corners in a building, which keep the Compages of a structure rogether, Ifa.

form of nobles, then, he dorth nor understand men barrely losses of nobles, then, he dorth nor understand men barrely losses of noble parents, and who have noble blood in their wines; (fush an one licely ingight the child be of showhed the construction of the constr 19.13.
3. Milgovernment is compared unto carelefnesse in an

unto him, Prov.19.13. & 27.15.

1. A feels is made for laughter, and wine malest mer
7: but many anyworth all kings.] The fee words, if taken
abfaltatly and stone, are to hive wite dominion of many
in humans affaire above all other things; other commen
things, even the best of them. Bread and Wine, (whereby
the Scripture utest no express most converse contents) the Scripture uteth to exprete most outward contents) have a definite and limited uit, proper to themselfver, diffined from others. They tend to make men laugh and to mirry hu to make the medium of all things; It will feed, and closely, and harbour, and purchased as civil Influence on the Tylenies to what was a civil influence that Tylenies to what were the force, if families are aftered, but they form the content of the fupportance of families are aftered, but they found went before. Bothin men intend not the fupportance of their houler families, or effacts, but they figned their whole main featings and luxury, and all that, not out of any flow which by their provident about they had lated to the which by their provident about they had lated to the but by the conflant expence of treafure, and their beggs, whereby as lat their house, families, clastes, are wholly brought to trains. Sometimes, they would be supported through the word was to be supported through the word of the first the budge drappeth thrown, who made the kinds of their men the budge drappeth thrown, who made the kinds of whole more daily and word to made their first men's, and worker water made their first three, and prefers with their figures and their and defires of theirs, and doth him; in finplyptes and that and defires of theirs, and doth bring in supplyes and fuel unto them. So this verse looketh back to verse 16. shewing the Cause of the Woethere pronounced against a Land

Chap. x. In X.

Annotations on the Book of Ecclephages.

Land whose Princes were locurious, and by whose floshes first; and as is were a winged Medinger; alliading more fulled in regard of public fervice, the House of the twitch is falled of Princes, manyal factables right and proportion of treasure were tasky to decay and drop throws; no forty ine; it may and exactles, which cannot be maintained without well proportion of treasure to constrained to could not opported the poor face of the control of the c 17.13 14. 2 Reg. 15.20. or elle ftirreth them unto more

18.7,8: 2 Sam.12.4.
and wine maketh merry] Latificat vitam, maketh a mans life merry, as elewhere Letificat Cor, giveth him a merry heart, Piel.104.15.

But money answereth all things ] LXX. ἐπακάσεται ]α πάγια. Whereunto agreeth the Vulgar, pecunia obediunt the denies or unit;

they outwardly want; if they have money, that or dinatily can answer this defire, and procure these into, yerfa; things for them: a like expression we find, Hof. 1. Index, in the which he doth by way of protein prevent

11, 12.

V. 20. Curse not the King, no not in the thomps: and so like the conjection as the coverous hearts of men are apt used not the kich in the fact chamber: for a bind of the ser to make against this dury, but covered the third third the service of the conjection as the coverous hearts of men are apt to make against this dury, over and that which but wiming 18, 1841 tell 1.

A main sapt to fay. That he is neveral to himster and Delines may be a substitute of the first of million to the conjection of such first of million that the such first of million that the conjection of such first of million that the conjection of such first of million that the such first of million that the conjection of such first of million that the such first the matter.] Because by occasion of such sins of millest and multi look after nis own supposes, and are average or manner in evil Princes, men might be very appropriate to look after theirs. Through impartinency of spirit, to break forth into doloyal. The whole he answered the propriate thoughts and affection towards them, however they might holy look are of danger refirmed from scholations specifies or rebellious practices: He therefore concludent his whole Arguments with a first probabition of all land of spirit spirit in the spirit probability of their own good, but as a small should be spirit thoughts and risings of heart against Rustices and makes the spirit sp this whose Argumens wan a trice promotion of an hard standard standard thoughts and rifings of hears gainft Rulers, nowindthanding their Errours in Government, and Corruptions in brings, not to much as fewerly in dark narray worms, and the continued the continued of the continued that the continued the continued of the continued that the continued the continued that the continued thas the continued that the continued that the continued that the c

Even in thy thought, or in thy conscience curse not the no return either unto God or man for it, Ring | Entertain nor any light, vain, contemptuous, or dithonourable thoughts of him, do not with any evill to mafter of arree, whether it fall North or South, for either his person, crown, or Government, not so much as in way it falls to the owners use and benefit: so that thy inmost and most secret retirements, Exod. 22.18, 2 Pet.

The second clause, neither curse the Rich, is a re-enforcing of the same precept again, meaning by the Rich, the Go-vernour, Isa.53.9. In the chambers of thy bed, or, in thy moft fecret retirement.

And left a man should presume so to do, as conceiving And tert a main indust presume to co up, as conceiving, thoughts to be free, and far enough nour of the fight of the Governour to observe or avenge. He added the great danger like to ensue by means which they could not so much as imagine, or suspect:

for a bird of the ayr shall carry the voyce, and that which hath wings shall tell the matter ] As if he had said, Thy hath sings findle test the matter ] Asis he had faid, 1 by thoughts and fetere curies are had in Heaven, by him who will certainly punish them, how ever fecret they are flooild blow it away, nor reap his corn, left the Clouds kept from men. And the Lord can easily find out wayes should rain and wer it, shall never want exceptions kept from men. And the Lord can easily non out wayes a mount rain, and wer it, that never want exceptions even by brite Centures, to bring them to light: as he against that which yet is necessary to be done. Theredid rebule the madnesses by his off, a Per. 2.16. so our duty is to embrace, the present coportunity, and punish the pride of Phyraoh and Herod by fogt, size, and leave the successes for the stutier unto Gods blesses. and panish the pitel of Pharabh and Herod by pag, tite, and how a light of Canac did different the murther done upon the flights of Canac did different the murther done upon the Poet Dycus: and how Bellin and failin his faiter, towards and how Bellin and failin his faiter, towards and how Bellin and failin his faiter, towards and the Bellin and the

mind, and remedy against the Vanity of outward 19,13 A, à Reg. 15,20. or elle fittrein timm unto more refolute practices, to stake off the yoke which they are not willing not able any longer to bear, 1 Reg. 12,14, displacement of those dangers which their displacement of the desired part of the displacement of the desired part of the displacement of t 15, 16. They make a feall for taughter] So facere paum, vi. he iurther discovereth the use thereof unto the same tailon, quem, are expections used for deeding of such End of comfortable living, in ordering of our behatings commard a tend or entersimment, Dan, 5.1. Gen. Vour cowards Interious, those especially that are in he further discovereth the use thereof unto the same

Concerning which, we have, First, the precept it felf, concerning substantial and usefull charity; yers. with an effectuall reason thereof, both drawn from a metaphor of fowing and reaping feed, verf 1.
Secondly, the manner and measure of this our chawhite. Whereunto agreeth the Vulgar, preunts obtolists minis, Money can command all things, so wit, which are measurable thereby. It being the Influencett and element of Commerce, as the Philosopher callet his. Symmethic, and the control of the Commerce, as the Philosopher callet his. Symmethic, and the control of the philosopher with the control of the particular of the control of the control

npon unworthy and ungrateful persons, who will make

thy inmost and most fecret retirements, Exod. 22.18. 2 Pet. good which is done to any man in want, out of a de-2.10. Pial. 62.4. 1 Sam. 10.27. 2 Sam. 19. 21. 1 Reg. 2. 8. lire thereby to honour God, and to help our neighbour, shall prove beneficiall unto him that fo doth it whatever the person be unto whom it is done. verf. 3.

3. It may be objected, That it is not yet a feafon to be thus bountifull, there are many Impediments and discouragements thereunto, This charge, this losse; that affliction or danger, or expence lyes upon me, when I am gotten over thefe, it will then be a fitter time to think on the wants of others, when I am fecured against mine own.

To this he answers by another similitude drawn from

and reveal it, Genea 11. Ifa. 26. 21. Habac. 2. 11. The our duty to do good at profest while we have opportuand tereal it, Cond. 11.2 12. 26. 21. Hance. 2. 11. The Jour unity to ou good as present writte we nave opportu-Chaldee by sixt of the sty, indeedland die. Angels of heat-nity, and to commit the fucceffe of all for the future gen, who like winged Eagles shall make report of secret mickedness. Others understand it of some, which is a Exhortation in the same metaphor, sow thy seed, secret,

be most successful, yet.b.
And now having thus largely fet down various precepts
for making the life of a man comfortable, and his mind
quiet amidit all the vanities of the world. He proceedeth to
infruit him how he may previde for death, and judgment, and so secure happinesse in another world too ; for a man might be apt to fay, when I am thus throughly fitted by might be apt to fay, when 1 am thus throughly fitted by these many precepts unto a secure and comfortable manner of living, having the savour or great men, the bifsting of poor men, peace within, and plenty without; when by godly wissome, vexation of mind, and the vanity and different controlled the reupon of all outward things is healed, and removed. It cannot then but be a very pleasant thing to removed. It cannot then but he a very pletaint thing to live, so fee the light of the Sun, and to enjoy those contents which by these means we have arrived at, vers. 7. To this the Wife man answereth, That albeit by these means life is more feetened, and the vanity thereof is much abated, yet it is never throughly removed: But when all it done which can be done to render our condition when all it done which can be done to render our condition. when all is done which can be done to render our condition here comfutable, yet All that exemple, both life, and the figuplyse thereof, are fillt Posity, and will palle away, and the days of design[if which follow, will be abundantly more then the days of light which went before. And that cherefore we ough, by the timely remembrance of them both, or moderate our delights in things prefent, and the character in the conferr in the conferr

themboth, to moderate our designs: an trange present, and to prepare our felves to life up our heads with comfort in the judgement to come, verf. 8.

And because of all others, young men, whose blood is fresh, and birst active, are mest apt to surfice on present pleasures, and to put far from them the evil day, slighting pleafures, and to put rattrom time time evil ony, inguting their admonitions as their; therefore the Wife man, who had had himfelf as full a gale of youthful pleafures, asever any other man, and had found the vanity of them all, doth by an iron, deride the folly, and by a folerm citation unto by an iron, derise the folly, and by a foleran citation unto the Tribunal of God, anders the condicence of fich a vo-lupruous Epicure, verf. o. perfending him by the silicant of a furure uniquement, wherein the mult be called on thick account for all the vanicies and milicarriages of the other and by the fitting condition of the seguind the doubt, of the condition of the seguind the condi-gitude of the condition of the seguind the condi-cition of the condition of the seguind the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condi-tion of the condition of the condition of the condition of the condi-tion of the condition of the condition of the condition of the condi-tion of the condition of the

Verf. 1. All thy bread upon the waters? for thou shall find it after many days? This is a proverbial form of speech, drawn from the manner of bushaudmen, who sow or speece, drawn from the manner of busingamen, who low their land in expectation of a plentiful harveft, after many dayes. Whereby the Wifeman, in purfuance of his princi-pal argument, touching tranquitity and comfort of life, doth pal argument, touching measuring and commer on me, admin perfunden unto therality towards the post, that their mouthes and bowels may bleffe ut. Some make it an allusion to Marchants, who find their estates in his upon the Sea, expeding in time a return with much gain, called the Harexpecting in time a return with much gain, canted the Har-vell of the River, II. 23.3. If the Prophet do not rather there allude to the plenty of Egypt, by the overflowing of the River, whereunto possibly the Wife man may likewise allude River, whereunto possibly the Wise man may likewise ailude in this place. Others, more generally, understand it of giving alms to the poor, where all we do, may seem to be cast ground as if it were throne into the Sea. Though thou think, what is so given, is all lot, because given to these, who can never recompence thee; yee do thou lend in that manner, never recompence time; yet an unou tend in that manner, looking for nothing again, Luk. 6.35; being affured, that what it thus given to the poor, is lent unto the Lord, Prov. 19. 17. who will in his time, certainly tendy it with advantage unto thee. But I rather take it to be an allufon unto feed, unto thee. But I rather take it to be an allusion unto feed, which is fowed over yferil ground, which is next a river, or is made far by the overshowing of a river, Numb, 24, 7. Id. 34.

So they used in Egypt to make their land ferril, by drawing the water, when the river slowed over, by are unto the land. It is the control of the land of t Siber, I(2.23.3, which was a River in Egypt, John 13. 3. Jer. 2.18. By cafting the bread upon the waters, we underftand, by or neer the waters; as Pfal. 1.3. Gen. 41. 1. because those places are the most fertil. When he saith, thy bread, he thereby reacheth us, that our charity mult be out of our own effate, and according to that condition wherewith God

Annotations on the Book of Ecclesiastes. thy charity in feason and out of season, in youth, in age, at all times, on all occasions, since thou knowest not which will be sentificactifiedly even.

19, 17, 2 Cor. 9, 6—10, Deur. 15, 10. Marth. 19, 22. Pal.

19.2. Give a portion to feven, and also to eight; for those knowest not what evil shall be upon the earth By posters, is sometimes in the Setipure meant, multitudes of people; as 16.3.7. & 17.12. Revel.17.15, and the Wife man here bid 18.3.7. & 17.12. Revel.17.15, and the Wife man here bid to the state of the set of t ing us to cast our bread on the maters, doth in this verse ing us to cast our pread on the maters, doed in this verie explain what he meant thereby, namely, that we should disperse ur good works, and alms-deeds unto many, that we should be large hearted, and open-handed unto the

Give a portion He alludeth unto the manner of their feafis and entertainments in old times, when they did use to diffribute portions to their guefts, and to fend to the poor, 2 Sam.6.19. 1 Sam.1.4,5. Gen.43.34; Efth.9.22. Nehem.8. Som.6.19. 1 Sam.1.4.5, Gen.4.3.3.4: Elih.9.2.3. Neliem.8.5
ol. 12. 16. 18. 79. Whereunco saviour haply alludeth, when he faith that Mary had choice about the control of th

of greater perions, to move that were ament, vide outers.

Antiq, Conviv. lib. 3: cap. 3. That is, to many is a definite number, for an indefinite, 1 Sam. 2. 5, Job 5, 19, Mic. 5, 5. So hereby is noted, large and cheerful liberality to all in so nereoy is notes, saige and execute norrainty of all in waat, according to our abilities. We may not think we have done our duty, when we have been charitable to one or two persons; but we must disperse our bounty, as seed that is fown; and do good unto all men, according to their need and to our condition, cheerfully and incessantly. The necessity of a man may require it, when his person doth not deserve it, Luk. 6.30. 2 Cor. 9. 5—10. Gal. 6. 10. Isa. 23.18.

Prov. 31. 20. for the knowlet not what evit shall be upon the earth] Embrace the present opportunity of doing good, thou can't not foreste how soon thou maiest be deprived of it, since not forefee how foon-thou maieft be deprived of it, fince thouknown through the start pay bring forth, Jam. 4.14. Prov. 37, 1.6 § 2.77, 8. Lut. 12, 20. Haply thou maieft dye, and leave thy weath to thoft, who will thut up their bowels against account of the start pay to the sta own Executor, and confider the wants of the poor are prefent, therefore let not thy bounty be onely future. Haply God may therefore let not thy bounty be onely pitture. Haply God may'n difable thee another time, from doing that good which now the puts into thy hand. It is wildom to do Gods work in Gods time. Haply thou thy felf maieft fall into want, and fland in need of help from others; therefore make thee friends of Manmon before hand, Luk. 16.9. Pfal. 37, 26, & 41.1, 2-3.

Tim 6.18.19.
V. 3. If he clouds he full of rain, they empty them felous upon the earth: and if he true full towards the South, or towards the North, in the place where the tere facility there is followed by the true full time of the control of th called the bottles of heaven, Job 38.37, and the chambers called the bottles of neaven, 100 38. 37, and the chambers of the Lord, Pfal, 104. 13. from whence he pourted down rain according to the vapour thereof, Job 36. 27, 28. fo should rich men, Prov. 11. 25, whom the Lord hath filled the contraction of the contract thould rich men, Frov. 11. 25, whom the Lota hath the with his bleffings, as the Scripture ufent to express in, Deut. 33.23, ]00 22.18, Prov. 510. Deut. 6.11. Prov. 30.9. Phil.4.12. 18. not keep Gods bleffings to themselves, but pour

15. 18. not keep Gods bleffings to themletves, our pour them forth upon those that are empty.

and if the tree fall, Rec. I This fome upon upon the most constant was the warsethered warned to deep on while we may because death will at laft cut us down, and deprive us of any further opportunity, Eccles, o. 10, 10, 44, and as death leaves us, judgement, will finde us. But it feement hather to denote independent which they are had been the server upon the most perfect that where the server is the most perfect that where the server is the most perfect that where the server is the server is the most perfect that where the server is the most perfect that where the server is the most perfect that where the server is the server is the server in the server in the server in the server is the server in the server the benefit of charity unto the authors thereof, that wherefoever their bounty and mercy is placed, there it will be found again to their comfort; they shall not go without their reward, as the tree on which fide ever it falls, it will there be found, when the owner thereof inquireth after

V. 4. He that observeth the wind, hall not fow, and be that regardeth the clouds shall not reap] By these similitudes, he preventeth all those pretences and objections, which carnal hath bleffed us, Eph. 4.28.

for theu fluit fruit is fluit in all to many days:

The feed which
man fowes feement to dye and petifit, but the husbandman
mainten patiently for many days: together; and at laft he
respect a plentified haved; lans, 7, as Ifact did forms, 411.

Mai 4, 8. And in like manner, that which is fowed in the

"We are very apt to frame excuse a sgainf profint duty, Hag."

Annotations on the Book of Ecclesiastes. 1. 2. Act. 24.25. Prov. 3.27, 28. Here therefore the wife man | of its reward; and by this largenesse of heart, thou maiest 1.3. Ad. 24.21. Prov. 3.27.28. Herechectore the wife man remover the tile presence; He is the will by every wind be deterred from fowing his feed, left it found be blown away; and by every cloud from respin his corn, left the weather flowed by unfectionable, that in ever do his businetts; because the contract of the

the points for a future contingency, which are not in our continual to the fore preferrible. Since life is point, Matth.6.34.

Vi. At the departed must be wayed the spirit, may please the found of good in the most of the spirit, may please the found of good in the most of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted all by life the found of Good providence, he wanted the found of Good have done as the found of Good have done Therefore fince we know now that faill be to more when by their percepts the life of man turn of Transquillus and peace.

God may disploe fo our life, or our elast, how long he may continue turn our opportunities of doing good, we ought not to detere or pur off duty from time to time, but while more to detere or pur off duty from time to time, but while more to detere or pur off our from the total man to the determination of the total man to the determination of the

unto those that abound in them, Gal. 6. 8.

into the thir bound in them, Gal. 6. 8.

fow thy feed Do thine own work, intend thine own calling, immix not thy self in things which belong not unto thee, a Thes. 3. 10. 1 Thes. 4. 11. Be liberal of thine own eftate, Ephel.4.28.

entee, § 1.0c.1, § 1.0c.1 intell., § 1.1. De merca or tunne own

enter, Epited, 2019.——and in the twoning withhold mit

fine hand, or it has morning form—and in the twoning withhold mit

fine hand, or it has morning form—and in the twoning withhold mit

fine hand, or it has morning form—and in the twoning withhold mit

fine hand, or it has two the two the property of the mit and the mit

for this hiswell not whether (hall profier, or whether will be By days of darknoffe, are understood in opposition to light; mall right, or congruous, the one or the other, &c.] Thou and the seeing of the sun, in the somer verse, thus space makest justly expect a blessing upon all, inowere, though the light of time wherein men shall be in the dust, Pall. 81.1, 12. fuccefi as to men, he not alwaies prospectous; fometimes thy PGL. 143. 2. Ecclefi. 4. Job 10.21.

for thy fluid he may J. This fome apply to the first words for goods yet with God, constancy in mell-doing will not mis for the verte, though the dayes of life he many, yet let a second yet with God, constancy in mell-doing will not mis for the verte, though the dayes of life he many, yet let a second yet with God, and the word will not make the word with the constance of the second yet let a second yet a second yet with God, and the word will not be second yet as the word will not be second yet.

Gal. 6. 10.

Gal. 6. 10.

In the morning from the feed, and in the resum with about 15 feed and the panal of real than 4 feed and the panal than 4 feed and the panal of real than 4 feed and than 4 the third with the control of the co proportion to the capacities of an immortal foul, and may make up the Whole of man.

Light's Sweet] Sweetneffe here is that properly which is the object of our Tafte, Judg. 14.18, Prov. 24.12, but it is usual in the Scripture to attribute that which is proper

him judg all things which happen in this world to be but va-nity me may likewife read the words thus; if a man live many years, let him rejoyer in them all, he is not destruct the conflorts and contents of them, but let him within all and moderate the joyer of life. Which happenth, that every death, and know that copy world is vanity, and know that copy world is vanity, and know that copy world is vanity.

The property of the were foregoing, not in that fen's the foregath of all other men, by realon of the heat of their con-dends, and know that the joyer of life. Which happenth, that every death, and know that copy world is vanity, and the property with the property of the were foregained as the property of the were foregained, and the property of the were foregained as a supplied to the property of the were foregained, and the property of the were foregained as a foregained which the property of the were foregained as a foregained when the property of the were foregained as a foregained when the property of the were foregained as a foregained when the property of the were foregained as a foregained when the property of the were foregained as a foregained when the property of the were foregained as a foregained when the property of the were foregained as a foregained when the property of the were foregained as a foregained when the property of the were foregained as a foregained when the property of the

Since all that cometh is vanity, as well youth asage, both in fig. in the thrould retiran all informate pations and which the themeth here and in the next Chapter : And perturbations of mind, cipically take heed of fewling indicate dealeys of if and joilty intera, bord long forers, are or froming at the will and mayes of God, or at any feffence the days of if and joilty here. fines the dayes of life and jollity here, how long forever, set of florming at the will and wayes of God, or at any fewery front and inconfiderable, in comparison of the dayes red darken field which follow after them, but the dayes red darken field which the following the fine of the following t the chair cereal and impatient of fuch cooling and word felfs, in the fences it is used, Ext. 16.16. & 23.20. third-chriners at hole of the date of the function and platform; might be present the date of the date of the function and platform; might be present the date of the function of the probability of the date of the function of the platform of the date of the function of the platform of the platform form the vanishing condition of youth, and live to the length of the function of the platform form the vanishing condition of youth self-all our delights, and live to the length of the function of the platform form the function of the platform form the function of the function contents as the flowre of thine age do call for : onely I would have thee careful not to exceed the bounds of temrould have the careful not to exceed the bounds of tem-perance and moderation, but by the vanity of things pre-fere, and certainty of future judgment, to compose thy minde to fobrity in enjoying, and to a retained to de-part from these vain delights, as Gal. 5, 113, 1 Per. Lock enjoy pledures, but be not showned in the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control all her is Vanity, that the fallshon of this world, the pow-er, weldsh homer, pleafores, freneigh, health, beauties thereof, all wanth and poffe away, and that all of us must be brought before God reibunal; and all our actions un-dergo a (ever tryat). therefore ler it be thy chieffer are to provide for that accompt. But the place is much more emphatical; if we understand the Concettion transically; as I Reg. 18.27. & 22.15. Ezek. 28.3, 4. Marth. 26. 45. Since thou art wilfull and feornful, take thy course, Rejorce in thy youth; or, because thou are young, strong, healthfull, and thy bones full of marrow, Job 21.

and tet thine beart cheer thee] Symmachus, er ana 36

son, Let it be wholly in good, or in delights, and walk in the wayes of thint heart, and in the fight of thine eyes ] Do what thou pleaseft, let thy wanton and wandring eye enflame the lufts of thy heart, and let thy 

But know thou] Though thou Endeavour to blind thine own cres with fenful deligits, to fomouther thy con-fcience, and to baffle those principles of fear and re-ftraint which God hath planted in the; Though thou wouldft not fee, yet thou fhalt fee and know to thy coft, Ifa.

and cause the heart of young men to tremble at the wrath to

put away evill from thy fish : for childhood and youth are His fidelity in teaching the people : His diligence,

Annotations on the Book of Ecclesiastes. man remember the dayes of darkneffe, and that will make | vanity.] This is not to be underflood Ironically, as the him judg all things which happen in this world to be but va-

V. 9. Nejoye O yang main thy youth, and test blise heart. If we read it forous, then hereby smean. All those finds there there make days of the youth, and would in the ways: of pleasures which though the decestion here took on an antest think beart, and in the fight of think of the star with fortow are the think beart, and the fight of the green in the green that the star with fortow are the think of the star with fortow are the star of the star with fortow are the star of the star with fortow are the star of the star of the star with fortow are the star of the st

## CHAP. XII.

N this Chapter, the Wife man proceedeth to demonstrate the Vanity of youth and old age, which both quickly run into Death . And then concludeth the whole Book,

He had before by an Emphatical Ironie, deterred Young men from those inordinate passions. and fensual pleasures, which that slippery age is most subjectunto, and that by the Consideration of that dreadful accompt which in the last Judgement God will require of them. And because that age of all other is most apt to put the evil day far from them, and to look on death and Judgement as at a great diftance , (as evil men ufe to do, Ezek. 12.27. 2 Pet. 3.3, 4. Amos 6. 3.) therefore he doth by a prolepfis prevent that shift; Young men might be apt to fay, the things you presseus unto are good, but we shall have time enough before Judgment come, to think of them, old age will be a fit fealon to draw off from the world, and to draw nigh to God. Solomon here perswades from fo dangerous a Resolution, shewing the necessity of feeking and ferving God in our youth, in regard old age will be very unfit to begin fo great a work

Whereupon he sheweth, 1. The Vanity of Old age, fetting it forth by a large and an elegant Allegorie, and by other expressions, Verse

wouldfinot (ee, yet thou fhalt fee and know to thy coft, lin.

36-11.1 Reg. 13.51. 2 Feet. 3.57. 2 F 23.30. into judgment | The Judgment of the great day, Jude Whole book, I. With refuming his first concluing verf. 6. called the Terrour of the Lord, 2 Cor. 5. ib. Act. 17. fion, verf. 8. 2. By vindicating the truth of his veri. 6. called the terrain of the confideration whereof thould abate the hear of luft; doctrine therein, and in other his Writings, by arguments; 1. From the Pen-man of them, His V. to. Therefore remove forrow from thine heart, and piety, he was a penitent Convert; His wildome: in feeking out choyce matter to teach them: His post, finges, frontiers, to be kept ever in mind, Deut. 6, fuccesse in composing many excellent and profitable 7, 8, 9, 10rt this purpose God harh appointed his ordinances, and given his Sprint to his Charch, to put them in remembrance, a Per. 1, 12. 1 Time, 4. John in remembrance, a Per. 1, 12. 1 Time, 4. John prudence, verf.o.

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2. From the Quality of the doctrine which he taught, which he commendeth, 1. Absolutely, and for it felf, in regard, 1. Of the pleafantnesse. 2. The uprightnesse. 3. The truth of it, vers. 10. 4. The Efficacy of it, set forth by two therefore we must live to him, Prov. 16. 4. In 43.21. Rome fimilitudes of goades, and of nailes. 5. The Authority of it, I, In regard of the office of those who dispence it, they are Masters of the Assemblies. 2. In regard of the great Shepherd of the theep, by whose Spirit it was revealed, verf. 11.

2. He commendeth it Comparatively, from the Vanity of all other studies and learning without vanity of all other Landers and Assiming washeshies; All other Books are made without end or draw the statisfaction or Content; by the fa a man may be admonified; by others he can be onely wearied, verf. 12.

The who hash power to rest, hath power to deftroy and he will fine the fane alonginy power, in deftroying the who lives to financially to the chain other Creation, who live no financially to the chain other Creation.

had in this book delivered, he closeth the whole should teach us to fear him, Jer. 5.23. with a most grave and folemn conclusion, contain-

2. A ftong Motive thereunto drawn from the future Judgment, upon which and that final fentence of Abfolution or Condemnation then to be pronounced, the everlasting Happinesse or misery of man Mandeth, vers. 14. He will bring every work to Judgment, therefore keep his commandements: he will bring every secret thing to judge-ment, therefore fear him, and sanctific him in your hearts.

not, nor the years draw nigh when thou shalt fay, I thy back, do not keep thine iniquities to break it. Since the have no pleasure in them.] Remember ] We dayes of old age will be evil dayes, Lay up as many graces as are naturally apt to forget God, and not to retain him in our knowledge. but to live as it were without him, Plal. 10.4,5. Ephef. 2. 12. and this old age may not be to thee an evil age, but as it was to Abramost of all , when Earthly and Sensual objects ham, a good old age, Gen. 25.8. draw the heart with a Gronger attraction; thereforethe Wife man having diffwaded young men from youthful lufts , doth here exhort them as a yet all that while a man can finde no matter of pleasure or root youthul mist, with the constitution of the state of to keep in memory, to hold fast to ponder, and stir up the thoughts of him , and defires towards him up the thoughts of him, and defires towards him be not derived: me the closur runs a fer to be rain.) I need to their hearts, I Cor. 15:2. Tit. 1.9. Prov. 4.4

Lake 8.15. Deut.17:18. Plal.119.11. Luke 2.51.

This Remembrance imports love, defire, obedience, the lightest bodies feem to be darkned; they look upon the Verba notitia connotant affectus, Pfal. 119.55. Ifa. Sunne at noon through the clouds and scales which are

this infeription, To bring to Remembrance, 10 that is in miley; 103, 20, 23, Alegorially, it is by careful was be not to forget the dealings of God I some understood 16, 22 that the Sunne, Moon, Starts, with him, Pfal. 28. 1. Pfal. 70. 1. for this purpose Light, may refer unto fome parts in man. Ignitial thereby, with him, Pfal. 28. 1. Pfal. 70. 1. for this purpose Light, may refer unto fome parts in man. Ignitial thereby. were Sacraments instituted, Exod. 12. 42. 1 Cor. 11.24. Feafivals ordained to keep alive the me- and eyes; Before the glory and beauty of thy face be mory of mercies, Either 9.27,28. Stones and mo- changed, and the light of thine eyes be darkned, and the numents crected for the remembring of Gods

14.26.

thy Creator 1 This word includeth many reasons, why God ought to be remembred and ferved by us.

1. He made us and not we our felves, and we owe our fervice to him from whom we receive our Being, Pial. 100. 2, 3. Remember he made all things for bimfelf, we are of bim, 11. 36. & 14. 7, 8.

2. He made us after his own image, to know him, and ro have special interest in him, and acquaintance with him; and being made like him, we are the more obliged unto his fervice, Eph.4.23,24.

3. By that power which created us, we are continually preferred; if he wichdraw it we preferred perith. In him we live and move and have our being. The more vigour and firength we have, the more fentible we thould be of that

And having thus demonstrated the Doctrine he I Sam. 2.6, 8, 2 Theff. 1.9. This creating power of God,

in the dayes of the youth 1 The choicest time of the life. with a molt grave and folemn conclution, containing, 1. A fummary abridgment of the means of
perfort Happinelle and Tranquillity of mind, in
two words, fear and obedience, fear of God in
23.99. And bis factifiers he would have to be pauge. Exod. the heart, as the root; Obedience of his Will 12.5:8 29.1. Lev. 4.3. We en joy mercies in our youth, therein the life, as the fruit of that holy fear, temporal life from him. He requireth to be ferved with all our firength, therefore we may not put him off rill our firengthiis gone.
before the evil dayes come. &c. ? If thou will have God

to picy and help thee in thy evil dayes, thou must serve him in thy good dayes. The dayes of old age, are called evil dayes, atas mala, in Plaurus, because they bring many pains and troubles along with them: with lyms, the Winter of our life, as Solon called it, nam res plurimas pessimas caus advents affert. As the dayes of youth are called, at as bora, in Cicero, and at as optima in Seneca: Because then nature is Creets and acts of primarin security. Because their nature from and vigorous, and doth most fully enjoy it felf, Thine old age will bring evils enough of its own, Donot thou bring upon it the bitterness and burden of all thy youthful follies; repensance is a hard, work, when thy fina Vecl. 1. R Emember now the Creator in the dayer with thoubling upon it the Dutterness and sources or a service of the youth, while the crit dayet come are fewer and by fleegh freezer. When infimities band are fewer and by fleegh freezer. When infimities band are fewer and by fleegh freezer. When infimities band are the critical way to be the critical and the critical are the critical are the critical and the critical are the cr ftrengthen thine heart against the evils of it. Gather, in Summer, against fuch a Winter as this, Prov. 10. 5. That

nam, a good out age, Gen. 25. 8.

And the years wherein thou [halt far, 1 have no pleafure in them] This Leongs to be added, as an aggravation of the evil of those evil dayes, that if they be lengthened into years,

V. 2. While the Sun, or the light, or the Moon, or the flarr be not darkned : nor the clouds return after the rain ] : These over their own eyes. And whereas it is a pleasant thing to 0. 8.9. behold the Sunne, Chap. 17. 7, this shall minister no delight at all unto them: Light is little worth unto a man First, the Chaldee Paraphrase referreth it unto the face, comelinate of thy cheeks be abated, and the Apples of thine eyes, the Starrs of thy countenance, be extinguished ; goodneffe, John, 4.6.7. the Law written on door- and thine eye-lide drop down tears, as Clouds after rain.

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Annotations on the Book of Ecclesiales.

Secondly, others understand it of the westering of the imSecondly, others understand it of the westering of the imSecondly, others understand it of the westering of the imSecondly, others understand it is supported to the imSecondly, others are the content of the imsecondly of the imSecondly, others are the content of the imNothers, by Sunne, Moon, Starts, and Lights, understand the
various forts and degrees of policy and by, fact to the
more within their younger years. Others
more than their younger years of they make the fact to the
more within their younger years of the youth, before the other
more within their younger years of the young the younger of the you Chap. x florms in the winter) coming upon the neck of another.

Freshreit is usually in Scripture compared unto the Sunner,

And to light, 1946, 53.1. \$3.80, 33.4. and in great of the windows floul be daripted.

The Vulgar, per foramina, through the holes; as Zach. 14.

The Vulgar, per foramina, through the holes; as Zach. 14.

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The Vulgar, per foramina, through the holes; as Zach. 14.

The Vulgar, per foramina, through the holes; as Zach. 14.

The Vulgar, p ftorms in the winter) coming upon the neck of another.

18, 19. Pfal. 32. 4. nor the clouds return after rain] This likewise may be unnar the clouds return sign rain! This likewife may be understood generally of the troubles of old age; in the former
fense, to nove the continual returns of them day and night,
fense, to nove the continual returns of them day and night,
for the continual process of the content incestion of
no grief, pain in the content of the content blown
or grief, pain in the rain, one cloud is no foomer blown
or grief, the content of the content blown
or the content between the content blown
or the content that the content blown
or the content that the content blown
or the content them, of fill aftend from the
should be content the content blown
or the content the content the content blown
or the content the content the content blown
or the content tha breaft and lungs; fo that the head is ever rainy, never

The former fense seems most persinent, because in this verse, is a general description of the miseries of old age, the particular specification whereof follows in the rest. For as 

and the firing men final bown themselves. The Leggs and the firing men final bown themselves be depulping finall and Thight, which were wone to carry the body unpite, finall the first themselves are the seek, and hand the first themselves are week, and hand the first themselves are the feeblemelle, 161. 37.3. Or the Back, which is the feeblemelle, 161. 37.3. Or the back, which is the freedlemelle, 161. 37.3. Or the back, which is the freedlemelle, 161. 37.3. Or the back which is the freedlem age.
and the firong men shall bow themselves ] The Leggs and

and trousie. Anteriore mention is made of sames, made is epitude of the Organes, narrawite of the memorant of much weakned in aged men So that it is noted as a strange thing in Moses, that when he was a hundred and twenty years old his eye was not dim, nor his natural force abated. Deut. 34. 7. and the like we read of

Caleb, Josh. 14. 10, 11.

By these infirmities, we should be taught, in our youngeryears, to provide, and lay in comforts against them and not to truft in the firength of our own Arms, which are so easily broken , but to make the Lord our writen are to easily proven, just to make the Lord our Arm, and his Rright hand our keeper, whole Arms are everlafting, 16.33.2. Deur 33.47. Pfal, 121.5. Note or fu upon our own bottom, nor flay onely upon our own frength, by which no man fhall be efablished, I Sam. but to make the Lord our flay and support, in whom there is everlafting ftrength; He is eyes to the blind, and feet to the lame, he giveth power to the

print by the metale body, Old age doth, by little and little, take any minimates one Senfe, fonctimes another; this take any minimates one Senfe, fonctimes another; this take any minimates one Senfe, fonctimes another; this take any Limb, the next another; and causeth a man, as were, to develop the senfer of the fear ispeasing; unto which two, more or on interpretations of this place, may be referred Some by the two down; understand the eyelids, when they are west, and tang down over the eyes. Others, All the [en/ex, which are the curward doors, by which objects enter, and are admitted to the foul. All which, in old age, are so weakned, and

by Doors, understands the passages of the mear, down | the spring to be described by the flowing of the Alinto the stomach; and of the voice from the lung; unto both which uses, the Teeth are greatly subser-

when the found of the grinding is low ] This fome apply unto Hearing, when that growes weak. Others, un-to the Concottion of the flomath, when that is decayed: but the most probable interpretation is that which applyes it to the teeth, which being few, and weak, cannot readily cruth and break harder meats, and fo make a telling that and offers narror means, and to make a tellifer found in eating, then young men do, frangendus milero gingiva panis incrmi. When the Teeth are gone, the lips are compressed, the mouth falls down, the organs of feeding and speaking are much disabled. They who take the former clauses literally, joyn the They wan take the former clautes literally, joyn the fenfes thus together, Old men flay within doores, and walk little abroad, because the weaknesse of their appetite and digestion doth cause them to ear little, whereby their strength is much abated, neither do they for this reason care to go to feasts, or merry meetings, all defires and delights being in them wholly decayed and broken.

and be flat rife up at the voyce of the bird] At the chirping or finging of any little bird.] An expression of the little sleep which old men have, by reason of the coldings of the steep of the conditions, and difficulty of Control of the coldings of the steep of t coction. fending up fewer vapours to the brain, leffe benigne, so that they are easily awakened with every little noise. It may also be understood of his wearinesse to lye long in his bed, by reason of leannesse and aches, fo that he is willing to rife as early as the birds leave their neffs.

birds leave their neits.

and all the daughters of mulick [ball be brought low.] By
daughters of mulick, we may understand, I. Some
organs of the body tending unto musick, either to fing our felves, as the arterie for speaking, those fibra vocales which are bended and inflected in singing; or the ear which judgeth of founds, as the paof the ear which judgeth of founds, as the pa-late of meats, when we hear others fing; or fe-condly, All kind of mufest confort and barmony, vocall or Inftrumental, which young men greatly delight in, as Solomon did, Ecclef. 2.8. but to old men are little delightful, they can neither fing themselves, nor are greatly pleafed with the mulick of others, 2 Sam. 19.34, 35. By these defects we are instructed in the dayes of our youth, to open all the doores of our heart to let Christ in, that in old age he may be with us, and when our appetite faileth us, he may sup with us, Rev. 3. 20, and when our sleep faileth us, he may give us rest; and when all other delights are worn out, a good conscience may be a continual feast. 15:15. and may give Songs in the night, Job 35. 10.

V. 5. difo when they shall be afraid of that which & High and fears shall be in the way, and the Almond tree shall some shall be much, and the Almond tree shall sail; breause man gorth to his long home, and the mounters go about the firets. These are further denow more decrepit, and neer unto the grave.

Als when they first the afraid of that which it High! Either to go up to any high place, for fear of wearinesse or want of breath or giddinesse of brain, or difability to hold out, or danger of falling from it; or left any thing that is over them should fall down upon them and hurt them

and fears shall be in the may ] They shall go slowly and timerously, left they stumble at every stone or little bunch that is before them. left they be thruft, and bruized by any that paffe by them, left wearinesse, sicknesse, or some other infirmity come upon them, and hinder them in their lourney, left any thing run against them, and east them down, no way is so smooth and easie, wherein there will not be something to affright them.

and the Almond tree [hall flourish.] This some take literally, when the Almond flourisheth, in the begin. ing of the ping, when the grashopper is fat in the middle of the Summer, then shall the defires and de-lights (which in those seasons young men were wont to take) failthem, they shall find no pleasure in the most beautiful seasons of the year. And so they make

the pring to be described by the Howing of the Al-mond tree, which doth fift bring fouth blofforms, Jer. 1, 11. and the Summer, by the fatness of the grathopper, which then is most busse. Others un-derstand it of Aversation from sensial desires, and deritain it or Avertation from feminal deiffes, and from pleafant fruits; as we find in Vatablus and Caietan, Omnis Cibus stavis reprobability: facei faciet coitum ob mustam debilitatem. But he seemeth to carry on the Allegory, and to compare the speed which old age makes to overtake a man, unto the Almond tree. which thrusts out her blossomes before any other tree. And as the flowres of the Almond are evident fore-runners of approaching Summer, fo is old age of death, The most agreed sense is, of Gray baires, which are here compared to the white flowers of an Almond tree, and are called flores Camiterii. So Asungraies rates ; in Sophocles ; a white hoary

and the graffinpper shall be a bir then ] The lightest hopp of so little a creature shall be burthensome to him, he is impatient of any the smallest weight. Al-legorically may be understood, either the bowing down of his back, and the flicking out of the writere and bones thereof, which shall be a heavy weight unto bones thereor, which inail be a neavy weight under him. Or, the legt which in a young man were as nimble as the legs of a grafhopper, shall now be heavy and swell'd with gowts and evill humours, so the Chaldee Paraphrale. The former fenie is most general.

And Defire [ball fail ] The Defires of meat, drink, marriage, other pleasures, whatever is delightfull to the eyes, eares, palate, other fenses, shall all fail: A man shall abhorr those things which in youth his nature did greatly incline unto. Symmachus rendreth it, ARANOR, shall be dissolved, so some understand it of the mutuall Confederation between the Soul and the Body which will be loofned and broken. The Septuagint read it, Suarudu Si ii zen ees; Which word the Vulgar Latine retaineth, being a shrubb, whole fruit, Gallen faith, is good for a weak appetite; and Avicen, ad irritandam Venevem: consonant where-unto is the Chaldee Paraphrase. Athenaus numbreth Capparis amongst other Hot and Salacious herbs.

Because man goeth to his long home] Ad Domum Munds fui, bic enim mundus non el fuus. So Caietan wittily, though impertinently, Domus Seculi, The long Home is the Grave, whence men are never more to return into this world any more. It is called a mans own and proper hou e, Ifa. 14. 18. They promise themfelves Houses for ever here, Pfal. 49. 12. but they have no abiding home but in the grave, Job 7.10. The body is domus pernettationis, but the Grave Domus aternitatis.

and the mourners go about the fireets. ] Accompany and the mountry go about the firetts. ] Accompany the Herfe unto the grave, Jer. 9.17. Or his friends that vifice him, go from him mourning, and expect-ing his functual, so we read of wailing in All fireets, Amos 5.16. Those bired mountry show with music were wont to praife the party deceased, (whereunto alludeth the Evangelist, Matth, 9. 23.) we read of in Varro, lib. 6. de lingua latin. vid. Scalig.

Now from these Infirmities we may be instructed to take care, that amidst our own fears we may be guarded by Angels, and led in our way and upheld by the Lords right hand, who hath promited to give his Angels a charge to keep us in our wayes, and to make his way plain before our eyes, that we may have plain paths for our feet to walk in , and every high thing may be taken down, Pfal. 34.7. Gen. 48. 16. high thing may be taken down, 1911. 34-7. Gen. 48. 16. P[alm 91. 11. Pfal. 37. 24. Prov. 15, 19. P[alm 9. 17. 1-161. 37. 16. do. 4. Luke 3. 45.6. 2 Cor. 10. 5. to be trees of Teghtesu/hilfe, and then we fhall bring forth fruit and flourible in edd age, P[alm 92. 12. 13. 14. When we can bear no burthen our felves, 15 the Lord be ours, we may cast all our burthens on him who careth for us, and will sustain us, Pfal. 55. 22. And when All other defires fail, Let us labour to be in fuch a preparation for death, as that we may fay with Old Simeon, Lord now lettell thou thy fervant des nay with Old Simon, Louis and secret town try jewant ne-part in peace; and with Paul, I defire to depart and to be with Christ which is best of all, Phil. 1.23. And since 8 D

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have that a House of Rest and of Hope unto us, Christ by his lying in it hath sweetned it unto believers. Lastly,

Let us fo live, as that we may dye without fear, and they who bewail us, may not mouth as they who have no Hope,

Thefl.4.13.
V. 6. Or ever the filter cord be loofed, or the golden v. 6. Or ever the fitter Cord be loosed, or the golden bowle be broken, or the pitther be broken at the fountain, or the wheel broken at the ciflern.] Some understand this verse literally. 1. Of the ornaments. 2. Of the more needfull inframents of life, whether they be more obvious and easie to come by, as to draw water out of a vious and easie to come oy, as to draw water out of a Fountain with a pitcher; or more remote, which are not gotten without jabour and coft, as the drawing of water out of a deep Well with a wheel and a chain. And in out of a deep Well with a wheel and a chain. And for the meaning runs hus. Remember the treater in the days of 197 Taulib, before God firip thee of thine orac ments wherein thou more rejoyeeft, Thy place, chaines, rings, jeeds, successive which will then be too heavy for thee to west, no layers be majoring posting against 3. Before he loops there of the other Helps and Commadities of life, and make both thine extraordinary orna-ments, and thine ordinary utenfils all ufeleffe unto thee: or haply in this fenfe the former clause may relate unto or haply in this fente the former chaute may relate this vield men, Lee not thy filver and gold bewitch thee: the latter unto meaner men, Let not thy pitcher and thy wheel take off thee from minding the things of another and a better life. Others carry on the Allegary, make-ing these things figurative and elegant expressions of death, and of those evills which immediately forego it, to wit, the diffolution of those parts which are most vital : for death, as in the forming or battering of a Garrison, for death, as in the ttorming or battering or a Garrison, doth first break and weaken the outworks, the bodily states, and outward furses, and after that sets upon the imworks, and the Vitals. He here compareth Life the imworks, and the visus. He here compared when the draw water with a Cod, a bowle or bucket, a pitcher, and a wheal. And as when these are broken we can draw water no more, fo when the Vital parts are decayed water no more, to when the wini parts are decayed, there is no hope longer to draw life into the body which is the Ciftern. This Life he compares, for the pretion/resse of it, unto sitver and gold, for the weaknesse and fragility of it, unto a pitcher, and for the inflability and unfertiednelle of it, unto a wheel.

Now befides this general proportion between life and thefe things as the figures of it, Interpreters do make the particulars here mentioned to answer unto some particu-

particulars nere mentioned to animet unto ionie particulars in the Viral parts of the body:

1. By the filter Cord., they understand the marrow or pith of the back, continued from the brain as it were in a pikh of the kack, continued from the brain as it were in a cord of fiting unto the bottome of the back bones, and for the white colour of it, compared unto filver. It may also be applyed unto all the other Sizers and Ligaments of the body, which from the head, as the Fountain, conveigh frase and motion upon the other parts. Here-by also may not unfitly be understood the chain and fweet harmony of the Elements and humours in the bowhich being preferved in its due proportion, the body doth receive life from the Soul which is the Spring thereof, but being once diffolved, life preferrly fail-

2. By the Golden bowle, they understand the Menius or skin wherein the brain and visall powers thereof are contained as in a bowle. Others understand the blood which is in the heart, as in the pretious Fountain of life. Schindler rendreth it, Scaturigo Auri or aurea, and would have us thereby to understand the Law of God, which is compared unto Gold : but the word is elfewhere

water is compared unto soils: but the word is ellewhere used to fightific a vessel, Zach.4-2.3.

4. By the fountain, we may understand those principal parts from whence Viral supplyes are drawn into the body, as from the Head, Sense, and motion; from the Heart, Spi-

rits, and hear, from the liver, blood.

4. By the pitcher, and the wheel, those Infirumentall and subservient parts, which from these conveigh those supsuplervient parts, which from these converge those sup-plyes into the several vessels of the body, as into a Ci-fletin, as the vibins blood from the Liver, the arteries spirits from the heart, the Sinemer motion and sense from the brain. By all which we should learn to draw water the brain. By all which we mount team to craw water of life out of the Wells of idention, that out of out belly may flow rivers of fiving water, through the condinual fupplyes of the Spirit of erace, the all out fiving may be in Christ, and our life hidden with him in God, 16. 14.3. & 66. 11, 12. Zach. 13. 1. John 4. 14. and 7.

38,39 In the fecond Chapter Solomon had shewed us, The many choyce varieties of pleasure, tiches, and other ex-cellent outward bleffings, in which he had sought for

the grave is our langest bone, let our greatest care be to contentment: and in this Chapter he hath in a most elegant Allegory shewed us how quickly old age doth break them all, and take away the comfort of

V. 7. Then fall the Duft return to the Earth . as it V. 7. Tion field the Duft return to the Earth, an it must and the Havin field visuant unto Gadwho gave it.] The Duft, thirts. The body, to thew the Original of it, Gen. 3.7. This weekenfly or it, duft is the weakefly part of earth, Pallacy 1.4. The balentife and videntife of it, Job 4.19. Phil 3. 21. Gen. 31. 7. Job 9.19. Our Original from the duft, Our Return unto the duft, fhould humble us, and make us vile in our own eyes, and should warn us to make hafte to secure a better life and should warm us to make name to because a better the before this be ended, and not to put off the endeavours towards it unto old age, which haply we may never arrain unto , and if we do, will bring it self work enough for us to do. Death is selfit, and uncertain: Sinne the longer lived in , doth the more harden: Repentance is not in our Call or command when we please: pensance is not nour Call or command when we please and it is a work of the whole man, and the whole life: The work deferred will be greater, the time to do it in will be flootter, the fittength to do it by will be leffe, beddy infirmities will dilable spirituall actions. God will have leffe honour and fervice from us, and we shall have more forrow, and leffe comfort. Therefore remember thy Creator, before the Duft return to the Earth whence

it came.

And the spirit shall return unto God who gave it. The
Soul is called a Spirit, to note the Immateriall substance of it, and its original. It came from him who is the

Father of firsts, Heb. 12.9. Gen. 2.7.

[hall return unto God that gave it] set fiet Fadicio ante Dium! That it may appear before his Tribunal to be judged: as the Chaldee well paraphrafeth the place. Judgeo: as the Chaloce well paraphraient the piace. As certainly as the body gots unto the duff, focertainly the Soul returneth unto God to be judged. The godly are aransated into Paradise, into Abrahams bosome, y are manuated into Paradite, into Augmans bolome, into the condition of Juli men made perice?, Luke 16.

22. and 23.42. Heb. 12. 23. The wicked into the prifion of diobedient fipitis: referved there in Hell unto the Judgement of the great day, Luke 16.23. 1 Per.

v. 8. Vanity of Vanities, faith the Preacher: All it Va-nity.] As Mathematicians having made their demonfirstion, do then refume their principal conclusion with a quod erat demonstrandum: fo here the Wife man having made a large and diffin a demonstration, That the Happinesse of man doth not stand in Any, or in All the Contents which the world can afford, both in regard of their disproportion unto him , and their discontinuance with him, He doth hereby conclude his discourse, 1. With a confident affirming what he had in the beginning un-

dertaken to prove.

2. With a strong and solid vindication thereof from any Cavils which might yet arise in the minds of men against

3. With a positive Conclusion containing the sum of the whole book, and the right means unto true Happinesse

indeed.

V. 9. And moreover, because the Preacher was wife, be fill rangin the event however, it is not proved to 1.0 to 1. Because it was the doctrine of a penitent Con-

vert: for Repentance is an excellent meanes to differn and acknowledge spirituall truth , 2 Tim, 2. 25. James

2. Because he was indued with wifdome from God, so that they came and fent from remote Countries to hear

that they came and interroon remore Countries to used him, I Reg. 4-3,011.

3. He uted this wildom aright, be did not hide his tell-less that the state of the st 28, 29. Joh. J. 41,45. Luke 2. 17. & 24. 33,34,35. Prov.

A. Because he was exceeding considerate in the doctrine he taught, he gave good heed unto it, and weighed it in the ballance of wildome. He was exceeding diligent to learn of others, and to fludy himfelf. He was very per-fpicacious and judicious, to felect choyce matter to teach the people, 1 Per. 1.10.

5. Because he had been exceeding successefull in that disquifition, and had composed many excellent and wife parables for inftruction in piety, vertue, and prudence. 1 Reg.4-32.

Chap, xii.

Whereupon he doth, fixthly, commend the doctrine he taught from the nature and quality of it, I. They were Verba desiderii, pleasant, deligniful, acceptable words, such as would be worthy of all entertainment , and minister folid comfort and refreshment to the hearers, Pfal,19,10 Tim.t.13.

n Time. 1.3.

2. They were Verba Rectitudinia, equal and right words, not loofe, fabulous, amorous, impercinent, which should fatisfie the itch of the ear, or tickle only a wanton tancy; but they were profitable and wholfome words, he did fo feck to pleafe men , as that it might be unto edifieation, and for their profit, 1 Cor.10.33. 2 Tim. 3. 16. words written to make men found and upright, Prov. 8.8. to make their paths direct and ftraight, without falfeneffe or

3. They were Verba veritais, words of truth and in-fallibile certainty, which would not deceive or milguide those that should yeeld up themselves to the direction of those that nous yets up to cometives to the direction or them, Pfal.19.9. Job.17.17. A truth which is, fancity-ing and faving, Ephel. 1.13. and in these respects most worthy of our Attention and belief. Many other books Solomon wrote, besides those which we now have, mentioned 1 Reg. 4. 32, 33. 2 Chron. 35. 4. See Josephus Antiquit, lib. 8. cap. 2. Pineda de Rebus Solomonis , lib. 3. Sixtus Senensis Biblioth ,

V. 11. The words of the wife are as goades, and as nailes, fassened by the Massers of Assemblies, which are gi-ven from one shepherd. 3 Before, he shewed the Internal Quality of the doctrine taught in the Church; here, he theweth the use, vertue, Efficacy and Authority thereof, and that by Two excellent Similitudes.

First. Of Geades, sententious and concise parables and wife Sayings , have a notable actimen in them to ftirre up the heart unto attention, and to urge our fluggith af fections forward unto Obedience, as the goad quickens the Oxe unto labour. This is the nature of found and spiritual doctrine, it searcheth, pricketh, and exstimuand ignitual doctrine, it tearement, priceeth, and extinum-lateth the hearters of it unto Duty, doth not fixter any, in their fine, or fecurity, but rouzeth them up, and awaken-eth them, Pfal. 45, 5.118. 49.2. ACt. 3.27. Heb., 4.12. Shamgar with an Oxe good flew fix hundred Phillitines, Judg. 3. 31. Such is the power of the word to mortific our lufts

Secondly, Of nayles or flakes, by which we are fastened and confirmed in our duties; a metaphor either from Smiths and Carpenters, who faften their work together with nailes;" or from Shepherds, who fasten their hurdles and theep-pens together with flakes fixed in the ground as likewife Tents were wont with cords, and pins or flakes to be pitched, I(a.33.20. & 54.2. I(a.22.23. elsewhere the word is compared unto an Hammer, whereby these nailes

woru is compared unto an Hammer, whereby their nailes are thus fallened, Jer. 23, 91 minutes of Affendies of Or planted and fixed; to the Apostle compareth preaching unto planting, I Cor. 3.6 and the Word is called \$69\$ izerois. n implanted, or ingrafted word, James 1.21. Some read the words thus, The words of the wife are as goades, and as nayles federed, They are the Mafters of Collettions, or the choyceft and most principall Collections, unto which no other writing is to be compared , unto which all other learning is to be an handmaid, to wait upon it, and to be subservient unto it: and thus they are a further commendation of the Scripture, from the excellency and preeminency of them above all other wriothers thus; As goades, and as nailes fixed, quibus finat Coagmentationes or Collections, so that the nailes are the Masters of the Collections, according to the former sense; They who forsake the Word, have fcatter'd, broken, disjoynted, discomposed minds and affections: But the Word is of a knitting, and uniting rections: But the words of a kinting, and uniting vertue, Ephel, 4-12, 13, 14, 15, 16. Col. 2.19. Others, by this expression, understand those who did collect the doctrine of the Holy men of God, and compose them in brief Summaries for the use of the Church: such as were the fervant of Hezehiab, Prov. 25.1 like unto that College of wife and learned men, whom Justinian the Emperous min and retried men; whom Jutiman the Emperous Imployed in gathering into one Body or Pandect the Abridgment of the civill Lawes: and likewife those Doctors and Patfours of the Church, whose work it is to fasten these naties in the hearts of the people by their Ministery; as Peter did in theirs to whom he preached, Act. 21.37. These are all very found and mutual confistent senses, which for subflance agree in one end, to shew the efficacy of the word. The Authority whereof is confirmed by the next clause,

which are given from one Shepherd] Though the Collectors, Expounders, and publishers of the word be many, fome Prophets, some Apostles, some Evangelists, some Pastours and Teachers; yet the word it felt hatta its ori-Passous and Teachers, yet the worder left nata is organial from One principal Stephen, the great Stephen of the speep, and Master of the house, He by his Spirit inspired it, and by the same Spirit afflicted his Ministerior the dispensation of its I is he that peaked in them and by them, fo long as they keep to their Commission, and deliver nothing to the people but the coun-fel of God, and that which they have first received. Chief is here, as elsewhere, called a Stopherd, in parsuance of in ners, at ellemater, causen a scoperer, in purimance of the montaphor of gandes and flakes, whereby headfamed drive their oxen, and floophered putch their causes, John 10, 11. Alch. 13.20. I Pet. 5.4. Hereby then is nouse, The Divine Authority of the holy. Scriptures delivered by Inspiration unto the Pen-man thereof for the use of the Church. The Spirit of Christ being in those that wrote them, 1 Per. 1, 11, 2 Per. 1, 21, 2 Tim. 3, 16. 2 Cor. 13. 3. Heb. 1. 1, 2. & 2. 3, 4. & 12. 25. And also the duty of Passors, to deliver mathing to the sheep of Christ, but that which is his, and which comeds from himfelf, Jer. 23. 22. Ilai. 21. 10. 1 Reg. 22. 14. Ezek. 2. 7. Acts 5. 20. and 20. 27. I Cor. 11. 22. Exck. 2. 4. I Pet.4.11. 1 Joh.1.1.

V. 12. And further, by thefe, my fanne, be admonished : of making many books there is no end, and much fludy is a wearineffe of the flesh | And further, The Learned do by recentrally of the 14191 and 141107, and Learned up by this word, joyn this vertie unto the three former, as an inference from them. And some render it thus, Qued reliquem of, that which remains, as is the resident of all this inquiry is this. That since the Preacher was wife and faithful, to feek out fuch acceptable words, words of truth, consonant to the doctrine of other wife men, effectual, as goads and nails, delivered from the great and chief thepherd of the flock: That I say which hereupon remains thepners of the nock: I har I say which hereupon remains it his, That thou my forme be advonifled by tobe words. Others begin the ninth Verse thus, and rather, because the Preacher was wise, &c. and then here repeat; And rather, I say, by these be admostlyed, rather by these doctrines of mine, then by any other humane and vain writings. Amplius his cave queras, so Vatablus: and quod plus est rifes cave ab isto; so Caieran. Whatever others fay, If they fpeak not according unto these words, there is no wisdom in them, and therefore no heed to be given unto them, Isai. 8. 20. These are the most excellent monitors thou canst have; from these thou maiest most richly be informed, and warned how to live, Pfal. 19, 11.

of making many books there is no end, &c.] An argu-ment to enforce the exhortation, from the fruitlefnesse and vanitie of other studies.

First, There is no End of writing them; while one refutes what another wrote, another vindicates what his adversary diffiked. If happinesse were to be sought for in humane writings. The Volums are so instaile, the opinions so endlesse and various, that it would be impoffible for any man to find it out of them; when a man had with much curiofity, and continual reading, wearied himfelf, and pined his flesh away, he would finde it all an unprofitable, and an impertinent labour, weari-Therefore let these words, so few, and yet so full, be thy counsellors: He that will not be admonified by thofe, shall never be satisfied with any others: He that refuseth the Wheat, will be but chooked with the Chaff. Well may we fay unto this one Shepherd, as Peter did, Well may welly unto this one supported as reter end, lord, to whom foull we go? Thou half the words of ternal life, Joh. 6. 68. These onely are the Writings which make us wise unto falvation, and do surnish us throughly unto all good works, 2 Tim. 3. 15, 17. others are nieful in their order: These onely are the Rule of faith and life.

V. 12. Let us hear the conclusion of the whole matter : Fear God and keep his commandements: for this is the whole duty of a man ] Or, The whole End of the matter, or, the Summe and substance of the whole matter is heard; The discourse of mans happinesse, which in this Book I have underraken, is at an end, no more need be faid of it; The fumme of all is comprized in these two words, Fear God, Keep his commandements; this is all man needs, to lead an happy life Let us hear the conclusion of the whole matter] This

s an Exerdium to ftir up attention; I will in two words give you an Abridgment of all that can be faid : therefore take special heed to remember them. The Verse begins with a great Letter in the Original, which Annotations on the Book of Ecclesiastes.

Chap.xii.

is as Buxorf, in his Tibrius nores, to excite the more beed and strention, the whole funme of the duty of ann, being constands in this hort faying, when the incidence of the duty of an expectation of the third hort faying, which is, a filled, reverent, awthly and offer the product of the fill he for which is not could not fill he for the fill he for which is not equal, uniform, conflam, universal hoffering of his Commandements of all of them with our partiality; of all of them, as bis, in obscience to his authority, in acknowledgment of His Holindfie in them, and of his Dominion and Soversignry over us keep His Commandements out of fear to displace him, out of conference to approve your felves unto him, our of care to being glory to his Name, to eather the host of his horterion, and or him, our of care to being glory to his Name, to eather the host conformity to

ns will.

Thus to fear God, and to keep his Commandements, is the whole of men; About this should he spend all the strength of his thoughts and cares. This is the summer of all, which man can, after all his writing, reading, studing, inquiring, in order unto happiness, auxin unto; This is the whole happiness of man, or, all the means which man can use to come unto happiness, and the means which man can use to come unto happiness.

pinesse at the last: This is the basis, and bottom of all that persection which man is capable of; It is the whole duty of man, and the duty of all min that will be

happy, Job 38.28.
This, necessarily, takes in the Doctrine of faith in Christ, because without him we can do nothing; by faith in him, the heart is purified to fear and love God; and by that fear and love, it is inclined to obey his Companied process. Job 2, 6, 104.14.28.

faith in him, the heart is purified to fear and love God; and by that fear and love, it is inclined to obey his Commandements, 1 Joh. 5.; John 4.22.
V. 14. For God load bring every work into judgment, with every fearer thing, whether it be good, or whother it be coil? This is a fitning movie unto tear and obedience It is the Excellency of the Destrine do not pury, Recapt the Terroar Gods independent with purpose the best appointed a day wherein be with judge the world in sphenoidal page to the Control of the Co

with every lever thing.] It is the day of the Revelation of Goods righteous judgment. Hypocrific hall be dif-clock, finertily hall be made to the control of the control of

ANNOT.

# **ቇኇ፞ኇ፞ቝቔቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝቝ**

# ANNOTATIONS

On the Song of Solomon.

The ARGUMENOT.

T will not be needfull to fay much concerning this Book by Way of preface, because such things as are usually delivered so, will be very proper for the explication of the first verse of it, which is a compendious preface to all the rest, and contains under it not onely the nature and Author of it, but also the matter, time, occasion, end, and many other circumstances, which are the common businesse of an Arsument. All that needs of introduction here, will be rather for the Annotations sake, then for any thing elfe, and to vindicate them from rash and harder censures, which they are apt to meet with. It is not unknown to the learned, what the obscurity and darknesse of this Book hath ever been accounted, and what great variety of Interpreters, and Interpretations have indeavoured to clear it, but with so ill successe many times, that they have rather increased, then removed the cloud; whilest among so many hundreds of them very few have done any thing leffe then what they pretended, and of all those ancient and later Volumes, and Libraries of Commentators, we finde a very small number that are answerable either to their own undertakings, or the Readers hopes. The reason whereof is more easie to discover, then to remedy nor can me expect a perfect redresse untill we shall see face to face, and all these, and all other vails shall be removed. It is agreed on all hands, that the Book is an intire Allegory, full of profound mysteries, and secrets, for which cause the sews interdicted the reading of it, as of the sort chap, of Genes, and some parts of Ecclicity. until the age of 30. yeers, ( which was their Sacerdotall age ) when reason should be growen riper, and the affections composed, and raised for so divine a contemplation: For such they esteemed it generally, though both among them, as well as other Readers, there were some that had lower conceptions of it, and received it as an hot carnall pamphlet, formed by some loose Apollo or Cupid, rather then the holy inspiration of the true God. But this blafthemy hath perished with the fathers of it, and it is not now so much the dignity of this sacred Monument is questioned, as the sense of it; about which infinite digladiations and contentions have exercised all Ages of the Church, and whilest every one pleads strongly for his own Diana, it is become an harder work to understand, because of so many diversities of understandings. Tet it hath pleased God in so great confusion to preserve the main thing happily inviolable, and so far to subdue the reasonings of luxuriant wits, as whatever interpretation they have more specially advanced, yet that few or none of them have refused that which you Ball finde imbraced and improved here. It is very case for all men to erre even in plain things of this nature, how much more in parables and riddles? Where no Interpretation can be so sincere and indemnified as to please all conjectures, or to fatusfie the various interests and spirits that inquire into them: But in fo Catholike a con-Cent and harmony as hath born witnesse to this way, though in some particulars and single clauses it may be the Fate of the most perspicacious to be surprised, yet in that which is so universally and solemnly accepted, as it will feem a wilfull errour to depart from it, and to choose solitary, and dangerous by-paths where the open Road is Co free and fafe, so what can be expected in such fingularity but many absurdities, and implications, and violences offered to the word and Truth? And so Small he that considers finde it to have happened not onely to those of the Church of Rome, who have doted upon such inventions, but also to many of the reformed Churches, who have for faken all guides, but their own fancy and interest in this work. And indeed how could it prove othermile? For when men are grown proud disdainers of others, and propose to themselves a separate Notion, which they resolve to defend, what bold, improbable, insolent things will they not obtrude, and instead of anhumble submission and respect to the Text, will ravish it, and by an audacious force, compell and wrest it to comply with them? This fault, as I faid, we may lament in many of great parts otherwife among us, that were transported with strange abstruse applications of this Scripture, and have presumed to determine all things in it so and so, as if they had been of the Divine counsell, and knew all his secrets, by reason of which presumption, we may sadly fear that it pleafed God to give them up many times to themselves, and permit them to produce such opinions as are both rediculous, and impious. I know there may be a false and unlawfull reverence paid even to holy things, and that that is negligence often, & superstition which we call humility: I know God alloweth the learned a gracious liberty, and in difficult things to abound in their own sense is not alwayes to violate or pervert the faith: but yet again, he that undertakes such operations, must be sure to walk circumspelly, to bring as well submisse, as pure and holy speculations, and not to seek unusuall and rare, but solid and mature interpretations. He must remember that Allegories are not to be strained too much, that similitudes answer not in all lines, but in the chiefest: that many deep things concerning the Church lie hid in this Scripture, and in the Prophets, which are not yet fulfilled, nor discovered, and that what remains for the last times to be accomplishe, is yet as full of darknesse as wonder; known to God onely, and until he shall please to detenebrates it, unsearchable. He must remember laftly, that one part of his duty is as great as another, that it concerns him to be wife unto sobriety, as well as to be wife; to open doubtfull and intricate Scriptures with modely and moderation; that is according to the Analogy of Faith, the generall peace and unity of the Church, and those Christian Canons of charity, piety, loyalty, and prudence, which tend not to subversion, but to edifying : All which none are so likely to ob-Serve as they who most suspect themselves, and proceed in that beautifull tract, which the feet of the Prophets have both inlightned, and made smooth; which in this businesse under our hands, is to look upon it as generally it is acknowledged, that is, not as an history, or prophecy (as some conceive it ) but as a divine Parable, wherein natural and wijhle things allegorize things [insertant and and more the figures of Solomon and his Love, is shadowed the true Prince of peace, and his rich assessment to his Church and people. And thus is that genuine and spiritual explication, which as it is like Davids Tower defended with the soleds of the mighty, so it is most full of heavenly and divine benefit, and most instrumental to that great end, for which the Scriptures